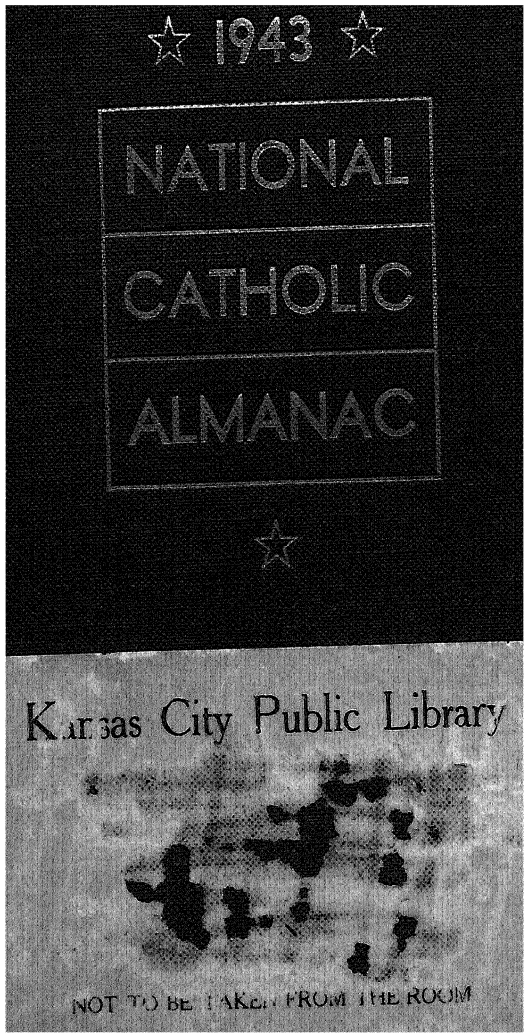

1943
NATIONAL
CATHOLIC
ALMANAC
Kansas City Public Library
NOT TO BE TAKEN FROM THE ROOM

282 N27 1943

Kansas City
Public Library

This Volume is for

REFERENCE USE ONLY

4-41- 10M—P

THE NATIONAL CATHOLIC ALMANAC

THIRTY-SEVENTH YEAR OF PUBLICATION

1943

Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C.

Published with ecclesiastical approbation by

ST. ANTHONY'S GUILD

PATERSON — NEW JERSEY

COPYRIGHT, 1943, BY ST. ANTHONY'S GUILD

1943 **January** 1943

Month of the Most Holy Name

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F	M			Circumcision of Our Lord
2	S				St. Macarius, Abbot
3	S	M			**The Holy Name of Jesus** *Gospel: Holy Name — Luke 2, 21*
4	M				SS. Priscus, Priscillian and Benedicta, Martyrs
5	T				St. Telesphorus, Pope-Martyr
6	W				Epiphany of Our Lord
7	T				St. Lucian, Martyr
8	F			✠	St. Severin, Bishop
9	S				SS. Julian and Basilissa, Martyrs
10	S	M			**The Holy Family** *Gospel: Finding of the Child Jesus in the Temple — Luke 2, 42-52*
11	M				St. Hyginus, Pope-Martyr
12	T				St. Arcadius, Martyr
13	W				St. Potitus, Martyr
14	T				St. Hilary, Bishop-Doctor
15	F			✠	St. Paul, First Hermit, Confessor
16	S				St. Marcellus I, Pope-Martyr
17	S	M			**Second Sunday after Epiphany** *Gospel: Marriage of Cana — John 2, 1-11*
18	M				St. Peter's Chair at Rome
19	T				St. Canute, King, Martyr
20	W				SS. Fabian and Sebastian, Martyrs
21	T				St. Agnes, Virgin-Martyr
22	F			✠	SS. Vincent and Anastasius, Martyrs
23	S				St. Raymond of Pennafort, Confessor
24	S	M			**Third Sunday after Epiphany** *Gospel: Cure of Leper and Centurion's Servant — Matthew 8, 1-13*
25	M				Conversion of St. Paul
26	T				St. Polycarp, Bishop-Martyr
27	W				St. John Chrysostom, Bishop-Doctor
28	T				St. Peter Nolasco, Confessor
29	F			✠	St. Francis de Sales, Bishop-Doctor
30	S				St. Martina, Virgin-Martyr
31	S	M			**Fourth Sunday after Epiphany** *Gospel: Jesus Calms the Tempest — Matthew 8, 23-27*

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943

February 1943

Month of the Passion

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M				St. Ignatius, Bishop-Martyr
2	T				Purification of the Blessed Virgin Mary
3	W				St. Blaise, Bishop-Martyr
4	T				St. Andrew Corsini, Bishop-Confessor
5	F			✠	St. Agatha, Virgin-Martyr
6	S				St. Dorothy, Virgin-Martyr
7	S	M			**Fifth Sunday after Epiphany** *Gospel: The Sower — Matthew 13, 24-30*
8	M				St. John Matha, Confessor
9	T				St. Cyril of Alexandria, Bishop-Doctor
10	W				St. Scholastica, Virgin
11	T				Our Lady of Lourdes
12	F			✠	Seven Servite Founders, Confessors
13	S				St. Benignus, Martyr
14	S	M			**Sixth Sunday after Epiphany** *Gospel: Mustard Seed and Leaven — Matthew 13, 31-35*
15	M				SS. Faustinus and Jovita, Martyrs
16	T				St. Juliana, Virgin-Martyr
17	W				St. Fintan, Abbot
18	T				St. Simeon, Bishop-Martyr
19	F			✠	St. Gabinus, Martyr
20	S				St. Eleutherius, Bishop-Martyr
21	S	M			**Septuagesima Sunday** *Gospel: Laborers in the Vineyard — Matthew 20, 1-16*
22	M				St. Peter's Chair at Antioch
23	T				St. Peter Damien, Bishop-Doctor
24	W				St. Matthias, Apostle
25	T				St. Tarasius, Bishop
26	F			✠	St. Nestor, Bishop
27	S				St. Gabriel, Confessor
28	S	M			**Sexagesima Sunday** *Gospel: Parable of the Sower — Luke 8, 4-15*

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **March** 1943

Month of St. Joseph

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M				St. Albinus, Bishop-Confessor
2	T				SS. Jovinus and Basileus, Martyrs
3	W				St. Cunegundis, Empress
4	T				St. Casimir, King, Confessor
5	F			✠	St. Adrian, Martyr
6	S				SS. Perpetua and Felicitas, Martyrs
7	S	ℳ			**Quinquagesima Sunday** *Gospel: Christ Heals the Blind Man — Luke 18, 31-43*
8	M				St. John of God, Confessor
9	T				St. Frances of Rome, Widow
10	W		✠	✠	Ash Wednesday
11	T		✠		St. Constantine, Confessor
12	F		✠	✠	St. Gregory the Great, Pope, Doctor
13	S		✠		St. Christina, Virgin-Martyr
14	S	ℳ			**First Sunday of Lent** *Gospel: Jesus Tempted by Satan — Matthew 4, 1-11*
15	M		✠		St. Longinus the Soldier
16	T		✠		St. Herbert, Bishop
17	W		✠	✠	St. Patrick, Bishop-Confessor (*Ember Day*)
18	T		✠		St. Cyril of Jerusalem, Bishop-Doctor
19	F		✠	✠	St. Joseph, Spouse of the Blessed Virgin Mary (*Ember Day*)
20	S		✠	✠	St. Cuthbert, Bishop-Confessor (*Ember Day*)
21	S	ℳ			**Second Sunday of Lent** *Gospel: The Transfiguration — Matthew 17, 1-9*
22	M		✠		St. Zachary, Pope
23	T		✠		SS. Victorian and Companions, Martyrs
24	W		✠	✠	St. Gabriel, Archangel
25	T		✠		Annunciation of the Blessed Virgin Mary
26	F		✠	✠	St. Ludger, Bishop-Confessor
27	S		✠		St. John Damascene, Confessor-Doctor
28	S	ℳ			**Third Sunday of Lent** *Gospel: Jesus Casts out a Devil — Luke 11, 14-28*
29	M		✠		SS. Jonas and Barochisius, Martyrs
30	T		✠		St. John Climacus, Abbot
31	W		✠	✠	St. Benjamin, Deacon-Martyr

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **April** 1943

Month of the Resurrection

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T		✠		St. Hugh, Bishop-Confessor
2	F		✠	✠	St. Francis of Paula, Confessor
3	S		✠		St. Richard, Bishop-Confessor
4	S	ℳ			**Fourth Sunday of Lent (Laetare Sunday)** *Gospel: Miracle of Loaves and Fishes — John 6, 1-15*
5	M		✠		St. Vincent Ferrer, Confessor
6	T		✠		St. William, Abbot
7	W		✠	✠	SS. Epiphanius and Companions, Martyrs
8	T		✠		St. Perpetuus, Bishop-Confessor
9	F		✠	✠	St. Mary Cleopha, Widow
10	S		✠		St. Ezechial, Prophet
11	S	ℳ			**Passion Sunday** *Gospel: The Jews Attempt to Stone Jesus — John 8, 46-59*
12	M		✠		St. Julius I, Pope
13	T		✠		St. Hermenigild, Martyr
14	W		✠	✠	St. Justin, Martyr
15	T		✠		SS. Basilissa and Anastasia, Martyrs
16	F		✠	✠	Seven Sorrows of the Blessed Virgin Mary
17	S		✠		St. Anicetus, Pope-Martyr
18	S	ℳ			**Palm Sunday** *Gospel: Triumphant Entry into Jerusalem — Matthew 21, 1-9*
19	M		✠		St. Elphege, Bishop-Martyr
20	T		✠		St. Theotimus, Bishop
21	W		✠	✠	St. Anselm, Bishop-Doctor
22	T		✠		Holy Thursday
23	F		✠	✠	Good Friday
24	S		✠	✠	Holy Saturday (*F. and A. until noon*)
25	S	ℳ			**Easter Sunday** *Gospel: Resurrection of Christ — Matthew 16, 1-7*
26	M				SS. Cletus and Marcellinus, Martyrs
27	T				St. Peter Canisius, Confessor-Doctor
28	W				St. Paul of the Cross, Confessor
29	T				St. Peter of Verona, Martyr
30	F			✠	St. Catherine of Siena, Virgin

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **May** 1943

Month of the Blessed Mother

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S				SS. Philip and James, Apostles
2	S	M			**First Sunday after Easter (Low Sunday)** *Gospel: Jesus Appears to Apostles — John 20, 19-31*
3	M				Finding of the Holy Cross
4	T				St. Monica, Widow
5	W				St. Pius V, Pope-Confessor
6	T				St. John the Apostle before Latin Gate
7	F			✠	St. Stanislaus, Bishop-Martyr
8	S				Apparition of St. Michael
9	S	M			**Second Sunday after Easter** *Gospel: Good Shepherd — John 10, 11-16*
10	M				St. Antoninus, Bishop-Confessor
11	T				St. Francis Jerome, Confessor
12	W				Solemnity of St. Joseph
13	T				St. Robert Bellarmine, Bishop-Doctor
14	F			✠	St. Boniface, Martyr
15	S				St. John Baptist de LaSalle, Confessor
16	S	M			**Third Sunday after Easter** *Gospel: Joy after Sorrow — John 16, 16-22*
17	M				St. Paschal Baylon, Confessor
18	T				St. Venantius, Martyr
19	W				St. Peter Celestine, Pope-Confessor
20	T				St. Bernardine of Siena, Confessor
21	F			✠	St. Valens, Bishop-Martyr
22	S				St. Rita, Widow
23	S	M			**Fourth Sunday after Easter** *Gospel: Christ Promises Comforter — John 16, 5-14*
24	M				SS. Miletius and Companions, Martyrs
25	T				St. Gregory VII, Pope-Confessor
26	W				St. Philip Neri, Confessor
27	T				St. Bede, the Venerable, Confessor-Doctor
28	F			✠	St. Augustine of Canterbury, Bishop-Confessor
29	S				St. Mary Magdalen Pazzi, Virgin
30	S	M	-		**Fifth Sunday after Easter** *Gospel: Prayer in the Name of Jesus — John 16, 23-30*
31	M				St. Angela Merici, Virgin (*Rogation Day*)

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **June** 1943

Month of the Sacred Heart

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Juventius, Martyr (*Rogation Day*)
2	W				SS. Marcellinus and Companions, Martyrs (*Rogation Day*)
3	T	M			Ascension of Our Lord
4	F				St. Francis Caracciolo, Confessor
5	S				St. Boniface, Bishop-Martyr
6	S	M			**Sunday within Octave of Ascension** *Gospel: Testimony of the Holy Ghost — John 15, 26-27; 16, 1-4*
7	M				St. Robert, Abbot
8	T				St. Medard, Bishop-Confessor
9	W				SS. Primus and Felician, Martyrs
10	T				St. Margaret of Scotland, Queen, Widow
11	F				St. Barnabas, Apostle
12	S				St. John of St. Facundus, Confessor (*Vigil*)
13	S	M			**Pentecost Sunday** *Gospel: Christ's Instruction on the Holy Ghost — John 14, 23-31*
14	M				St. Basil the Great, Bishop-Doctor
15	T				SS. Vitus and Companions, Martyrs
16	W				St. Benno, Bishop (*Ember Day*)
17	T				SS. Nicandrus and Marcian, Martyrs
18	F				St. Ephrem, Deacon, Doctor (*Ember Day*)
19	S				St. Juliana Falconieri, Virgin (*Ember Day*)
20	S	M			**Trinity Sunday** *Gospel: Jesus Commissions His Disciples to Preach — Matthew 28, 18-20*
21	M				St. Aloysius Gonzaga, Confessor
22	T				St. Paulinus, Bishop, Confessor
23	W				St. Audrey, Queen, Virgin
24	T				Corpus Christi
25	F				St. William, Abbot
26	S				SS. John and Paul, Martyrs
27	S	M			**Second Sunday after Pentecost** *Gospel: Parable of the Supper — Luke 14, 16-24*
28	M				St. Irenaeus, Bishop-Martyr
29	T				SS. Peter and Paul, Apostles
30	W				Commemoration of St. Paul, Apostle

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **July** 1943

Month of the Precious Blood

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				The Most Precious Blood
2	F			✠	Sacred Heart of Jesus
3	S				St. Leo II, Pope-Confessor
4	S	M			**Third Sunday after Pentecost** *Gospel: Parable of the Lost Sheep—Luke 15,1-10*
5	M				St. Anthony Zaccaria, Confessor
6	T				St. Isaias, Prophet
7	W				SS. Cyril and Methodius, Bishops-Confessors
8	T				St. Elizabeth of Portugal, Widow
9	F			✠	SS. John Fisher and Thomas More, Martyrs
10	S				Seven Holy Brothers, Martyrs
11	S	M			**Fourth Sunday after Pentecost** *Gospel: Miraculous Draught of Fishes — Luke 5, 1-11*
12	M				St. John Gualbert, Abbot
13	T				St. Anaclete, Pope-Martyr
14	W				St. Bonaventure, Bishop-Doctor
15	T				St. Henry, Confessor
16	F			✠	Our Lady of Mt. Carmel
17	S				St. Alexius, Confessor
18	S	M			**Fifth Sunday after Pentecost** *Gospel: The Justice of the Pharisees — Matthew 5, 20-24*
19	M				St. Vincent De Paul, Confessor
20	T				St. Jerome Aemelian, Confessor
21	W				St. Praxedes, Virgin
22	T				St. Mary Magdalen, Penitent
23	F			✠	St. Apollinaris, Bishop-Martyr
24	S				St. Christina, Virgin-Martyr
25	S	M			**Sixth Sunday after Pentecost** *Gospel: Jesus Feeds the Multitude — Mark 8, 1-9*
26	M				St. Anne, Mother of the Blessed Virgin Mary
27	T				St. Pantaleon, Martyr
28	W				SS. Nazarius and Companions, Martyrs
29	T				St. Martha of Bethany, Virgin
30	F			✠	SS. Abdon and Sinnen, Martyrs
31	S				St. Ignatius Loyola, Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **August** 1943

Month of the Blessed Sacrament

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			**Seventh Sunday after Pentecost** *Gospel: Warning against False Prophets — Matthew 7, 15-21*
2	M				St. Alphonsus Liguori, Confessor
3	T				Finding of St. Stephen's Relics
4	W				St. Dominic, Confessor
5	T				Our Lady of the Snows
6	F			▸	Transfiguration of Our Lord
7	S				St. Cajetan, Confessor
8	S	M			**Eighth Sunday after Pentecost** *Gospel: The Unjust Steward — Luke 16, 1-9*
9	M				St. John Baptist Vianney, Confessor
10	T				St. Laurence, Martyr
11	W				SS. Tiburtius and Susanna, Martyrs
12	T				St. Clare, Virgin
13	F			▸	St. John Berchmans, Confessor
14	S		▸	▸	St. Eusebius, Confessor (*Vigil*)
15	S	M			**Ninth Sunday after Pentecost (Assumption)** *Gospel: Jesus Weeps over Jerusalem — Luke 19, 41-47*
16	M				St. Joachim, Father of the Blessed Virgin Mary
17	T				St. Hyacinth, Confessor
18	W				St. Agapitus, Martyr
19	T				St. John Eudes, Confessor
20	F			▸	St. Bernard, Confessor-Doctor
21	S				St. Jane Frances, Widow
22	S	M			**Tenth Sunday after Pentecost** *Gospel: The Pharisee and the Publican — Luke 18, 9-14*
23	M				St. Philip Benitius, Confessor
24	T				St. Bartholomew, Apostle
25	W				St. Louis of France, Confessor
26	T				St. Zephyrin, Pope-Martyr
27	F			▸	St. Joseph Calasanctius, Confessor
28	S				St. Augustine, Bishop-Doctor
29	S	M			**Eleventh Sunday after Pentecost** *Gospel: Jesus Cures the Deaf and Dumb Man — Mark 7, 31-37*
30	M				St. Rose of Lima, Virgin
31	T				St. Raymond Nonnatus, Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **September** 1943

Month of the Queen of Martyrs

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St. Giles, Abbot
2	T				St. Stephen, King, Confessor
3	F			✠	St. Serapia, Virgin-Martyr
4	S				St. Moses, Prophet
5	S	M			**Twelfth Sunday after Pentecost** *Gospel: The Good Samaritan — Luke 10, 23-37*
6	M				St. Eleutherius, Abbot
7	T				St. Regina, Virgin-Martyr
8	W				Nativity of the Blessed Virgin Mary
9	T				St. Kieran, Confessor
10	F			✠	St. Nicholas of Tolentino, Confessor
11	S				SS. Protus and Hyacinth, Martyrs
12	S	M			**Thirteenth Sunday after Pentecost** *Gospel: The Ten Lepers — Luke 17, 11-19*
13	M				St. Eulogius, Bishop
14	T				Exaltation of the Holy Cross
15	W		✠	✠	Seven Sorrows of the Blessed Virgin Mary (*Ember Day*)
16	T				SS. Cornelius and Cyprian, Martyrs
17	F		✠	✠	Stigmata of St. Francis of Assisi (*Ember Day*)
18	S		✠	✠	St. Joseph of Cupertino, Confessor (*Ember Day*)
19	S	M			**Fourteenth Sunday after Pentecost** *Gospel: Undivided Service of God. — Matthew 6, 24-33*
20	M				SS. Eustachius and Companions, Martyrs
21	T				St. Matthew, Apostle, Evangelist
22	W				St. Thomas of Villanova, Bishop-Confessor
23	T				St. Linus, Pope-Martyr
24	F			✠	Our Lady of Ransom
25	S				St. Cleophas, Martyr
26	S	M			**Fifteenth Sunday after Pentecost** *Gospel: The Widow of Naim — Luke 7, 11-16*
27	M				SS. Cosmas and Damian, Martyrs
28	T				St. Wenceslaus, Martyr
29	W				St. Michael, Archangel
30	T				St. Jerome, Confessor-Doctor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **October** 1943

Month of the Holy Angels and the Holy Rosary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F			✠	St. Remigius, Bishop-Confessor
2	S				Holy Guardian Angels
3	S	M			**Sixteenth Sunday after Pentecost** *Gospel: Jesus Heals the Dropsical Man — Luke 14, 1-11*
4	M				St. Francis of Assisi, Confessor
5	T				SS. Placid and Companions, Martyrs
6	W				St. Bruno, Confessor
7	T				Most Holy Rosary
8	F			✠	St. Bridget of Sweden, Widow
9	S				SS. Denis and Companions, Martyrs
10	S	M			**Seventeenth Sunday after Pentecost** *Gospel: The Greatest Commandment — Matthew 22, 35-46*
11	M				Maternity of the Blessed Virgin Mary
12	T				St. Wilfred, Bishop, Confessor
13	W				St. Edward, King, Confessor
14	T				St. Callistus I, Pope-Martyr
15	F			✠	St. Theresa of Avila, Virgin
16	S				St. Hedwig, Widow
17	S	M			**Eighteenth Sunday after Pentecost** *Gospel: Jesus Cures the Paralytic — Matthew 9, 1-18*
18	M				St. Luke, Evangelist
19	T				St. Peter of Alcantara, Confessor
20	W				St. John Cantius, Confessor
21	T				SS. Ursula and Companions, Virgins-Martyrs
22	F			✠	St. Mary Salome, Widow
23	S				St. Ignatius of Constantinople, Bishop-Confessor
24	S	M			**Nineteenth Sunday after Pentecost** *Gospel: Parable of Marriage Feast — Matthew 22, 2-14*
25	M				SS. Chrysanthus and Daria, Martyrs
26	T				St. Evaristus, Pope-Martyr
27	W				St. Florence, Martyr
28	T				SS. Simon and Jude, Apostles
29	F			✠	St. Narcissus, Bishop-Confessor
30	S				Vigil of All Saints
31	S	M			**Twentieth Sunday after Pentecost (Feast of Christ the King)** *Gospel: Christ the King — John 18, 33-37*

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

1943 **November** 1943

Month of the Holy Souls

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M	M			All Saints Day (A plenary indulgence may be gained for the Poor Souls by each visit to a Church from noon Nov. 1 until midnight Nov. 2. Conditions: 6 Our Fathers, 6 Hail Marys and 6 Glorys for each visit.)
2	T				All Souls
3	W				St. Hubert, Bishop
4	T				St. Charles Borromeo, Bishop-Confessor
5	F			☞	SS. Zachary and Elizabeth
6	S				St. Leonard, Confessor
7	S	M			**Twenty-first Sunday after Pentecost** *Gospel: The Unmerciful Servant — Matthew 18, 23-35*
8	M				Four Crowned Martyrs
9	T				Dedication of Lateran Basilica in Rome
10	W				St. Andrew of Avellino, Confessor
11	T				St. Martin of Tours, Bishop-Confessor
12	F			☞	St. Martin I, Pope-Martyr
13	S				St. Didacus, Confessor
14	S	M			**Twenty-second Sunday after Pentecost** *Gospel: Duties to God and Caesar — Matthew 22, 15-21*
15	M				St. Albert the Great, Bishop-Doctor
16	T				St. Gertrude, Virgin
17	W				St. Gregory the Wonderworker, Bishop-Confessor
18	T				Dedication of Basilica of SS. Peter and Paul in Rome
19	F			☞	St. Elizabeth of Hungary, Queen, Widow
20	S				St. Felix of Valois, Confessor
21	S	M			**Twenty-third Sunday after Pentecost** *Gospel: Raising of Jairus' Daughter — Matthew 9, 18-26*
22	M				St. Cecilia, Virgin-Martyr
23	T				St. Clement I, Pope-Martyr
24	W				St. John of the Cross, Confessor-Doctor
25	T				St. Catherine of Alexandria, Virgin-Martyr
26	F			☞	St. Sylvester, Abbot
27	S				St. Virgil, Bishop-Confessor
28	S	M			**First Sunday of Advent** *Gospel: Signs of Destruction of World — Luke 21, 25-53*
29	M				St. Saturninus, Bishop-Martyr
30	T				St. Andrew, Apostle

1943 **December** 1943

Month of the Holy Infancy

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St. Natalia, Widow
2	T				St. Bibiana, Virgin-Martyr
3	F				St. Francis Xavier, Confessor
4	S				St. Peter Chrysologus, Bishop-Doctor
5	S	M			**Second Sunday of Advent** *Gospel: John Sends Disciples to Jesus — Matthew 11, 2-10*
6	M				St. Nicholas, Bishop-Confessor
7	T				St. Ambrose, Bishop-Doctor
8	W	M			The Immaculate Conception
9	T				St. Leocadia, Virgin-Martyr
10	F				St. Melchiades, Pope-Martyr
11	S				St. Damasus I, Pope-Confessor
12	S	M			**Third Sunday of Advent** *Gospel: John's Testimony of Christ — John 1, 19-28*
13	M				St. Lucy, Virgin-Martyr
14	T				St. Nicasius, Bishop-Martyr
15	W				St. Valerian, Bishop (*Ember Day*)
16	T				St. Eusebius, Bishop-Martyr
17	F				St. Lazarus, Bishop-Confessor (*Ember Day*)
18	S				SS. Rufus and Zosimus, Martyrs (*Ember Day*)
19	S	M			**Fourth Sunday of Advent** *Gospel: Mission of St. John Baptist — Luke 3, 1-6*
20	M				St. Liberatus and Bajulus, Martyrs
21	T				St. Thomas, Apostle
22	W				St. Ischyrion, Martyr
23	T				St. Victoria, Virgin-Martyr
24	F				St. Delphinus, Martyr (*Vigil*)
25	S	M			Nativity of Our Lord
26	S	M			**Sunday within Octave of Christmas** *Gospel: Simeon's Prophecy — Luke 2, 33-40*
27	M				St. John, Apostle, Evangelist
28	T				Holy Innocents, Martyrs
29	W				St. Thomas of Canterbury, Bishop-Martyr
30	T				SS. Sabinus and Companions, Martyrs
31	F				St. Sylvester I, Pope-Confessor

H. D. — Holy Day: Attendance at Mass required.
F. — Fast Day: One full meal (with meat) for those from 21-60 years old.
A. — Abstinence: No flesh meat allowed.

Table of Movable Feasts from 1935 to 1955

Year	First Sunday of Advent	Septuagesima	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Number of Sundays after Pentecost
1935	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1936	Nov. 29	Feb. 9	Feb. 26	April 12	May 21	May 31	June 11	25
1937	Nov. 28	Jan. 24	Feb. 10	March 28	May 6	May 16	May 27	27
1938	Nov. 27	Feb. 13	March 2	April 17	May 26	June 5	June 16	24
1939	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1940	Dec. 1	Jan. 21	Feb. 7	March 24	May 2	May 12	May 23	28
1941	Nov. 30	Feb. 9	Feb. 26	April 13	May 22	June 1	June 12	25
1942	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1943	Nov. 28	Feb. 21	March 10	April 25	June 3	June 13	June 24	23
1944	Dec. 3	Feb. 6	Feb. 23	April 9	May 18	May 28	June 8	26
1945	Dec. 2	Jan. 28	Feb. 14	April 1	May 10	May 20	May 31	27
1946	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1947	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1948	Nov. 28	Jan. 25	Feb. 11	March 28	May 6	May 16	May 27	27
1949	Nov. 27	Feb. 13	March 2	April 17	May 26	June 5	June 16	24
1950	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1951	Dec. 2	Jan. 21	Feb. 7	March 25	May 3	May 13	May 24	28
1952	Nov. 30	Feb. 10	Feb. 17	April 13	May 22	June 1	June 12	25
1953	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1954	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1955	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25

NECESSITY FOR KEEPING TIME

In order to conduct affairs properly it has always been necessary to keep records by employing a definite unit of measurement, and by starting from a definite date or epoch.

SOLAR TIME

The prime unit is the mean solar day, which is the average of all solar days, and is measured by the period of twenty-four hours within which the earth revolves upon its axis. The true solar day constantly fluctuates, hence the adoption of a mean solar day. The two coincide four times a year: April 15, June 14, September 1, December 24.

Solar time, computed upon the solar day, is based on the rotation of the earth about the sun, a period of approximately 365 days. This unit of time is called a year.

CHRONOLOGICAL ERAS

A reckoning of years has been adopted from ancient times. This was generally based upon a historical period, dating from an important event such as the accession of a great king or the founding of a city, or characterized by a certain order of things such as physical, social or intellectual conditions. The chronological eras in use in the past are as follows:

Name	*Began*	*Name*	*Began*
Grecian Mundane Era.	B. C. 5598, Sept. 1	Grecian or Syro-Macedonian Era	B. C. 312, Sept. 1
Civil Era of Constantinople	" 5508, Sept. 1	Era of Maccabees ...	" 166, Nov. 24
Alexandrian Era	" 5502, Aug. 29	Tyrian Era	" 125, Oct. 19
Julian Period	" 4713, Jan. 1	Sidonian Era	" 110, Oct. 1
Mundane Era	" 4008, Oct. 1	Julian Era	" 45, Jan. 1
Jewish Mundane Era.	" 3761, Oct. 1	Spanish Era	" 38, Jan. 1
Era of Abraham	" 2015, Oct. 1	Augustan Era	" 27, Feb. 14
Era of the Olympiads	" 776, July 1	Christian Era	A. D. 1, Jan. 1
Roman Era (A.U.C.).	" 753, April 24	Destruction of Jerusalem	" 69, Sept. 1
Era of Metonic Cycle	" 432, July 15	Mohammedan Era ...	" 622, July 16

THE CHRISTIAN ERA

Our present system of dating events according as to whether they took place "before Christ" (B. C.) or "after Christ," that is, "in the year of our Lord" (A. D.), originated about A. D. 527 with the Abbot Dionysius Exiguus, who conceived the idea of making the year of Christ's birth the dividing point in the calendar. He took the year 754 A. U. C. (after the founding of the city of Rome) as the year of the Nativity of our Lord, but obviously erred in his calculations.

The correct basis of calculations is the year in which Herod the Great died, generally accepted as 750 A. U. C. It is an indisputable fact that Herod was alive at the time of the birth of Christ. Consequently Christ was born before 750 A. U. C., or before the year 4 B. C. It is difficult to determine precisely how long before this date Christ was born. The possibility arises that since Herod, in the slaughter of the Innocents, saw fit to extend the tiny victims' age to two years, Christ may have been born in 6 B. C. Some authors place the sacred date from 7 B. C. to 9 B. C.

Julian Calendar. Even after the new reckoning was introduced, the old calendar of Julius Caesar consisting of a year of 365 days was used until 1582, when under Pope Gregory XIII it was corrected by a council of astronomers. Since the earth's journey around the sun is not completed in exactly 365 days Caesar made each fourth year a leap year by inserting an additional day in February. The Julian Calendar was still inaccurate, however, because the earth's journey is made in a little less than 365¼ days. By 1582 the error amounted to ten days.

Gregorian Calendar. Pope Gregory dropped these days from the calendar and ordered that a leap year should be observed in 1600 but not in 1700, 1800 and 1900, and that thereafter century years would be leap years only when they are divisible by 400. The Gregorian Calendar is so nearly exact that there will be an error of one day only in 3,500 years. This calendar was readily accepted in all Catholic countries but did not come into use in Protestant countries until some time later. It was finally accepted in England in 1752 and in the American Colonies about the same time. The Julian method of reckoning was retained in the East. Turkey did not adopt the Gregorian Calendar until 1917, Russia 1918, Bulgaria, Greece and the Congress of the Eastern Orthodox Church in 1923. With the exception of a few Ruthenian Catholics the whole civilized world was using the Gregorian Calendar in 1924.

The Ecclesiastical Calendar is a lunisolar calendar for regulating the dates of church feasts. It corresponds in periods of time with the civil calendar. The beginning of the ecclesiastical year dates, however, from the beginning of Advent. In 1943 Advent begins on November 28. Important and special feasts during the year are as follows:

January	1, Circumcision.
	3, Holy Name.
	6, Epiphany.
	10, Holy Family.
February	2, Purification.
	11, Our Lady of Lourdes.
March	10, Ash Wednesday.
	17, St. Patrick.
	19, St. Joseph.
	25, Annunciation.
April	11, Passion Sunday.
	18, Palm Sunday.
	22, Holy Thursday
	23, Good Friday.
	24, Holy Saturday.
	25, Easter.
May	3, Finding of the Cross.
	12, Solemnity of St. Joseph.
June	3, Ascension.
	13, Pentecost.
	20, Trinity Sunday.
	24, Corpus Christi.
	29, Sts. Peter and Paul.
July	1, Most Precious Blood.
	2, Sacred Heart.
	16, Our Lady of Mt. Carmel.
	26, St. Anne.
August	2, Portiuncula.
	6, Transfiguration.
	15, Assumption.
September	8, Nativity of the Blessed Virgin Mary.
	14, Exaltation of the Cross.
	15, Sorrows of the Blessed Virgin Mary.
	17, Stigmata of St. Francis.
	24, Our Lady of Ransom.
	26, North American Martyrs.
October	2, Holy Guardian Angels.
	3, St. Teresa of the Child Jesus.
	4, St. Francis of Assisi.
	7, Most Holy Rosary.
	31, Christ the King.
November	1, All Saints.
	2, All Souls.
December	8, Immaculate Conception.
	25, Nativity of Our Lord.
	28, Holy Innocents.

The World Calendar

(Courtesy of World Calendar Association)

The year is composed, roughly, of 365¼ days. In our Gregorian Calendar, the extra quarter of a day is set aside until every fourth year, which then counts 366 days instead of 365 and becomes a "leap year."

Neither 365 nor 366 is exactly divisible by 7, the number of days in a week. Hence, successive years begin on different days and have different patterns. To remedy this, various "reforms" have been suggested.

One general class of such suggestions would give each year 364 days, and instead of counting the extra day (two days in leap years) in the ordinary line-up of weekdays, the extra day (or days) would be sequestered, so to speak, and given a name of its own. Every year would then consist of 52 full weeks, plus one or two "supplementary," "blank," "special," days. This arrangement would make every year begin on the same day, and give every day of each month the same date in successive years.

There have been two principal varieties of this proposal. One would give the year 13 months of 28 days each — a total again of 364. This plan has been traced back to an article in "Scot's Magazine" for July, 1745, by a "Mr. Urban of Maryland." Its origin is more popularly attributed to Auguste Comte, who published an article on it in 1849. The 13-month plan makes demands that are altogether too radical. It would lose all approximate correspondence with comparable dates in our present calendar, would introduce a new month, would be based on an indivisible unit of calculation (13), would offend the superstitious, etc. Today the 13-month calendar is hardly mentioned, since it has been definitely rejected by the League of Nations authorities entrusted with the study of calendar reform proposals. The same is true of intercalary week or month schemes.

The other plan with the "supplementary day" was first proposed in its essential features by a Catholic priest, Marco Mastrofini, who published a work on it in Rome over a hundred years ago (1834). The plan is now widely known as "The World Calendar," due mainly to the activities of the World Calendar Association (630 Fifth Avenue, New York City; president, Miss Elisabeth Achelis). The World Calendar produces symmetry by giving each quarter of the year three months with respectively 31, 30 and 30 days. Every year begins on Sunday, as does also every quarter. The second month in each quarter begins on Wednesday, the third on Friday. The basic number 12, handily divisible by 2, 3, 4, and 6, is thus kept in a logical arrangement. In many cases, dates in the new calendar, when paralleled with the old, are the same: there is never a difference of more than two days. The added day in ordinary years, tentatively called Year-End Day, follows December 30. The second additional day of leap years, called Leap-Year Day, follows June 30. Both days would be holidays.

Easter could be fixed in the World Calendar for Sunday, April 8. While Easter stabilization has economic and social aspects, it is predominantly a religious question and one that must be dealt with by religious authorities. The rearranging of the calendar need not, therefore, of necessity imply the fixing of movable ecclesiastical feasts.

Many religious authorities, including a number of Catholic priests and scholars, find no basic difficulty in the idea of the supplementary day, since the Sunday legislation is primarily ecclesiastical and could be changed by Church authority. The Vatican has declared that there are no dogmatic objections to calendar reform. This statement seems to cover both fixation of movable feasts and use of the supplementary day.

HOLYDAYS OF OBLIGATION FOR THE UNITED STATES

Every Catholic who has attained the age of reason, and is not prevented by sickness or other sufficient cause, is obliged to rest from servile work and attend Holy Mass on the following days:

All Sundays of the year.

The Circumcision of Our Lord, or New Year's Day, January 1.

The Ascension of Our Lord, June 3, 1943.

The Assumption of the Blessed Virgin Mary, August 15.

All Saints' Day, November 1.

The Immaculate Conception of the B. V. M. (Patronal Feast of the United States), December 8.

Christmas, the Nativity of Our Lord, December 25.

FAST DAYS AND DAYS OF ABSTINENCE

The Law of Fasting affects all Catholics between the ages of 21 and 60, unless health or other sufficient reason allows a dispensation. The law of fasting requires that only one full meal may be taken, although it does not forbid a small amount of food in the morning and evening, the quality and quantity of which is regulated according to local custom. Both fish and meat may be taken at the same meal where meat is allowed to those who are bound to fast. Fast days in the United States are:

The Ember Days — First week of Lent, March 17, 19, 20, 1943.
Pentecost week, June 16, 18, 19, 1943.
Third week in September, Sept. 15, 17, 18, 1943.
Third week in December, Dec. 15, 17, 18, 1943.

The Vigil of Pentecost, June 12, 1943.

The Vigil of the Assumption, August 14.

The Vigil of All Saints' Day, ordinarily a day of fast and abstinence, falls on a Sunday, Oct. 31, 1943, and though the observance of the vigil is kept on the preceding Saturday, there is no fast on either Saturday or Sunday in connection with this vigil, in this year.

All the days of Lent, except Sundays, up to noon on Holy Saturday.

The Law of Abstinence requires the abstaining from flesh meat and broth made from meat. The number of meals and amount taken remain unaffected. All the faithful who have completed their seventh year are obliged by the law of abstinence. Abstinence days for the United States are:

All Fridays of the year (holydays falling on Fridays excepted).

Wednesdays and Fridays of Lent (for Wednesday in Holy Week see your diocesan Lenten regulations).

Ember days and vigils listed above under fast days.

ROGATION DAYS

Rogation Days are days of solemn supplication to God for a good and bountiful harvest and for His protection in calamities, and to appease His anger at man's transgressions. Formerly they were also observed by fasting, but this is no longer obligatory. Where practicable a solemn procession is a feature of the observance. There are three Minor Rogation Days, which are the three days preceding the feast of the Ascension (May 31, June 1 and 2, 1943), and one Major Rogation Day, on the feast of St. Mark, April 25. The observance of St. Mark's Day as the day of the Major Litanies originated about 600 when during a plague in Rome Pope St. Gregory ordered a procession to be held to implore God's mercy; and the pestilence immediately abated. The Minor Rogation Days were formally instituted by the Fifth Council of Orleans, 511, and approved by Pope Leo III.

Time Differences

Twelve o'clock Noon United States Standard Central Time Compared with Clocks in Foreign Cities:

Aden	9:00 P. M.	Dublin	5:35 P. M.	Melbourne	4:00 A. M.*
Alexandria	8:00 P. M.	Hamburg	7:00 P. M.	Mexico City	11:24 A. M.
Amsterdam	6:20 P. M.	Havana	12:31 P. M.	Natal	8:00 P. M.
Athens	8:00 P. M.	Havre	6:00 P. M.	Paris	6:00 P. M.
Berlin	7:00 P. M.	Hong Kong	2:00 A. M.*	Leningrad	8:01 P. M.
Berne	7:00 P. M.	Honolulu	7:30 A. M.	Rio de Janeiro	3:00 P. M.
Bogota	1:03 P. M.	Lima	1:00 P. M.	Rome	7:00 P. M.
Bombay	11:30 P. M.	Lisbon	6:00 P. M.	Santiago (Chile)	1:17 P. M.
Bremen	7:00 P. M.	Liverpool	6:00 P. M.	Sitka, Alaska	8:00 A. M.
Brussels	6:00 P. M.	London	6:00 P. M.	Stockholm	7:00 P. M.
Constantinople	8:00 P. M.	Madrid	6:00 P. M.	Vienna	7:00 P. M.
Copenhagen	7:00 P. M.	Manila	2:00 A. M.*	Yokohama	3:00 A. M.*

At places marked * time noted is in the morning of the following day.

Twelve o'clock Noon United States Standard Central Time as Compared with the Clocks in the Following Cities of the United States:

Atlantic City	1:00 P. M.	El Paso	11:00 A. M.	Norfolk	1:00 P. M.
Atlanta	12:00 Noon	Galveston	12:00 Noon	Omaha	12:00 Noon
Baltimore	1:00 P. M.	Indianapolis	12:00 Noon	Philadelphia	1:00 P. M.
Birmingham	12:00 Noon	Kansas City	12:00 Noon	Pittsburgh	1:00 P. M.
Boston	1:00 P. M.	Los Angeles	10:00 A. M.	Richmond, Va.	1:00 P. M.
Buffalo	1:00 P. M.	Louisville	12:00 Noon	Salt Lake City	11:00 A. M.
Charleston	1:00 P. M.	Memphis	12:00 Noon	San Francisco	10:00 A. M.
Chicago	1:00 P. M.	Milwaukee	12:00 Noon	Savannah	1:00 P. M.
Cleveland	1:00 P. M.	Minneapolis	12:00 Noon	Seattle	10:00 A. M.
Dallas	12:00 Noon	Nashville	12:00 Noon	St. Louis	12:00 Noon
Denver	11:00 A. M.	New Orleans	12:00 Noon	Topeka	12:00 Noon
Detroit	1:00 P. M.	New York	1:00 P. M.	Washington	1:00 P. M.

United States Standard Central Time is time of the Meridian 90° west from Greenwich.

STANDARD TIME

Standard time is the time commonly in use and is based on solar time. When the sun is on the meridian of any place, the time at that place is called noon or twelve o'clock. All places having the same meridian have noon at the same time. And this hour varies in different places according to their meridian. In other words, when it is noon at a given place, it is afternoon in places to the eastward and still forenoon in places to the westward, since the sun rises in the east and sets in the west. These differences in time led to great confusion especially in the case of railroads. Hence a standard of time was necessary. An international conference met at Washington in 1884. Most of the 26 delegates present favored the adoption of Greenwich as the common prime meridian to be used in reckoning longitude, and this is almost universally employed. On it is based Standard Time.

The railroads of the United States and Canada had the previous year decided on the introduction of Standard Time to take effect at noon, Nov. 18, 1883. Its divisions depend on a mean of solar time applied to every meridian distant from Greenwich at exact multiples of 15°. The time difference for each succeeding meridian is one hour. The Standard Time meridians of the United States and Canada are:

Time	Meridian	Difference from Greenwich
Colonial	60°	4 hours slower than Greenwich
Eastern	75°	5 " " " "
Central	90°	6 " " " "
Mountain	105°	7 " " " "
Pacific	120°	8 " " " "

On journeying from one belt to another it is necessary to change the time only by the whole hour on entering and leaving.

WAR TIME

War Time prolongs the hours of daylight by advancing the clocks of the nation one hour. War Time became effective for the first time in the nation's history on Feb. 9, 1942, at 2 a. m. and shall remain in effect until six months after the end of the present war.

THE SEASONS

In the Temperate Zone there are four seasons: Spring begins at the vernal equinox, summer at the summer solstice, autumn at the autumnal equinox and winter at the winter solstice. In the North Temperate Zone these dates are approximately March 21, June 21, September 23 and December 21.

At the vernal and autumnal equinoxes day and night are of equal length the world over, due to the fact that the earth's axis is then at right angles to the direction of the sun. Lengthening days bring increasing heat, hence the warmth of the summer season. At the summer solstice the day is longest. The shortest day of the year occurs at the winter solstice.

Indian Summer is a period of pleasant mild weather occurring in October or November, or sometimes as late as December, in the Central and Eastern States. The origin of the term is unknown. It occurs first in printing in 1794 and was introduced from America into England. There similar weather is usually termed "All Hallow Summer" or "St.

Martin's Summer." In Germany it also occurs and is known as "St. Luke's Summer" or "Old Woman's Summer."

The seasons of 1943 Eastern War Time begin as follows:

Spring — March 21st, at 8:03 a. m.
Summer — June 22nd, at 3:13 a. m.
Autumn — September 23rd, at 6:12 p. m.
Winter — December 22nd, at 1:30 p. m.

DERIVATIONS OF THE NAMES OF DAYS AND MONTHS

The Names of Months

January — The Roman Janus presided over the beginning of everything; hence the first month of the year was named after him.

February — The Roman festival Februs was held on the fifteenth day of this month, in honor of Lupercus, the god of fertility.

March — Named from the Roman god of war, Mars.

April — The Latin word, *Aprilis,* is probably derived from *aperire,* to open; because spring generally begins and the buds open in this month.

May — The Latin word, *Maius,* is probably derived from Maia, a feminine divinity worshiped at Rome on the first day of this month.

June — from Juno, a Roman divinity worshiped as the Queen of Heaven.

July — From Julius. Julius Caesar was born in this month.

August — Named by the Emperor Augustus Caesar, 30 B. C., after himself, as he regarded it a fortunate month, in which he had gained several victories.

September — From *septem,* meaning seven. September was the seventh month in the old Roman year.

October — From *octo,* meaning eight. October was the eighth month in the old Roman year.

November — From *novem,* meaning nine. November was the ninth month in the old Roman year.

December — From *decem,* meaning ten. December was the tenth month in the old Roman year.

Days of the Week

Sunday — From Anglo-Saxon, Sunnandaeg, day of the sun.

Monday — From Anglo-Saxon, Monadaeg, day of the moon.

Tuesday — From Anglo-Saxon, Tiwesdaeg, from Tiw, Norse god of war.

Wednesday — From Anglo-Saxon, Wodnesdaeg, day of the god Woden.

Thursday — From Anglo-Saxon, Thunresdaeg, from Thor, Danish god of thunder.

Friday — From Anglo-Saxon, Frigudaeg, from Frigga, Norse goddess of marriage.

Saturday — From Anglo-Saxon, Saeterdaeg, from Saturn, god of time.

LEGAL OR PUBLIC HOLIDAYS OBSERVED THROUGHOUT THE UNITED STATES

New Year's Day, Friday, Jan. 1, 1943.
Washington's Birthday, Monday, Feb. 22, 1943.
Independence Day, Sunday, July 4, 1943.
Labor Day, first Monday in September, Sept. 6, 1943.
Armistice Day, Thursday, Nov. 11, 1943.
Thanksgiving Day, last Thursday in November, Nov. 25, 1943.
Christmas Day, Saturday, December 25, 1943.

OTHER HOLIDAYS AND DATES COMMEMORATED IN THE UNITED STATES

Jan. 8 — Battle of New Orleans (in La.).

Jan. 17 — Benjamin Franklin's Birthday.

Jan. 19 — R. E. Lee's Birthday (in Southern States).

Jan. 20 — Inauguration Day, 1937, and every fourth year thereafter (in D. C.).

Jan. 29 — Wm. McKinley's Birthday (in Ohio).

Feb. 12 — Lincoln's Birthday (in most States).
— Georgia Day (in Ga.).

Feb. 14 — St. Valentine's Day.
— Admission Day (in Ariz.).

March 2 — Texas Independence Day (in Tex.).

March 4 — Pennsylvania Day (in Pa.).

March 7 — Luther Burbank's Birthday (in Cal.).

March 9 — Shrove Tuesday.
— Mardi Gras (in Ala., Fla., and La.).

March 22 — Emancipation Day (in Puerto Rico).

March 25 — Maryland Day (in Md.).

March 30 — Seward Day (in Alaska).

April 12 — Anniversary Passage of Halifax Independence Resolutions (in N. C.).

April 13 — Thomas Jefferson's Birthday (in Ala.).

April 14 — Pan-American Day.

April 16 — De Diego's Birthday (in Puerto Rico).

April 19 — Patriots' Day (in Mass. and Me.).

April 21 — Anniversary of Battle of San Jacinto (in Tex.).

April 22 — J. Sterling Morton's Birthday (in Neb.).

April 23 — Good Friday (in many states).

April 24 — National Wild Flowers Day.

April 25 — Easter Sunday.

April 26 — Confederate Memorial Day (in Ky. and N. C.).

May 1 — May Day. Child Health Day.

May 12 — National Hospital Day (Florence Nightingale's Birthday).

May 18 — Peace Day. World Goodwill Day.

May 20 — Anniversary of Signing of Mecklenburg Declaration of Independence (in N. C.).

May 30 — Decoration or Memorial Day (in most States).
— Confederate Memorial Day (in Va.).

June 3 — Jefferson Davis' Birthday.
— Confederate Memorial Day (in Tenn.).

June 11 — Kamehameha Day (in Hawaii).

June 14 — Flag Day.

June 15 — Pioneer Day (in Idaho).

June 17 — Bunker Hill Day.

June 20 — West Virginia Day (in W. Va.).

July 13 — Gen. Bedford Forrest's Birthday (in Tenn.).

July 17 — Munoz Rivera Day (in Puerto Rico).

July 24 — Pioneer Day (in Utah).

July 25 — Occupation Day (in Puerto Rico).

July 27 — Dr. Barbosa's Birthday (in Puerto Rico).

Aug. 1 — Colorado Day (in Col.).

Aug. 16 — Anniversary of Battle of Bennington (in Vt.).

Sept. 6 — Lafayette Day (in many States).

Sept. 9 — Admission Day (in Cal.).

Sept. 12 — Defenders' Day (in Md.).

Sept. 17 — Constitution Day.

Oct. 1 — Missouri Day (in Mo. schools).

Oct. 9 — Fraternal Day (in Ala.).

Oct. 12 — Columbus Day (in most States).

Oct. 18 — Alaska Day (in Alaska).

Oct. 27 — Navy Day.

Oct. 31 — Hallowe'en.
— Admission Day (in Nev.).

Nov. 2 — General Election Day.

Dec. 6 — St. Nicholas Day.

Dec. 7 — Delaware Day (in Del.).

Dec. 14 — Alabama Day (in Ala.).

Dec. 28 — Woodrow Wilson's Birthday (in S. C.).

DAY FINDER FOR 200 YEARS: FROM 1752* TO 1952 INCLUSIVE

(For example, to find on what day of the week November 11, 1918, fell, look in the table of years for 1918, and in a parallel line under November is figure 5, which directs to column 5, in which it will be seen that November 11 fell on Monday in that year.)

Common Years 1753 to 1951											Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1761	1767	1778	1789	1795																		
1801	1807	1818	1829	1835	1846	1857	1863	1874	1885	1891	4	7	7	3	5	1	3	6	2	4	7	2
						1903	1914	1925	1931	1942												
1762	1773	1779	1790																			
1802	1813	1819	1830	1841	1847	1858	1869	1875	1886	1897	5	1	1	4	6	2	4	7	3	5	1	3
						1909	1915	1926	1937	1943												
1757	1763	1774	1785	1791																		
1803	1814	1825	1831	1842	1853	1859	1870	1881	1887	1898	6	2	2	5	7	3	5	1	4	6	2	4
						1910	1921	1927	1938	1949												
1754	1765	1771	1782	1793	1799																	
1805	1811	1822	1833	1839	1850	1861	1867	1878	1889	1895	2	5	5	1	3	6	1	4	7	2	5	7
					1901	1907	1918	1929	1935	1946												
1755	1766	1777	1783	1794	1800																	
1806	1817	1823	1834	1845	1851	1862	1873	1879	1890		3	6	6	2	4	7	2	5	1	3	6	1
					1902	1913	1919	1930	1941	1947												
1758	1769	1775	1786	1797																		
1809	1815	1826	1837	1843	1854	1865	1871	1882	1893	1899	7	3	3	6	1	4	6	2	5	7	3	5
					1905	1911	1922	1933	1939	1950												
1753	1759	1770	1781	1787	1798																	
1810	1821	1827	1838	1849	1855	1866	1877	1883	1894	1900	1	4	4	7	2	5	7	3	6	1	4	6
						1906	1917	1923	1934	1945												
										1951												

Leap Years 1756 to 1952								..	29	.	..	.	..	..	..	..	..	..	..
1764	1792	1804	1832	1860	1888		1928	7	3	4	7	2	5	7	3	6	1	4	6
1768	1796	1808	1836	1864	1892	1904	1932	5	1	2	5	7	3	5	1	4	6	2	4
1772	....	1812	1840	1868	1896	1908	1936	3	6	7	3	5	1	3	6	2	4	7	2
1776	....	1816	1844	1872	....	1912	1940	1	4	5	1	3	6	1	4	7	2	5	7
1780	....	1820	1848	1876	....	1916	1944	6	2	3	6	1	4	6	2	5	7	3	5
1756	1784	1824	1852	1880	....	1920	1948	4	7	1	4	6	2	4	7	3	5	1	3
1760	1788	1828	1856	1884	....	1924	1952	2	5	6	2	4	7	2	5	1	3	6	1

1		2		3		4		5		6		7	
Monday	1	Tuesday	1	Wednesday	1	Thursday	1	Friday	1	Saturday	1	SUNDAY	1
Tuesday	2	Wednesday	2	Thursday	2	Friday	2	Saturday	2	SUNDAY	2	Monday	2
Wednesday	3	Thursday	3	Friday	3	Saturday	3	SUNDAY	3	Monday	3	Tuesday	3
Thursday	4	Friday	4	Saturday	4	SUNDAY	4	Monday	4	Tuesday	4	Wednesday	4
Friday	5	Saturday	5	SUNDAY	5	Monday	5	Tuesday	5	Wednesday	5	Thursday	5
Saturday	6	SUNDAY	6	Monday	6	Tuesday	6	Wednesday	6	Thursday	6	Friday	6
SUNDAY	7	Monday	7	Tuesday	7	Wednesday	7	Thursday	7	Friday	7	Saturday	7
Monday	8	Tuesday	8	Wednesday	8	Thursday	8	Friday	8	Saturday	8	SUNDAY	8
Tuesday	9	Wednesday	9	Thursday	9	Friday	9	Saturday	9	SUNDAY	9	Monday	9
Wednesday	10	Thursday	10	Friday	10	Saturday	10	SUNDAY	10	Monday	10	Tuesday	10
Thursday	11	Friday	11	Saturday	11	SUNDAY	11	Monday	11	Tuesday	11	Wednesday	11
Friday	12	Saturday	12	SUNDAY	12	Monday	12	Tuesday	12	Wednesday	12	Thursday	12
Saturday	13	SUNDAY	13	Monday	13	Tuesday	13	Wednesday	13	Thursday	13	Friday	13
SUNDAY	14	Monday	14	Tuesday	14	Wednesday	14	Thursday	14	Friday	14	Saturday	14
Monday	15	Tuesday	15	Wednesday	15	Thursday	15	Friday	15	Saturday	15	SUNDAY	15
Tuesday	16	Wednesday	16	Thursday	16	Friday	16	Saturday	16	SUNDAY	16	Monday	16
Wednesday	17	Thursday	17	Friday	17	Saturday	17	SUNDAY	17	Monday	17	Tuesday	17
Thursday	18	Friday	18	Saturday	18	SUNDAY	18	Monday	18	Tuesday	18	Wednesday	18
Friday	19	Saturday	19	SUNDAY	19	Monday	19	Tuesday	19	Wednesday	19	Thursday	19
Saturday	20	SUNDAY	20	Monday	20	Tuesday	20	Wednesday	20	Thursday	20	Friday	20
SUNDAY	21	Monday	21	Tuesday	21	Wednesday	21	Thursday	21	Friday	21	Saturday	21
Monday	22	Tuesday	22	Wednesday	22	Thursday	22	Friday	22	Saturday	22	SUNDAY	22
Tuesday	23	Wednesday	23	Thursday	23	Friday	23	Saturday	23	SUNDAY	23	Monday	23
Wednesday	24	Thursday	24	Friday	24	Saturday	24	SUNDAY	24	Monday	24	Tuesday	24
Thursday	25	Friday	25	Saturday	25	SUNDAY	25	Monday	25	Tuesday	25	Wednesday	25
Friday	26	Saturday	26	SUNDAY	26	Monday	26	Tuesday	26	Wednesday	26	Thursday	26
Saturday	27	SUNDAY	27	Monday	27	Tuesday	27	Wednesday	27	Thursday	27	Friday	27
SUNDAY	28	Monday	28	Tuesday	28	Wednesday	28	Thursday	28	Friday	28	Saturday	28
Monday	29	Tuesday	29	Wednesday	29	Thursday	29	Friday	29	Saturday	29	SUNDAY	29
Tuesday	30	Wednesday	30	Thursday	30	Friday	30	Saturday	30	SUNDAY	30	Monday	30
Wednesday	31	Thursday	31	Friday	31	Saturday	31	SUNDAY	31	Monday	31	Tuesday	31

*In Great Britain and the United States, where the Gregorian Calendar was not adopted till 1752: 1752 is the same as 1772 from January 1 to September 2. From September 14 to December 31 it is the same as 1780. September 3-13 were omitted.

CHRONOLOGICAL TABLE OF THE SAVIOUR'S LIFE

(Approximate dates are here given based on the year 4 B. C. as the date of the birth of Christ; of many events, such as the Flight into Egypt, His Passion and Death, exact dates cannot be determined. Scholars agree that Christ could not have been born later than 4 B. C., as Herod, whose Massacre of the Innocents followed Christ's birth, died in that year.)

Year	Date	Event
19 B. C.	Dec. 8	Conception of the Blessed Virgin.
18 B. C.	Sept. 8	Nativity of the Blessed Virgin.
15 B. C.	Nov. 21	Presentation of the Blessed Virgin at the age of three.
7 B. C.		Death of St. Joachim at eighty years of age and of St. Ann at seventy-nine years.
5 B. C.		Annunciation by the Angel Gabriel to Zachary that his wife Elizabeth would bring forth a son.
4 B. C.	Mar. 25	Annunciation by the Angel Gabriel to the Blessed Virgin that she was to be the Mother of God.
4 B. C.		The Blessed Virgin visits her cousin Elizabeth.
4 B. C.	June 24	Nativity of John the Baptist, son of Elizabeth and Zachary.
	Dec. 25	Birth of Christ.
3 B. C.	Jan. 1	Circumcision of Our Lord.
	Jan. 6	Adoration of the Magi.
	Feb. 2	Presentation of Christ in the Temple.
		Flight into Egypt.
		Massacre of the Holy Innocents.
2 B. C.		Return of Joseph and the Holy Family out of Egypt.
9 A. D.		Jesus comes with His parents from Nazareth to Jerusalem for three days.
27 A. D.		John begins to preach the baptism of penance.
28 A. D.		Baptism of Christ by St. John.
		Christ retires to the desert and fasts for forty days.
		Christ changes water into wine at the marriage feast of Cana in Galilee.
		Christ celebrates the first Passover.
		At the command of Herod Antipas, son of Herod Agrippa, John is imprisoned.
		Christ begins publicly to preach to the Jews.
29 A. D.		Second year of Christ's preaching.
		Christ celebrates the second Passover.
		Christ chooses His twelve apostles.
30 A. D.		Third year of Christ's preaching.
		Christ celebrates the third Passover.
		Christ chooses His seventy-two disciples.
31 A. D.	Apr. 9	Christ's triumphal entry into Jerusalem.
	Apr. 10	Christ prays daily in the Temple; returns in the evening to Bethania to pray in the Garden of Gethsemani.
	Apr. 12	Judas agrees to deliver up Jesus to the chief priests for a sum of money.
	Apr. 13	The disciples prepare the Paschal Lamb which Christ and the Apostles eat.
		Christ washes the feet of the Apostles.
		After supper, Christ institutes the Blessed Sacrament.
		He suffers a bloody sweat in agony of spirit as He prays for three hours in the Garden of Gethsemani, is betrayed by Judas and seized by the soldiers.
		Christ is led before Annas and Caiphas.

Apr. 14 Early in the morning He is delivered up to Pilate who declares Him innocent.
Apprehensive of the emperor's displeasure, Pilate condemns Him at about nine o'clock in the morning to death by crucifixion.
The crucifixion of Christ at noon.
Christ dies at three o'clock.
He is buried on the same day.

Apr. 16 Christ rises from the dead and appears at five different times.

Apr. 23 Christ in the midst of His Apostles shows His wounds to Thomas who thereupon believes He is the risen God.

May 25 The Ascension of Christ into heaven.

June 4 Christ sends down the Holy Ghost upon His disciples.

DISCOURSES OF JESUS IN CHRONOLOGICAL ORDER

He converses with Nicodemus.....Jerusalem
He converses with the Samaritan woman.....Sichar
He vindicates His disciples for not fasting.....Capharnaum
He vindicates Himself and His mission.....Jerusalem
He vindicates His disciples for plucking corn on the Sabbath.....Galilee
He vindicates Himself for healing the withered hand on the Sabbath.....Galilee
He preaches the Sermon on the Mount.....Thabor
He denounces Corozain, refutes calumny of Jews.....Capharnaum
He instructs the Apostles.....Galilee
He discourses concerning the heavenly bread.....Capharnaum
He discourses concerning internal purity.....Capharnaum
He discourses against giving or taking scandal.....Capharnaum
He discourses on fraternal correction.....Capharnaum
He discourses at the feast of Tabernacles.....Jerusalem
He discourses on the adulterous woman brought before Him....Jerusalem
He discourses on the qualities of His sheep.....Jerusalem
He instructs the seventy-two disciples.....Peraea
He denounces the Scribes and Pharisees.....Peraea
He discourses against the fear of death.....Peraea
He discourses against worldly solicitude.....Peraea
He discourses on self-denial.....Caesarea Philippi
He discourses on matrimony, in favor of virginity.....Judea
He discourses on His second coming and the destruction of the wicked.....Jerusalem
He discourses on the salvation of the rich and the happiness of renouncing all for Christ.....Judea
He converses with Martha.....Bethany
He exhorts to faith in opposition to the credulity of the Jews...Jerusalem
He discourses on the lawfulness of His mission.....Jerusalem
He discourses on the first commandment.....Jerusalem
He discourses on the destruction of Jerusalem.....Jerusalem
He discourses on the sufferings of the Apostles.....Jerusalem
He discourses concerning watchfulness.....Jerusalem
He discourses on His last coming.....Jerusalem
He talks with Peter on the occasion of washing his feet.....Jerusalem
He discourses on superiority.....Jerusalem
He consoles His Apostles after the last supper.....Jerusalem
He continues His consolation on the way to Gethsemani.....
He discourses with His disciples before His Ascension.....Bethany

PRINCIPAL MIRACLES OF CHRIST IN CHRONOLOGICAL ORDER

Cana.....He turns water into wine.
Cana.....He cures the ruler's son of Capharnaum.
Sea of Galilee...He causes a miraculous draught of fishes.
Capharnaum.....He delivers a man possessed with an unclean spirit.
Capharnaum.....He heals Peter's mother-in-law of a fever.
Sea of Galilee....He quiets a violent storm.
Gadara.....He cures the demoniacs of Gadara.
Capharnaum.... He cures a man of the palsy.
Capharnaum.....He cures a woman of an issue of blood.
Capharnaum.....He restores the daughter of Jairus to life.
Capharnaum.....He restores sight to two blind men.
Capharnaum.....He heals a dumb man possessed by a devil.
Jerusalem.....He cures an infirm man at the Pool of Bethsaida.
Capharnaum.....He cures a man with a withered hand.
Capharnaum.....He cleanses a leper.
Naim.....He heals the centurion's servant.
Naim.....He raises the widow's son to life.
Decapolis.....With five loaves and two fishes He feeds 5,000 people.
Sea of Galilee...He walks upon the sea, enables Peter to do the same.
Sea of Galilee...He calms the tempest, heals the sick.
Near Tyre .....He heals the daughter of the Canaanite woman.
Decapolis.....He cures the deaf and dumb and many others.
Decapolis.....He feeds 4,000 people with seven loaves and a few fishes.
Bethsaida.....He gives sight to a blind man.
Thabor .....He cures the boy possessed with a dumb spirit.
Samaria.....He cleanses ten lepers.
Galilee.....He heals an infirm woman.
Galilee.....He cures a man of dropsy.
Bethania.....He raises Lazarus to life.
Jericho.....He cures two blind men.
Jerusalem.....He casts out the buyers and sellers in the Temple.
Olivet.....He curses the barren fig tree.
Gethsemani.....He makes the officers and people fall before Him.
Gethsemani.....He heals the ear of Malchus.
Sea of Galilee....He causes a miraculous draught of fishes.

PARABLES OF JESUS IN CHRONOLOGICAL ORDER

Two Debtors	Capharnaum	Lost Sheep	Galilee
Sower	"	Lost Piece of Money	"
Tares	"	Prodigal Son	"
Seed Sprung up Unnoticed	"	Dishonest Steward	"
Grain of Mustard Seed	"	Rich Man and Lazarus	"
Leaven	"	Unjust Judge	Peraea
Found Treasure	"	Pharisee and Publican	"
Precious Pearl	"	Laborers in the Vineyard..	"
Net	"	Pounds	Jericho
Hundred Sheep	"	Barren Fig Tree	Jerusalem
Samaritans	Near Jericho	Two Sons	"
Rich Glutton	Galilee	The Vineyard	"
Servants Who Waited for Their Lord	"	Marriage Feast	"
		Ten Virgins	"
		Talents	"

IMPORTANT DATES OF CHRISTIANITY

1 A.D. (4 B.C.)—Birth of our Lord Jesus Christ at Bethlehem in Judea.

33 — Crucifixion and Death of Jesus Christ on Mount Calvary.

34 — Conversion of Saul of Tarsus.

39 — Reception into the Church of the first Gentile, Cornelius the Centurion, by St. Peter.

42 — Spread of the Faith as a result of the persecution of Herod which forced the Christians to flee from Palestine.

46- 58 — The Missionary journeys of St. Paul during which he converted many Gentiles.

50 — The Council of Jerusalem, the first held in the Church, which decreed that converts from paganism were not held to the observance of the Jewish Law.

67 — The Martyrdom of Sts. Peter and Paul.

70 — The destruction of Jerusalem by Titus.

64- 305 — The period of the ten great persecutions of the Infant Church by the Roman Emperors.

100 — The death of St. John the Evangelist, the last of the Apostles. With his death the deposit of faith was closed.

313 — The Edict of Milan issued by Constantine the Great, by which Christianity received legal recognition within the Roman Empire.

325 — The Council of Nicea, the first ecumenical council, which condemned the heresiarch Arius for teaching that the Son is inferior to the Father. The Council also formulated the Nicene Creed.

361 — The revival of paganism under Julian the Apostate.

376 — The beginning of the Barbarian Invasions.

381 — The end of paganism in the Roman Empire under Theodosius.

386 — The conversion of St. Augustine by St. Ambrose.

391- 405 — Translation of the Bible into Latin by St. Jerome.

431 — Condemnation of Nestorius by the Council of Ephesus for teaching that Mary is not the Mother of God but only the Mother of Christ the Man.

432 — The arrival in Ireland of St. Patrick to complete the conversion of the people and to establish the hierarchy.

476 — The end of the Western Roman Empire.

496 — Conversion of Clovis, King of the Franks. Soon after, the whole nation embraced Catholicism. This conversion of a powerful Germanic people sealed the doom of Arianism.

529 — St. Benedict, the Father of Western Monasticism, began his great work with the foundation of the Monastery of Monte Cassino.

532 — Justinian wrote his famous code of laws.

596 — St. Augustine began the conversion of the English.

622 — The Flight (Hegira) of the Mohammed from Mecca and the beginning of the Mohammedan conquest.

719 — The beginning of the conversion of the Germans by St. Boniface.

732 — The battle of Poitiers at which Charles Martel defeated the Moors, thus saving Europe.

756 — The beginning of the Papal States with the bequest of some territory to Pope Stephen by Pepin the Short.

800 — Coronation of Charlemagne by Pope Leo III.

1041 — The Truce of God.
1054 — The beginning of the Eastern Schism.
1066 — The conquest of England by the Normans.
1077 — The Emperor, Henry IV, appeared before Pope St. Gregory at Canossa to beg his pardon.
1096-1271 — The period of the Crusades to regain the Holy Places from the Saracens.
1156 — The founding of the Order of Our Lady of Mt. Carmel by the crusader Berthold of Calabria with ten companions.
1184 — Establishment of the Inquisition by Pope Lucius III.
1205 — Foundation of the Order of Preachers by St. Dominic.
1207 — Foundation of the Order of Friars Minor by St. Francis of Assisi.
1274 — Reunion of East and West for a short time.
1309-1376 — The Babylonian exile of the Papacy at Avignon.
1378-1417 — The Great Schism of the West.
1439-1453 — Temporary reunion of the Greeks and Latins.
1480 — The Spanish Inquisition.
1492 — The discovery of the New World.
1517 — The beginning of the Protestant Reformation.
1523 — Zwingli began the Reformation in Switzerland.
1534 — The foundation of the Society of Jesus by St. Ignatius Loyola to counteract the work of the Reformation.
1534 — The passage of the Act of Supremacy which made the King the head of the Church of England.
1536 — John Calvin began the work of the Reformation in Geneva.
1545-1563 — The Council of Trent was held to remedy the abuses which had brought on the Reformation.
1569 — On St. Bartholomew's Day a number of Catholic nobles of France were massacred by the Hugenots. On the same day in 1572 the assassins and some 700 Hugenots were killed by mobs.
1571 — The naval battle of Lepanto which resulted in a brilliant victory for the Christians and marked the beginning of Turkish decadence.
1588 — The defeat of the Spanish Armada.
1598 — The Edict of Nantes granting liberty of worship to the Huguenots.
1608 — Jansenius began work on his book, "Augustinus," in an endeavor to discover the ideas of Baius in the works of St. Augustine.
1649 — Cromwell lays Ireland waste.
1743 — Febronius opposed the authority of the Church of Rome.
1780 — The beginning of ecclesiastical reform by the Emperor Joseph II of Austria which is called "Josephinism."
1789 — The French Revolution and the rise of neo-paganism.
1809 — The annexation of the Papal States and the carrying into captivity of Pope Pius VII by Napoleon.
1829 — Catholic Emancipation won in the British Isles by Daniel O'Connell.
1870 — The seizure of Rome and the Papal States by Garibaldi.
1871 — The beginning of the "Kulturkampf" in Germany. The so-called "May Laws" which sought to transform bishops and priests into state officials were passed in 1873 and 1874.
1903 — Expulsion of religious congregations from France, followed by confiscation of Church property in 1906.
1910 — The Laws of Separation in Portugal.

1914 — Beginning of the religious persecution in Mexico under President Carranza. This continued under Obregon, Calles, Gil and Cardenas.

1917 — Pope Benedict XV promulgated the "Code of Canon Law."

1917 — The Bolshevik Revolution in Russia and the spread of atheism.

1929 — The Lateran Treaty and Concordat whereby the Roman Question was settled. The sovereignty and independence of the Pope were recognized.

1931 — The proclamation of the Spanish Republic was followed by a bitter persecution of the Church and her religious orders.

1936 — In Germany Hitler began persecution of the Church by the arrest of many priests and religious on trumped-up charges of immorality. Revolution in Spain was accompanied by many outrages against the Church: destruction and seizure of her institutions, slaying of bishops, priests and nuns.

1937 — New Constitution of Eire came into force.

1939 — Victory of Franco ended revolution and anarchy in Spain. Pope Pius XII called Franco the saviour of civilization.

— Outbreak of the Second World War.

THE APOSTLES

Peter, originally named Simon, son of Jona, called Peter (Gr., *petra,* rock) by Christ when He appointed him chief of the Apostles and head of the Church. Scourged and crucified head downward at Rome by Nero, A. D. 67. Feast, June 29.

Andrew, brother of Peter. Crucified on an X-shaped cross at Achaia by the Roman governor Aegeus, A. D. 60. Feast, Nov. 30.

James the Greater, son of Zebedee, elder brother of John the Evangelist. Perished by the sword under Herod Agrippa, at Jerusalem, A. D. 44. Feast, July 25.

John, brother of James the Greater. Plunged into a cauldron of boiling oil at Rome, but escaped unhurt and died a natural death at Ephesus about A. D. 100. Feast, Dec. 27.

Philip, native of Bethsaida, as was also Peter. Said to have been hanged against a pillar in Phrygia. Feast, May 1.

James the Less, son of Alpheus and Mary of Cleophas, who was probably the sister of the Blessed Virgin Mary, hence a cousin, called "brother," of Christ. Stoned by the Jews and killed with a fuller's club about A. D. 62. Feast, May 1.

Thomas. Said to have labored in India, where he was run through with a lance at Coromandel. The Thomas Christians trace their origin to him. Feast, Dec. 21.

Bartholomew, friend of Philip. Said to have been skinned alive in Armenia. Feast, Aug. 24.

Matthew, a Galilean, son of Alpheus, and originally known as Levi. Martyred probably by the sword in Ethiopia. Feast, Sept. 21.

Matthias, chosen from among the disciples of Christ to replace the Apostle Judas. Martyred probably in Jerusalem, first stoned and then beheaded. Feast, Feb. 24.

Jude or Thaddeus, brother of James the Less. Said to have been shot to death with arrows in Mesopotamia. Feast, Oct. 28.

Simon. Said to have been crucified in Persia. Feast, Oct. 28.

Paul, a Jew of the tribe of Benjamin, but a Roman citizen, and persecutor of the Christians until miraculously converted by an apparition of Our Lord. He is considered one of the Apostles with whom he labored to convert men to Christ. Beheaded outside one of the gates of Rome by Nero, A. D. 67. Feast, June 29.

ROMAN PONTIFFS

Authorities differ concerning the correct list of the Popes. The following is the official list printed in the "Annuario Pontificio" and taken from a series of portraits in the Basilica of St. Paul near Rome. We venerate eighty-three Popes as saints, seven as blessed. One hundred and three Popes have been Romans; one hundred and seven were natives of other parts of Italy; thirteen were French, eleven Greek, seven German, five Asiatic, three African, three Spanish, two Dalmatian. Palestine, Thrace, Crete, Epirus, Galicia, Holland, Portugal and England have each furnished one occupant of the papal chair.

	Name	*Birthplace*	*Date of Accession*	*Date of Death*	*Duration of Pontificate* Yr.	Mo.
1.	St. Peter, Martyr*	Galilee	33	67	33	11
2.	St. Linus, Martyr	Volterra	67	78	11	3
3.	St. Cletus, Martyr	Rome	78	90	12	1
4.	St. Clement I, Martyr	Rome	90	100	9	2
5.	St. Anacletus, Martyr	Athens	100	112	12	10
6.	St. Evaristus, Martyr	Bethlehem	112	121	9	7
7.	St. Alexander I, Martyr	Rome	121	132	10	7
8.	St. Sixtus I, Martyr	Rome	132	142	9	3
9.	St. Telesphorus, Martyr	Greece	142	154	11	3
10.	St. Hyginus, Martyr	Greece	154	158	4	3
11.	St. Pius I, Martyr	Aquileia	158	167	8	3
12.	St. Anicetus, Martyr	Emesa	...	175	11	4
13.	St. Soter, Martyr	Campania	...	182	9	3
14.	St. Eleutherius, Martyr	Epirus	...	193	15	4
15.	St. Victor I, Martyr	Africa	193	203	10	2
16.	St. Zephyrinus, Martyr	Rome	203	221	17	2
17.	St. Calixtus I, Martyr	Rome	221	227	5	2
18.	St. Urban I, Martyr	Rome	227	233	6	7
19.	St. Pontian, Martyr	Rome	233	238	5	2
20.	St. Anterus, Martyr	Greece	238	239	1	1
21.	St. Fabian, Martyr	Rome	239	253	13	1
22.	St. Cornelius, Martyr	Rome	253	255	3	0
23.	St. Lucius I, Martyr	Rome	255	257	3	3
24.	St. Stephen I, Martyr	Rome	257	260	4	2
25.	St. Sixtus II, Martyr	Greece	260	261		11
26.	St. Dionysius	Greece	261	272	11	3
27.	St. Felix I, Martyr	Rome	272	275	2	10
28.	St. Eutychian, Martyr	Luni	275	283	8	10
29.	St. Caius, Martyr	Dalmatia	283	296	12	4
30.	St. Marcellinus, Martyr	Rome	296	304	8	2
31.	St. Marcellus I, Martyr	Rome	304	309	5	7
32.	St. Eusebius	Greece	309	311	2	1
33.	St. Melchiades	Africa	311	313	3	7
34.	St. Sylvester I	Rome	314	337	23	10
35.	St. Marcus	Rome	337	340	2	8
36.	St. Julius I	Rome	341	352	11	2
37.	St. Liberius	Rome	352	366	10	7
38.	St. Felix II	Rome	363	365	1	3
39.	St. Damasus I	Spain	367	384	18	2
40.	St. Siricius	Rome	384	398	15	11
41.	St. Anastasius I.	Rome	399	402	2	10
42.	St. Innocent I	Albano	402	417	15	2
43.	St. Zozimus	Greece	417	418	1	9

*St. Peter, after his election by Christ as His vicar on earth, resided first at Antioch. His Roman pontificate lasted 25 years and 2 months.

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
44.	St. Boniface I	Rome	418	423	4	9
45.	St. Celestine I	Rome	423	432	9	10
46.	St. Sixtus III	Rome	432	440	8	0
47.	St. Leo I (the Great)	Tuscany	440	461	21	1
48.	St. Hilary	Cagliari	461	468	6	3
49.	St. Simplicius	Tivoli	468	483	15	
50.	St. Felix III	Rome	483	492	8	11
51.	St. Gelasius I	Africa	492	496	4	8
52.	St. Anastasius II	Rome	496	498	1	11
53.	St. Symmachus	Sardinia	498	514	15	7
54.	St. Hormisdas	Frosinone	514	523	9	
55.	St. John I, Martyr	Tuscany	523	526	2	9
56.	St. Felix IV	Sannio	526	530	4	2
57.	Boniface II	Rome	530	532	2	
58.	John II	Rome	532	535	2	4
59.	St. Agapitus	Rome	535	536		10
60.	St. Silverius, Martyr	Campania	536	538	2	
61.	Vigilius	Rome	538	555	16	
62.	Pelagius I	Rome	555	560	4	10
63.	John III	Rome	560	573	12	11
64.	Benedict I	Rome	574	578	4	1
65.	Pelagius II	Rome	578	590	11	2
66.	St. Gregory I (the Great)	Rome	590	604	13	6
67.	Sabinianus	Bieda	604	606	1	5
68.	Boniface III	Rome	607	607		8
69.	St. Boniface IV	Valeria	608	615	6	8
70.	St. Adeodatus I (Deusdedit)	Rome	615	619	3	
71.	Boniface V	Naples	619	625	5	10
72.	Honorius I	Campania	625	638	12	11
73.	Severinus	Rome	640	640		2
74.	John IV	Dalmatia	640	642	1	9
75.	Theodore I	Greece	642	649	6	5
76.	St. Martin I, Martyr	Todi	649	655	6	2
77.	St. Eugenius I	Rome	655	657	1	7
78.	St. Vitalian	Segni	657	672	14	5
79.	Adeodatus II	Rome	672	676	4	2
80.	Domnus I	Rome	676	678	1	5
81.	St. Agatho	Palermo	678	682	3	6
82.	St. Leo II	Sicily	682	683		10
83.	St. Benedict II	Rome	684	685		10
84.	John V	Antioch	685	686	1	
85.	Conon	Thrace	686	687		11
86.	St. Sergius I	Palermo	687	701	13	8
87.	John VI	Greece	701	705	3	2
88.	John VII	Rossano	705	707	2	7
89.	Sisinnius	Syria	708	708	0	0
90.	Constantine	Syria	708	715	7	0
91.	St. Gregory II	Rome	715	731	15	8
92.	St. Gregory III	Syria	731	741	10	8
93.	St. Zachary	Greece	741	752	10	3
94.	Stephen II	Rome	752	752	0	0
95.	St. Stephen III	Rome	752	757	5	
96.	St. Paul I	Rome	757	767	10	1
97.	Stephen IV	Syracuse	768	771	3	5
98.	Adrian I	Rome	771	795	23	10

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
99.	St. Leo III	Rome	795	816	20	5
100.	St. Stephen V	Rome	816	817		7
101.	St. Paschal I	Rome	817	824	7	
102.	Eugenius II	Rome	824	827	3	6
103.	Valentine	Rome	827	827		1
104.	Gregory IV	Rome	827	844	16	
105.	Sergius II	Rome	844	847	2	11
106.	St. Leo IV	Rome	847	855	8	3
107.	Benedict III	Rome	855	858	2	6
108.	St. Nicholas I (the Great)	Rome	858	867	9	6
109.	Adrian II	Rome	867	872	4	10
110.	John VIII	Rome	872	882	10	
111.	Marinus I (Martin II)	Galicia	882	884	1	5
112.	St. Adrian III	Rome	884	885	1	4
113.	Stephen VI	Rome	885	891	6	
114.	Formosus	Ostia	891	896	4	6
115.	Stephen VII	Rome	896	897	1	2
116.	Romanus	Gaul	897	898	0	3
117.	Theodore II	Rome	898	898	0	0
118.	John IX	Tivoli	898	900	2	0
119.	Benedict IV	Rome	900	903	3	2
120.	Leo V	Ardea	903	903	0	1
121.	Christophorus	Rome	903	904	0	6
122.	Sergius III	Rome	904	911	7	3
123.	Anastasius III	Rome	911	913	2	2
124.	Landus	Sabino	913	914	0	6
125.	John X	Ravenna	915	928	14	2
126.	Leo VI	Rome	928	929	0	0
127.	Stephen VIII	Rome	929	931	2	1
128.	John XI	Rome	931	936	4	10
129.	Leo VII	Rome	936	939	3	6
130.	Stephen IX	Germany	939	942	3	4
131.	Marinus II (Martin III)	Rome	942	946	3	6
132.	Agapitus II	Rome	946	956	10	3
133.	John XII	Rome	956	964	7	9
134.	Benedict V	Rome	964	965	1	1
135.	John XIII	Rome	965	972	6	11
136.	Benedict VI	Rome	972	973	1	3
137.	Domnus II	Rome	973	973	0	3
138.	Benedict VII	Rome	975	984	9	5
139.	John XIV	Pavia	984	985	0	8
140.	John XV	Rome	985	996	10	4
141.	Gregory V	Saxony	996	999	2	8
142.	Sylvester II	France	999	1003	4	1
143.	John XVI or XVII	Rome	1003	1003	0	5
144.	John XVII or XVIII	Rome	1003	1009	5	5
145.	Sergius IV	Rome	1009	1012	2	8
146.	Benedict VIII	Rome	1012	1024	11	11
147.	John XVIII, XIX, or XX	Rome	1024	1033	9	0
148.	Benedict IX (res. 1044)	Rome	1033	1044	11	0
149.	Gregory VI (abd. 1046)	Rome	1044	....	2	8
150.	Clement II	Saxony	1046	1047	0	9
151.	Damasus II	Germany	1048	1048	0	0
152.	St. Leo IX	Germany	1049	1054	5	2
153.	Victor II	Bavaria	1055	1057	2	3

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
154.	Stephen X	Germany	1057	1058	0	7
155.	Nicolas II	Burgundy	1059	1061	2	6
156.	Alexander II	Milan	1061	1073	11	6
157.	St. Gregory VII	Sovana	1073	1085	12	1
158.	Bl. Victor III	Benevento	1087	1087	0	4
159.	Bl. Urban II	Reims	1088	1099	11	4
160.	Paschal II	Bleda	1099	1118	18	5
161.	Gelasius II	Gaeta	1118	1119	1	0
162.	Callistus II	Burgundy	1119	1124	5	10
163.	Honorius II	Bologna	1124	1130	5	1
164.	Innocent II	Rome	1130	1143	13	7
165.	Celestine II	Tuscany	1143	1144	0	5
166.	Lucius II	Bologna	1144	1145	0	11
167.	Bl. Eugene III	Pisa	1145	1153	8	4
168.	Anastasius IV	Rome	1153	1154	1	4
169.	Adrian IV	England	1154	1159	4	8
170.	Alexander III	Siena	1159	1181	21	11
171.	Lucius III	Lucca	1181	1185	4	2
172.	Urban III	Milan	1185	1187	1	10
173.	Gregory VIII	Benevento	1187	1187	0	1
174.	Clement III	Rome	1187	1191	3	3
175.	Celestine III	Rome	1191	1198	6	9
176.	Innocent III	Anagni	1198	1216	18	6
177.	Honorius III	Rome	1216	1227	10	8
178.	Gregory IX	Anagni	1227	1241	14	5
179.	Celestine IV	Milan	1241	1241	0	0
180.	Innocent IV	Genoa	1243	1254	11	5
181.	Alexander IV	Anagni	1254	1261	6	5
182.	Urban IV	Troyes	1261	1264	3	1
183.	Clement IV	Saint-Gilles	1265	1268	3	9
184.	Bl. Gregory X	Piacenza	1271	1276	4	4
185.	Bl. Innocent V	Savoy	1276	1276	0	5
186.	Adrian V	Genoa	1276	1276	0	1
187.	John XIX, XX, or XXI	Lisbon	1276	1277	0	8
188.	Nicholas III	Rome	1277	1280	2	8
189.	Martin IV (or II)	Brie	1281	1285	4	1
190.	Honorius IV	Rome	1285	1287	2	0
191.	Nicholas IV	Ascoli	1288	1292	4	1
192.	St. Celestine V (abd. 1294).	Isernia	1294	1296	0	5
193.	Boniface VIII	Anagni	1294	1303	8	9
194.	Bl. Benedict X or XI	Treviso	1303	1304	0	8
195.	Clement V (to Avignon)	Guascogna	1305	1314	8	10
196.	John XX, XXI or XXII	Cahors	1316	1334	18	3
197.	Benedict XI or XII	Tolosa	1334	1342	7	4
198.	Clement VI	Limoges	1342	1352	10	6
199.	Innocent VI	Limoges	1352	1362	9	8
200.	Bl. Urban V	Mende	1362	1370	8	1
201.	Gregory XI (retd. to Rome)	Limoges	1370	1378	7	2
202.	Urban VI	Naples	1378	1389	11	6
203.	Boniface IX	Naples	1389	1404	14	11
204.	Innocent VII	Sulmona	1404	1406	2	0
205.	Gregory XII (res. 1409)	Venice	1406	1417	2	6
206.	Alexander V	Island of Candia	1409	1410	0	10
207.	John XXII, XXIII, or XXIV (res. 1415)	Naples	1410	1419	5	0

	Name	Birthplace	Date of Accession	Date of Death	Duration of Pontificate Yr.	Mo.
208.	Martin V (or III)	Rome	1417	1431	13	3
209.	Eugene IV	Venice	1431	1447	15	11
210.	Nicholas V	Sarzana	1447	1455	8	0
211.	Callistus III	Valencia	1455	1458	3	3
212.	Pius II	Siena	1458	1464	5	11
213.	Paul II	Venice	1464	1471	6	10
214.	Sixtus IV	Savona	1471	1484	13	0
215.	Innocent VIII	Genoa	1484	1492	7	10
216.	Alexander VI	Valencia	1492	1503	11	0
217.	Pius III	Siena	1503	1503	0	0
218.	Julius II	Savona	1503	1513	9	3
219.	Leo X	Florence	1513	1521	8	8
220.	Adrian VI	Utrecht	1522	1523	1	8
221.	Clement VII	Florence	1523	1534	10	10
222.	Paul III	Rome	1534	1549	15	0
223.	Julius III	Monte San Savino	1550	1555	5	1
224.	Marcellus II	Montepulciano	1555	1555	0	0
225.	Paul IV	Naples	1555	1559	4	2
226.	Pius IV	Milan	1559	1565	5	11
227.	St. Pius V	Bosco	1566	1572	6	3
228.	Gregory XIII	Bologna	1572	1585	12	10
229.	Sixtus V	Grottammare	1585	1590	5	4
230.	Urban VII	Rome	1590	1590	0	0
231.	Gregory XIV	Cremona	1590	1591	0	10
232.	Innocent IX	Bologna	1591	1591	0	2
233.	Clement VIII	Florence	1592	1605	13	1
234.	Leo XI	Florence	1605	1605	0	0
235.	Paul V	Rome	1605	1621	15	8
236.	Gregory XV	Bologna	1621	1623	2	5
237.	Urban VIII	Florence	1623	1644	20	11
238.	Innocent X	Rome	1644	1655	10	3
239.	Alexander VII	Siena	1655	1667	12	1
240.	Clement IX	Pistoia	1667	1669	2	5
241.	Clement X	Rome	1670	1676	6	2
242.	Innocent XI	Como	1676	1689	12	10
243.	Alexander VIII	Venice	1689	1691	1	3
244.	Innocent XII	Naples	1691	1700	9	2
245.	Clement XI	Urbino	1700	1721	20	3
246.	Innocent XIII	Rome	1721	1724	2	9
247.	Benedict XIII	Naples	1724	1730	5	8
248.	Clement XII	Florence	1730	1740	9	6
249.	Benedict XIV	Bologna	1740	1758	17	8
250.	Clement XIII	Venice	1758	1769	10	6
251.	Clement XIV	Sant' Arcangelo	1769	1774	5	4
252.	Pius VI	Cesena	1775	1799	24	6
253.	Pius VII	Cesena	1800	1823	23	5
254.	Leo XII	Spoleto	1823	1829	5	4
255.	Pius VIII	Cingoli	1829	1830	1	8
256.	Gregory XVI	Belluno	1831	1846	15	3
257.	Pius IX	Senigallia	1846	1878	31	7
258.	Leo XIII	Carpineto	1878	1903	25	5
259.	Pius X	Riese	1903	1914	11	0
260.	Benedict XV	Genoa	1914	1922	7	4
261.	Pius XI	Desio	1922	1939	17	0
262.	Pius XII	Rome	1939			

THE POPES AS MEDIATORS

Notable cases when Popes have acted as Mediators include:

Date of Reign	Name	Event
440- 461	St. Leo I	Treaty between Attila the Hun and Italy.
590- 604	St. Gregory I	Between Agilulf, the Lombards, and the Romans; between the Lombards and the Emperor of the Orient.
715- 731	St. Gregory II	Between Luitprand, Lombard King, and the Romans.
741- 752	St. Zachary	Between Luitprand and Rachis, Lombard Kings, and the Romans.
1049-1054	St. Leo IX	Between Henry III, Holy Roman Emperor, and King Andrew of Hungary.
1055-1056	Victor II	Between Henry III, Holy Roman Emperor, and King Ferdinand of Spain.
1198-1216	Innocent III	Between Richard the Lion-Hearted, King of England, and Philip Augustus of France.
1216-1227	Honorius III	Between Louis VIII of France and Henry III of England.
1243-1254	Innocent IV	Between the King of Portugal and his subjects.
1277-1280	Nicholas III	Between Emperor Rudolph of Hapsburg and Charles of Anjou, King of Naples.
1316-1334	John XXII	Between Edward II of England and Robert of Scotland.
1342-1352	Clement VI	Between Edward III of England and Philip VI, King of France.
1370-1378	Gregory XI	Between Ferdinand of Portugal and Henry of Castile.
1484-1492	Innocent VIII	Between contending royalties in England.
1492-1503	Alexander VI	Between Spain and Portugal.
1572-1585	Gregory XIII	Between Czar Ivan IV and King Bathory of Poland.
1623-1644	Urban VIII	Between France and Spain.
1878-1903	Leo XIII	Between Germany and Spain; between Haiti and Santo Domingo.
1914-1922	Benedict XV	Between Germany, Austria, Bulgaria, Turkey, and England, France, Russia, Belgium, Serbia, Montenegro, for the exchange of disabled prisoners and interned civilians in the World War.

Pope Pius XII

"Gloriously Reigning"

Eugenio Pacelli was born in Rome on the second day of March, 1876, the second son of Filippo and Virginia Graziozi Pacelli, both descendants of noble Roman families. Reared in simple Catholic fashion, Eugenio early manifested outstanding qualities of character and scholarship. Feeling the call to the clerical state, he entered the Alma Collegio Capranica in Rome after having completed his studies in the Classical Secondary School. Delicate health made community life practically impossible and the young student was obliged to leave Capranica College after a year's study. He continued his philosophical, theological and juridical studies at the Pontifical University of the Roman Seminary as a day student, being ordained to the priesthood in 1899.

Recognizing his unusual talent, Fr. Pacelli's superiors appointed him substitute professor of law in the schools of the Roman Seminary, making him at the same time Apprendista in the offices of the Secretariate of State. Shortly afterwards he was made titular professor of Canon Law and an official in the Congregation of Extraordinary Ecclesiastical Affairs.

His singular accomplishments soon drew the attention of Cardinal Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Assured of the young priest's excellent qualities Cardinal Gasparri, having consulted His Holiness and Cardinal Merry del Val, Secretary of State, persuaded Fr. Pacelli to resign his professorship and give himself entirely to the work of the Congregation.

Fr. Pacelli went rapidly from one grade to the next in the Congregation. After several years as Minutante he was appointed Undersecretary; very shortly afterwards he was made Prosecretary. This latter position he held during the reign of Pius X. Upon his election to the Papacy, Benedict XV promoted Fr. Pacelli to the position of Secretary of the Congregation.

Together with Cardinal Gasparri, Papal Secretary of State, the future Pius XII showed himself more than capable of dealing with the situation created by the World War. His mastery of German language and literature, his continued interest in all religious, political, social and intellectual phases of German life, and his readiness to assist all who sought his aid made for effective negotiations with the German people. These qualifications led to his being made Apostolic Nuncio to Bavaria in 1917. Through the Nunciature of Bavaria at that time passed all negotiations between Germany and the Vatican. In accordance with the custom of conferring the fulness of the priesthood upon all Nuncios of the Holy See, Fr. Pacelli was made Titular Archbishop of Sardes on April 23, 1917, being consecrated on May 13 by the Holy Father himself in the Sistine Chapel.

To his new post Archbishop Pacelli brought Benedict XV's proposal for peace. The Pope's proposal sought not only to bring the conflict to a close, but was designed also to assure lasting peace to the world. The Apostolic Nuncio acted as interpreter of the proposal of peace. But his efforts to win over the conflicting parties were in vain and the struggle dragged on for another year.

After the War the Nunciature of Berlin was established, and Archbishop Pacelli was its first Nuncio. Outstanding among his accomplishments in this position was the negotiation of two Concordats — one with Bavaria in 1924, and one with Prussia in 1929. After twelve years of faithful service in the German capital, Nuncio Pacelli presented his resignation to President von Hindenburg on December 9, 1929.

On his return to Rome he was created cardinal by Pius XI. Following his elevation to the cardinalate he was formally appointed successor to Cardinal Gasparri as Papal Secretary of State in February of 1930. His excellent work as Nuncio to Germany certainly merited this high position conferred upon him by the Holy Father.

Cardinal Pacelli's years of service as Secretary of State were signalized by important events. In 1930 he signed an agreement with the Italian Government concerning the interpretation and application of regulations in the Concordat. Between the years 1932 and 1935 he successfully negotiated concordats with the Grand Duchy of Badin (November 10, 1932); with Germany (July 20, 1933); with Austria (June 5, 1934); and with Yugoslavia (July 25, 1935).

In 1934 Cardinal Pacelli was sent by the Holy Father as Papal Legate to the International Eucharistic Congress in Buenos Aires, and in 1935 to the Solemn Triduum at Lourdes ending the Holy Year which commemorated the nineteenth centenary of the Redemption. In 1936 he inaugurated the International Congress of the Catholic Press. Having given his address in Italian, Cardinal Pacelli then addressed the other members in English, French, German, Spanish, Portuguese and Latin.

The last noteworthy achievement of the Cardinal Secretary of State before his election as Supreme Pontiff was his visit to the United States of America in October, 1936. His gracious kindness and his open friendliness during his visit have won for him a place in the heart of every true American. During his stay Cardinal Pacelli visited the nineteen ecclesiastical provinces and most of the dioceses in the States.

As Camerlengo of the Holy Office he fulfilled various duties during the interregnum following the death of Pius XI, on Feb. 10, 1939. He was elected Pope on the third ballot in the conclave, March 2, and took the name of Pius XII. The coronation took place March 12.

During the first year of his pontificate war broke out in Europe and has since extended to the entire world, affecting even those few nations who have remained neutral. To all suffering from the trials and horrors of war Pope Pius XII has extended his paternal solicitude.

He has proved himself the Father of all, in his impartiality toward conflicting peoples and in the relief administered to war's victims, including the "non-Aryans." His generosity is aided by the Bishop's Relief Committee of the United States which has sent him substantial sums. The Poles, who have endured acute distress for more than three years, have been his constant care, though efforts to help those in their own country or prisoners in Germany have been greatly impeded. He contributed toward an establishment for Polish refugees in Italy and has sent aid to those in Ireland, Portugal, Russia and elsewhere. Bishop Joseph Gawlina, Chaplain General of the Polish Army, has charge of the disbursement of papal relief among the Poles in Russia. To the Slovenes and Croatians and the people of Greece, England, Scandinavia, the Baltic countries, France, Belgium, the Netherlands, Luxembourg and Malta the Pope has also sent aid and he has established an emergency fund for distribution when needed wherever possible. In Greece where thousands face starvation he had food kitchens set up, to alleviate in some degree the acute want. Papal Nuncios and Apostolic Delegates throughout the world visit internees in various countries, bringing them spiritual and material aid. A Bureau of Information at the Vatican receives news concerning prisoners, refugees and missing persons and transmits this to families and interested inquirers. The Vatican Radio broadcasts lists of names daily. All this was planned through the loving sympathy of the Holy Father for his children.

For peace he incessantly labors and prays, and he has made it the subject of many allocutions, including his annual message, broadcast to the world, replying to the traditional good wishes of the Sacred College of Cardinals on Christmas eve.

His first Christmas message, in 1939, gave five "fundamental points of a just and honorable peace": one, assurance of the "right to life and independence" of all nations, large and small; two, liberation by mutual agreement from "the heavy slavery of armaments"; three, establishment of juridical institutions to guarantee the faithful carrying out of peace terms and to revise them if need arises; four, satisfaction of the just demands of ethnical minorities; five, honest and earnest interpretation of international undertakings in the light of the Divine law, with strict adherence to the counsels of justice, love and charity. These five points have been widely discussed and studied and have received widespread favor.

In his Christmas message of 1940 he referred again to these "essential presuppositions of peace which would conform to principles of justice, equity and honor and would thus be enduring," and said that delayed application had not lessened "their intrinsic truth and conformity to reality," nor "their force of moral obligation." He then went on to consideration of the "opinion which contends that pre-war Europe as well as its political structure are now undergoing a process of transformation of such nature as to signal the dawn of a new era," and he laid down five "indispensable prerequisites for the search for a new order": (1) triumph over hate; (2) triumph over mistrust; (3) triumph over the distressing principle that utility is a basis of law and right; (4) triumph over those germs of conflict which exist when there is no insurance of a proper standard of living for all; (5) triumph over the spirit of cold egoism.

In 1941 the Holy Father broadcast to the world a message of hope and faith in "the star" that has never faded: "We who live with you under the awful incubus of a scourge which is tearing at the heart of humanity for still a third year, wish to speak to you from Our paternal heart on this vigil of the solemn Feast of Christmas, to exhort you to remain always strong in your faith and to share with you the comfort of that very real, superabundant and elevating hope and certainty which radiates from the Crib of the new-born Saviour."

He extolled "many admirable demonstrations of indomitable valor in the defense of rights and native soil, of serenity in the sorrow of souls living as holocaustal flames for the triumph of truth and justice. But it is indeed with a depressing anguish that We recall and, as if in a dream, look upon the terrible armed and bloody conflict which has marked this year.... It is with the same anguish that We look upon the depleted resources of nations and upon the millions of people who are being hurled into a state of misery and total exhaustion by this ruthless conflict and its brutal violence. And while the strength and health of a great part of youth which was in the process of maturing are being weakened through the privation imposed by the present scourge, the war expenditures and debts are rising to levels never dreamed of before. Such large-scale disbursements, giving rise as they must to a contraction of the forces of production in the civil and social field, cannot but be the basis for serious anxiety on the part of those who turn their thoughts with preoccupation towards the future."

To meet the great responsibilities of the future, he declared: "There will be required broad intellects and wills, strong in their purposes; men of courage and enterprise, but above and before all, there must be consciences which, in their planning, in their deliberations and in their

actions, are animated, moved and sustained by a lively sense of responsibility and which do not shrink from submission to the holy laws of God."

Recapitulating what he had expounded on other occasions he said: "We insist once again on certain fundamental conditions essential for an international order which will guarantee for all peoples a just and lasting peace and which will be a bountiful source of well-being and prosperity. Within the limits of a new order founded on moral principles there is no room for violation of the freedom, integrity and security of other states; no matter what may be their territorial extension or their capacity for defense; ... there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility; ... there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them; ... once the more dangerous sources of armed conflicts have been eliminated, there is no place for total warfare or for a mad rush for armaments; ... there is no place for the persecution of religion and of the Church."

The daily life of the Holy Father is one of austerity, devoutness, penance and indefatigable labor. His work day extends generally from 6:45 a. m. until midnight and sometimes even later, with a rest period of 45 minutes each afternoon. In the summer he walks in the Vatican Garden in the morning, but at other times permits himself this relaxation only in the afternoon. He studies and directs the disposition of many weighty matters constantly being submitted to him, writes discourses, allocutions and other documents, and gives personal and careful direction to current affairs of the Holy See. On certain days he receives cardinals and prelates who head the ecclesiastical dicasteries and there are also private audiences for visiting dignitaries. On Wednesdays there is a collective audience attended by thousands of persons and often large groups are received on other days.

If the Pope intends to address an audience, he is carried into the large Hall of Benedictions in the gestatorial chair, and from its height blesses those present as he is carried past them. When he does not speak, he receives visitors in the Loggia of Raphael and adjoining rooms, and passes among sometimes thousands of persons, extending his hand to each one to kiss, ready to respond with kind words when he is addressed. Audiences without discourses sometimes last four hours. In these audiences, he says, he finds relief from the heaviness of spirit occasioned by the government of the Church in such difficult times, for here he comes into contact with his children and can open his heart freely.

For the newlyweds who come in great numbers to seek his blessing, the Holy Father has ever a word of counsel and affection. His discourses at these audiences during the year were on the necessity of hearing the voice of God above the clash and clamor of the times, on the duties of women in the family, and on the minor offenses of egoism which arise to disturb conjugal life, urging humility and thoughtfulness of others which should characterize the lives of Christian spouses. He spoke also of the dangers of what he called temporary widowhood brought about by the war, and advised husband and wife to strive to preserve their memories of each other by every means in their power, by having photographs and by letter-writing, pointing out that handwriting alone will recall as nothing else the characteristics of the loved one.

In a three-day series of audiences at the beginning of the year Pope Pius received the diplomats accredited to the Holy See, extending New

Year's greetings to them and their staffs. The Roman nobility came also to offer their good wishes to the Sovereign Pontiff.

On Candlemas Day, Feb. 2, reprensentatives of the Roman basilicas, seminaries, colleges, religious communities and other ecclesiastical bodies presented blessed candles to His Holiness according to traditional Vatican ceremonies. Later in the month the parish priests and Lenten preachers in the churches of Rome were received and urged to fulfill their office during the pentitential season with the most generous zeal. On Feb. 27 Raphael Guariglia, new Ambassador of Italy to the Holy See, presented his credentials to the Pope, solemnly professing his faith and that of the Italian people, and his joy in the harmonious relations between the Catholic Church and Italy. The Holy Father expressed pleasure in his sentiments and said the conciliation between the Holy See and the Italian nation remains a sure foundation for the continued friendship and concord between the states.

In view of the world-wide celebration planned for the silver episcopal jubilee of Pope Pius XII, there was not the customary ceremony marking the anniversary of his elevation to the papacy and his sixty-sixth birthday, March 3, but many messages of felicitations were received. On the third anniversary of his coronation, March 12, he presided at a Mass celebrated in the Sistine Chapel by Cardinal Granito Pignatelli di Belmonte, at which were present members of the Sacred College, papal court, diplomatic corps and the Sovereign Pontiff's family and many prelates. Following the Mass the Cardinals offered the Holy Father their best wishes and special prayers for himself and all the enterprises of his sacred ministry. Greetings and messages came to him from heads of nations and dignitaries all over the world.

Early in April Harold Tittman, Charge d'Affaires of the mission established at the Vatican by President Roosevelt, in private audience with His Holiness presented to him his wife and two sons who had just joined him in Vatican City, where he is now in residence. The blind war veterans were received in audience on April 2 and the Sovereign Pontiff encouraged them always to be enlightened by the light of their souls through which they could more easily be united with God, illuminated by the light of God Himself, Whom one day they will be seeing in their heavenly country, and by the light of fraternity which beneficently supports them. He extolled them for the sacrifice they had made in fullfilling their duty towards their country, thanked them for their dear presence and blessed them and all the war blind throughout the world.

During the solemn Holy Week observances in the Vatican, Mass was celebrated on Holy Thursday by Cardinal Granito Pignatelli di Belmonte, in the presence of the Pope, 14 cardinals and the full papal court and diplomatic corps. Members of the faculty and students of the Roman colleges took part in adoration of the Blessed Sacrament in the Pauline Chapel on Holy Thursday and until the Mass of the Presanctified on Good Friday, celebrated by Cardinal Rossi. The Holy Father had carried the Blessed Sacrament in procession from the Sistine Chapel to the Pauline Chapel on Holy Thursday and returned the Sacred Host to the Sistine Chapel on Good Friday for the Mass, at which he, 11 cardinals and members of the papal court and diplomatic corps were present. The Apostolic Preacher, Fr. Ottavio of Alatri, preached in Latin on the Passion of Our Lord, and after the unveiling of the crucifix the Sovereign Pontiff, cardinals and papal court venerated the Cross.

Among the students of the Latin-American College ordained priests on Holy Saturday and welcomed by Pope Pius in audience on April 16 were eleven Mexicans and four others, from Argentina, Chile, El Salvador

and Venezuela. The Holy Father bestowed his Apostolic Blessing on them, their dioceses and relatives and wished them a holy and fruitful apostolate. Three weeks later His Holiness received twenty Mexican Missionaries of the Holy Ghost who were leaving the Eternal City for their native land, after completing their ecclesiastical studies. To each he addressed paternal words of rejoicing and hope for abundant fruits from their ecclesiastical labors, and gave them his blessing.

An agreement modifying the Concordat of 1892 between the Holy See and Colombia was signed at the Vatican on April 22 by Cardinal Maglione, Papal Secretary of State, and Ambassador Echandia of Colombia. The new agreement regulates the appointment of bishops, the delineation of dioceses, celebration of marriage, the administration of cemeteries and the collaboration of the clergy in the civil census, and the Government of Colombia agrees to make annual grants to major seminaries for the training of candidates for the priesthood.

In a letter to the Cardinal Secretary of State the Sovereign Pontiff asked him to communicate to the Bishops of the Catholic world exhortations to renewed prayers for peace during the month of May: "Supplicating with contrite and humbled soul, may all the faithful — especially the innocent children — never tire of imploring from the Divine Redeemer and from His Mother, that while the sky and sea are convulsed by a storm that grows more violent every day, light from on high, help from Heaven, may shine before Us who are at the helm of the Mystical Ship. May the nutriment necessary for soul and body not be lacking to the poor and starving. May the exiles be given back to their country: health restored to the wounded and sick, and liberty returned to the prisoners. Finally, may human cupidity be subjected to reason and a renewed order of justice and charity towards God and neighbor and the sole real peace, namely, a Christian peace, be restored to public and private life."

On May 5 the new Ambassador of Bolivia to the Holy See, Senor Bailon Mercado, presented his credentials to the Pope, imploring the Apostolic Blessing for Catholic Bolivia and her rulers, which request the Holy Father readily granted, with a promise of unceasing benevolence. On May 7 the departing Brazilian envoy to Italy, Brazilian consuls and 12 pupils of the Brazilian College in Rome came to bid farewell to the Sovereign Pontiff, receiving from him his blessing for themselves and their country, to which he wished them safe return.

The new Japanese envoy to the Holy See was received by Pope Pius XII on May 9. Presenting his credentials, Minister Ken Harada said the Japanese Empire wished to cooperate in every way to the end that relations between the Holy See and Japan may ever be most cordial. In response His Holiness expressed his earnest desire that the disagreements afflicting the world may be resolved on a basis of justice and that all nations may look forward to a peaceful future. The appointment of Ken Harada was fulfillment of a request for diplomatic recognition made by Japan more than once since 1922 and agreed to by the Vatican, with final ratification. No recognition of Japanese occupation is involved in the relations thus established with the Holy See. These are for Japan proper, Korea and Formosa, areas for which the Apostolic Delegation in Tokyo had previously been maintained; they do not include Manchukuo, conquered by Japan before the present World War, and no change is contemplated in the Holy See's Apostolic Delegation to the Philippines maintained in Manila since 1902.

The entire Catholic world marked the silver jubilee of the episcopal consecration of Pope Pius XII on May 13 with spiritual and religious observances. Because of the gravity of the times the Holy Father wished

no external manifestations but rather the union of hearts in the offering of prayers. In the United States a special feature was the preparation of a nation-wide spiritual bouquet, that from each diocese being sent to the Apostolic Delegation and thence they were all forwarded to His Holiness. Solemn pontifical Masses were celebrated by members of the hierarchy on May 13 or the following day, the Feast of the Ascension, and in some places solemn observances were held on the preceding or following Sunday as well and priests offered Masses for the intention of the Holy Father. Many octaves, triduums and Holy Hours were held. Catholic newspapers and periodicals carried special articles on the Pope, and radio networks broadcast his jubilee message and devoted parts of news programs to comment on it. A radio address by Archbishop Spellman of New York over the nation-wide Blue Network paid tribute to him as "scholar, hero, saint, ... a great Pope and defender of the truth and right," whose works, desires and prayers have ever been for peace. Pastoral letters issued by members of the American hierarchy all stressed his great work for peace and hailed his episcopal jubilee as a special opportunity for the faithful to sustain by united prayer the Pontiff's efforts for the welfare of the Church and a lasting peace. The central observance of the nation was a solemn pontifical Mass at the National Shrine of the Immaculate Conception, Washington, D. C., on May 14. The Apostolic Delegate, Archbishop Cicognani, pontificated and the sermon was preached by the Most Rev. Joseph M. Corrigan, rector of the Catholic University. All Latin-American countries observed the jubilee with notable religious ceremonies, at which Government officials were present. A week of special prayer was held in Canada. England and Ireland also marked the anniversary, as did the Netherlands, where articles were carried in the press and the Bishops issued a joint pastoral, and Germany, where on May 10 a collective pastoral letter of the hierarchy to the faithful was read in the churches and solemn observances were held in the cathedrals. Celebrations were also held throughout the Holy Land.

The heads of state of virtually every country in the world sent messages of congratulation to the Sovereign Pontiff on his episcopal jubilee. Among them were the King of Belgium, the King of Bulgaria, the President of China, the President of Finland, Marshal Petain, Chief of State of France, the King of England, Chancellor Hitler of Germany, the Queen of Holland, the Regent of Hungary, the President of Ireland, the King of Italy, Premier Mussolini, the President of Poland, the King of Rumania, Generalissimo Franco of Spain, the President of Slovakia, the President of Switzerland, the President of the United States and the Presidents of Latin-American countries. The Holy Father celebrated a solemn Mass in St. Peter's Basilica, on Ascension Thursday, attended by 50,000 persons. During it he pronounced a homily emphasizing the need of faith and concluding with an invocation to the Holy Spirit, and afterwards he appeared on the grand balcony of the Basilica and imparted the blessing Urbi et Orbi.

On his name day, June 2, Pope Pius responded to greetings of the Cardinals with grateful appreciation of their felicitations and counsel on the duty of all Princes of the Church, prelates, priests, religious and laymen to prepare through prayer, work and sacrifice for that future day when a strife-torn world will seek the light and grace of Christ. On Corpus Christi, June 4, His Holiness and 20 members of the Sacred College attended Vesper services in St. Peter's, Cardinal Salotti preached a sermon in which he recalled that at the same moment prayers before the Holy Eucharist were being recited in all continents, and the Pope imparted the Eucharistic blessing. After a brief indisposition during which audiences were suspended, the Pontiff fully recovered made his

customary visit to the Vatican Basilica on the eve of the Feast of Sts. Peter and Paul.

The new Minister of Venezuela to the Holy See, Senor Jose Casa Briceno, presented his credentials on July 5, expressing sentiments of devotion and respect, and the Holy Father imparted his blessing to the Venezuelan nation. Finland's first Minister to the Holy See, George Achates Gripenger, in presenting his credentials, July 31, expressed the desire of Finland for ever cordial relations with the Vatican, and the Pontiff spoke of the benevolent consideration which the Holy See has given the Finnish people.

To audiences of several thousand at various times during the year Pope Pius discoursed on relations between employers and employees, as servants of God, as sons of God and therefore brothers, and as members of the same Mystical Body of Christ, and pointed out their reciprocal responsibilities.

The gold, silver and bronze medals of the Pontifical Year, the work of Aurelius Mistruzzi, bear in the form of angels ascending from St. Peter's dome representations of the radio messages delivered by the Holy Father. A new series of Vatican City postage stamps commemorated the war relief efforts of Pope Pius XII. "Ecclesia," official organ of information of the Papal Secretariate of State illustrating by pictures the charitable mission of the Holy See, in its initial number issued in September reviewed the activities of the Pope in alleviating the sufferings occasioned by war.

To the Brazilian National Eucharistic Congress the Holy Father spoke over the radio in Portuguese, expressing his joy that one of its aims was the nourishing of priestly vocations, and terming Brazil one of the greatest Catholic nations of the world. At the conclusion of his broadcast he received the rector and students from the Brazilian College in Rome and greeted them paternally giving them his blessing.

On Sept. 13 M. Leon Thebaud, new Minister of Haiti to the Holy See, presented his credentials to the Pope with expression of his country's firm will to preserve its fidelity to the Holy See, and he was assured that the spiritual and material advancement of the people of Haiti was the earnest wish of the Church. On Sept. 19, 22 and 26 His Holiness received in audience President Roosevelt's personal representative, Myron C. Taylor, on a brief visit to the Vatican from the United States. Vatican officials declared no extraordinary character was to be ascribed to the visits. Mr. Taylor departed on Sept. 28 by plane for Madrid. The Papal Nuncio to France, the Most Rev. Valerio Valeri, was granted an audience on Sept. 28. On Oct. 7 Pope Pius received in farewell audience the retiring Spanish Ambassador, Jose de Janguas Messia.

On the occasion of the 20th anniversary of the organization the Holy Father received 2,500 men of Italian Catholic Action and in a discourse to them on a new world order called upon Catholic men everywhere to extend to others by example and action a share of that truly Christian order which must be its basis. To members of the Italian Society for the Progress of Science received in audience, the Pope expressed hope for their post-war work and said, "The Church is the friend of all truth. It is not and cannot be the enemy of the true progress of science." Delegates to the International Congress on Mathematical Sciences were received by the Holy Father and to them he said, "Mathematics is a science of peace not conflict."

Representatives of the South American countries took up their residence in Vatican City when their countries broke off relations with Italy, increasing the diplomatic colony there to 162 persons, including 17 families. With the establishment of Vatican-China relations, an apart-

ment was being prepared for the Chinese representative to the Holy See, Dr. Cheou Kang Sie. His appointment does not change the character, title or residence of the representative of the Holy See in China.

A special Mission Sunday message of Pope Pius XII was broadcast over Vatican City radio station voicing his esteem and solicitude for both the missionaries who labor for souls and the faithful who support them with material aid.

In a discourse delivered to a group of Rumanian journalists in October His Holiness spoke of the importance, responsibility and mission of the press and appealed to newspapermen throughout the world to stress these ideals which prepare peoples for a just and moderate peace.

The culmination of observances in Portugal marking the 25th anniversary of the apparitions of the Blessed Virgin at Fatima was a radio discourse on Oct. 31 by the Holy Father, in which he consecrated the war-torn world to the Immaculate Heart of Mary. This solemn act created a profound impression and it was recalled that Pope Pius XII was consecrated a bishop on the very day, May 13, 1917, of the first apparition of the Blessed Virgin, at the Iria grotto, near the village of Fatima, to three children, Lucia de Jesus and her cousins, Francisco and Jacinta Marto. When she appeared to them the third time, July 13, she said: "To save souls, the Lord desires that devotion to my Immaculate Heart be established in the world. If what I tell you is done, many souls will be saved and there will be peace. The war will end; but if they do not cease to offend the Lord, not much time will elapse, and precisely during the next pontificate another and more terrible one will commence." Ever-increasing crowds came to Fatima and many miraculous cures were claimed, but it was not until October, 1930 that the apparitions were declared by ecclesiastical authority as worthy of belief, and devotion to Our Lady of Fatima was officially authorized. It is during this second "more terrible" war that the present Pontiff consecrates the world to the Immaculate Heart and has granted indulgences for the recitation of the prayer which he gave during the radio discourse. In his broadcast he conveyed his Apostolic Benediction to the President and people of Portugal. President Carmona responded with a message of appreciation.

On Nov. 5 His Holiness presided at a pontifical requiem Mass offered in the Sistine Chapel for Cardinals Boggiani, Baudrillart and Leme da Silveira Cintra who had died during the year. To one of the Spanish Bishops making their ad limina visits to the Vatican the Holy Father praised Spain as "a spiritual reservoir of the world," and Generalissimo Franco for the Catholic spirit manifested in his discourses. In an address broadcast by radio to the closing exercises of the First National Eucharistic Congress of El Salvador, he said it was fitting that the faithful of the Republic of "the Saviour," the most beautiful of all possible names, should render homage at this time to the Divine Victim who saved the world — their Divine Saviour. He stressed the intimate relation of the Holy Eucharist and the Mass with the Sacrifice of the Cross and the need of man to participate to gain immortality. He concluded by blessing El Salvador and praying that the blessing be extended to include the entire universe in an embrace that will be a cordial pledge of peace and salvation. During the week of Nov. 29 the Pope together with the Cardinals and prelates of the Curia made a spiritual retreat.

An article on "Vatican Policy in the Second World War," appearing in the Swiss newspaper, "Die Tat," analyzed the enormous problems and difficulties faced by the Holy See in maintaining neutrality in a war-divided world and said, "The Holy See has not swerved from the path which her tradition and the genuine interests of mankind in general and Catholics in particular point out." Thus does the Holy Father remain the father of all.

ECCLESIASTICAL ADMINISTRATION

There are 1,736 separate ecclesiastical jurisdictions throughout the world, under the Holy See. These are: residential patriarchates, 10; residential sees, 1,213; abbeys and prelatures nullius, 54; vicariates, prefectures and missions *sui juris*, 459. In addition to the residential prelates, there are 4 titular patriarchs and 779 titular archbishops and bishops. During his pontificate, Pope Pius XII has created 28 residential sees, 4 abbeys and prelatures nullius, and 42 vicariates, prefectures and missions.

In the Western Hemispheres there are 476 ecclesiastical jurisdictions. The distribution is: North America, 207; continental Central America, 20; West Indies, 20; South America, 229. The United States has 118, including the Vicariate Apostolic of Alaska; Brazil has 101; Canada has 50.

There were 52 cardinals at the beginning of 1942. Three died during the year, so that with 49 members, the Sacred College of Cardinals is 21 short of its full complement.

Missionaries dependent upon the Sacred Congregation for the Propagation of the Faith totaled 73,897 in 1941, composed of 20,578 priests, 8,514 lay Brothers and 44,895 Sisters. The greatest number of these missionary priests (4,561) and Brothers (1,167) were in China, but the country having the largest number of these missionary Sisters (10,525) was Australia. The hazards of war resulted in a fluctuating number of missionaries, so that exact statistics are not available.

There are a total of 835 religious orders, of which 159 are orders of men and 776 are orders of women.

The Holy See has representatives in 58 countries. Of these 36 have diplomatic status and 22 are Apostolic Delegates. Forty countries have diplomatic representation at the Vatican.

PAPAL DOCUMENTS

Apostolic Letter — Formerly any document issued by the Holy See; now principally a Brief used for lesser appointments, for erecting and dividing mission territory, for designating basilicas and approving religious congregations.

Brief — Brief papal letter lacking the solemnity and formality of a Bull, signed with the seal of the Fisherman's ring and used for less important matters than a Bull.

Bull — Papal document with leaden seals used in appointing bishops and in canonizations.

Constitution — Papal law or grant used for dogmatic or disciplinary pronouncements. Since 1911 Constitutions have been used for erecting or dividing dioceses. They follow the old Bull form and are *sub plumbo* letters.

Decree — Legislative enactment taking the form of a constitution, apostolic letter or motu proprio, concerning faith and discipline as affects the general welfare of the Church.

Decretal — Papal letter containing an authoritative decision on some point of discipline.

Encyclical — Circular letter differing in form from a Bull or Brief, treating matters concerning the general welfare of the Church, addressed by the Pope to patriarchs, primates, archbishops and bishops in communion with the Holy See.

Motu Proprio — Decree following an informal method.

Rescript — Papal reply to questions or petitions of individuals.

THE PAPAL ENCYCLICALS

Communication of sound doctrine and the timely admonition against current evils by means of letters is definitely of Apostolic origin. Sts. Peter, Paul, John and James began writing to the members of the congregations where they had established the Church. The early pastors of souls continued this work of instruction by letter; and it is proper that the Supreme Shepherds of souls, the Roman Pontiffs, should thus guard their flocks by direct cautioning against abuses and by exhortation to virtue.

The encyclical letters of the recent Popes, who are at once pastors and guardians and recognized scholars of social conditions, have become text books to the Catholic and Christian world. A new era in encyclical history began with the reign of Leo XIII. Since he wrote his "Rerum Novarum" on the condition of the working classes, labor and capital both have looked to it and supplementary encyclicals for guidance and for protection.

Because so many of the encyclicals deal with particular and even provincial problems, many students have been unable to find a correct index to these encyclicals. Thus far only one volume, "Guide to the Encyclicals," has appeared giving complete sources and bibliographies of the encyclicals since Pope Leo XIII. With the permission of the author, Sister M. Claudia Carlen, I. H. M., we publish this list. Students who have the key to these encyclicals stand at the treasury of deep thought, loving concern for humanity and a careful analysis of the varied problems of men and their genuine Christian solution.

Encyclicals of Pope Leo XIII

Title	Subject	Date
Ad extremas	Foundation of Seminaries in the East Indies	1893
Adiutricem	Rosary	1895
Aeterni Patris	Scholastic Philosophy	1879
Affari vos	Manitoba School Question	1897
Annum Sacrum	Consecration of Mankind to the Sacred Heart	1899
Arcanum	Christian Marriage	1880
Au milieu des sollicitudes	Church and State in France	1892
Augustissimae Virginis Mariae	Rosary	1897
Auspicato concessum	Third Order of St. Francis	1882
Caritatis	Conditions in Poland	1894
Caritatis studium	Magisterium of the Church in Scotland	1898
Catholicae Ecclesiae	Abolition of African Slavery	1890
Christi nomen	Society for the Propagation of the Faith	1894
Constanti Hungarorum	Conditions of the Church in Hungary	1893
Cum multa	Conditions in Spain	1882
Custodi di quella fede	Freemasonry in Italy	1892
Dall'alto dell'Apostolico Seggia	Conditions in Italy	1890
Depuis le jour	Ecclesiastical Education in France	1899
Diuturni temporis	Rosary	1898
Diuturnum	Origin of Civil Power	1881
Divinum illud munus	Holy Ghost	1897
Dum multa	Marriage in Ecuador	1902

Title	Subject	Date
Etsi cunctas	Expression of Sympathy for the Church in Ireland	1888
Etsi nos	Conditions in Italy	1882
Exeunte iam anno	Right Ordering of Christian Life	1888
Fidentem piumque animum	Rosary	1896
Fin dal principio	Education of the Clergy in Italy	1902
Grande munus	Sts. Cyril and Methodius	1880
Graves de communi re	Christian Democracy	1901
Gravissimas	Religious Orders in Portugal	1901
Humanum genus	Freemasonry	1884
Iampridem	Laws against the Church in Germany	1886
Immortale Dei	Christian Constitution of States	1885
In amplissimo	Church in the United States	1902
In ipso	Episcopal Re-unions in Austria	1891
In plurimis	Abolition of African Slavery	1888
Inimica vis	Freemasonry in Italy	1892
Inscrutabili Dei consilio	Evils of Society	1878
Insignes	Hungarian Millenium	1896
Inter graves	Church in Peru	1894
Iucunda semper expectatione	Rosary	1894
Laetitiae sanctae	Rosary	1893
Libertas	Human Liberty	1888
Licet multa	Controversies among Catholics in Belgium	1881
Litteras a vobis	Formation and Influence of Clergy in Brazil	1894
Longinqua	Catholicity in the United States	1895
Magnae Dei Matris	Rosary	1892
Magni nobis	Authorization of the Catholic University of America	1889
Militantis Eccelsiae	Third Centenary of the Death of St. Peter Canisius	1897
Mirae caritatis	Most Holy Eucharist	1902
Nobilissima Gallorum gens	Religious Question in France	1884
Non mediocri	Spanish College in Rome	1893
Octobri mense	Rosary	1891
Officio sanctissimo	Condition of the Church in Bavaria	1887
Omnibus compertum	Union among the Greek Melchites	1900
Pastoralis	Religious Union in Portugal	1891
Pastoralis officii	Duelling	1891
Paterna Caritas	Recalling the Dissenting Armenians to the Faith	1888
Paternae	Ecclesiastical Education in Brazil	1899
Pergrata	Needs of the Church in Portugal	1886
Permoti nos	Social Conditions in Belgium	1895
Providentissimus Deus	Study of Holy Scripture	1893
Quae ad nos	Church in Bohemia and Moravia	1902
Quam aerumnosa	Italian Emigrants in America	1888
Quam religiosa	Civil Marriage Law in Peru	1898
Quamquam pluries	Patronage of St. Joseph and the Blessed Virgin Mary	1889
Quarto abeunte saeculo	Columbus Centenary	1892
Quod anniversarius	Sacerdotal Jubilee	1888
Quod Apostolici muneris	Socialism, Communism, Nihilism	1878
Quod auctoritate	Proclamation of Jubilee Year	1885

Title	Subject	Date
Quod multum	Liberty of the Church in Hungary	1886
Quod votis	Catholic University in Austria	1902
Quum diuturnum	Convoking the Latin-American Bishops to the First Plenary Council at Rome	1889
Reputantibus	Language Question in Bohemia	1901
Rerum novarum	Condition of the Working Classes	1891
Saepe nos	Boycotting in Ireland	1888
Sancta Dei Civitas	Three French Societies	1880
Sapientiae Christianae	Chief Duties of Christian Citizens	1890
Satis cognitum	Church Unity	1896
Spectata fides	Maintenance of Denominational Schools	1885
Spesse volte	Catholic Action in Italy	1898
Superiore anno	Recitation of the Rosary	1884
Supremi Apostolatus Officio	Rosary	1883
Tametsi futura prospicientibus	Jesus Christ Our Redeemer	1900
Urbanitatis veteris	Foundation of a Seminary in Athens	1901
Vi e ben noto	Rosary: Remedy for Evils in Italy	1887

Encyclicals of Pope Pius X

Ad Diem illum laetissimum	Jubilee of the Immaculate Conception.	1904
Communium rerum	Eighth Centenary of St. Anselm	1909
E Supremi	Restoration of all Things in Christ	1903
Editae saepe	Third Centenary of the Canonization of St. Charles Borromeo	1910
Gravissimo officii munere	Forbidding French Association of Worship	1906
Iamdudum	Separation Law in Portugal	1911
Il fermo proposito	Catholic Action in Italy	1905
Iucunda sane	Thirteenth Centenary of St. Gregory the Great	1904
Lacrimabili statu	Indians of South America	1912
Pascendi dominic gregis	Modernism	1907
Pieni l'animo	Clergy in Italy	1906
Singulari quadam	Labor organizations in Germany	1912
Tribus circiter	Condemnation of the Mariavites	1906
Une fois encore	Separation of Church and State in France	1907
Vehementer nos	French Separation Law	1906

Encyclicals of Pope Benedict XV

Ad beatissimi Apostolorum	Appeal for Peace	1914
Annus iam plenus	Child War Victims	1920
Fausto appetente Die	Seventh Centenary of the Death of St. Dominic	1921
Humani generis redemptionem	Preaching	1917
In hac tanta	Twelfth Centenary of St. Boniface, Apostle of Germany	1919
In praeclara summorum	Sixth Centenary of Dante's Death	1921
Pacem, Dei munus pulcherrimum	Peace and Christian Reconciliation	1920
Paterno iam diu	Christian Charity for the Children of Central Europe	1919

Title	Subject	Date
Principi Apostolorum Petro	St. Ephrem the Syrian	1920
Quod iam diu	Peace Congress, Paris	1918
Sacra propediem	Seventh Centenary of the Third Order of St. Francis	1921
Singulari quadam	Labor Organizations in Germany	1912

Encyclicals of Pope Pius XI

Acerba animi	Persecution of the Church in Mexico	1932
Ad Catholici sacerdotii	Catholic Priesthood	1935
Ad salutem	Fifteenth Centenary of the Death of St. Augustine	1930
Caritate Christi compulsi	Sacred Heart and World Distress	1932
Casti connubii	Christian Marriage	1930
Dilectissima nobis	Conditions in Spain	1933
Divini illius magistri	Christian Education of Youth	1929
Divini Redemptoris	Atheistic Communism	1937
Ecclesiam Dei	Third Centenary of the Death of St. Josaphat, Archbishop of Polotsk	1923
Firmissimam constantiam	Conditions in Mexico	1937
In gravescentibus malis	Rosary	1937
Iniquis afflictisque	Persecution of the Church in Mexico	1926
Lux veritatis	Fifteenth Centenary of the Council of Ephesus	1931
Maximam gravissimamque	French Diocesan Associations	1924
Mens nostra	Promotion of the Practice of Spiritual Exercises	1929
Miserentissimus Redemptor	Reparation Due to the Sacred Heart	1928
Mit brennender sorge	Church in Germany	1937
Mortalium animos	Promotion of True Religious Unity	1928
Non abbiamo bisogno	Catholic Action	1931
Nova impendet	Economic Crisis, Unemployment, and Increase of Armaments	1931
Quadragesimo anno	Social Reconstruction	1931
Quas primas	Feast of Christ the King	1925
Quinquagesimo ante	Sacerdotal Jubilee	1929
Rerum ecclesiae	Catholic Missions	1926
Rerum omnium perturbationem	Third Centenary of the death of St. Francis de Sales	1923
Rerum Orientalium	Reunion with the Eastern Churches	1928
Rite expiatis	Seventh Centenary of the Death of St. Francis of Assisi	1926
Studiorum ducem	Sixth Centenary of the Canonization of St. Thomas Aquinas	1923
Ubi arcano Dei consilio	Peace of Christ in the Kingdom of Christ	1922
Vigilanti cura	Clean Motion Pictures	1936

Encyclicals of Pope Pius XII

Summi pontificatus	Function of the State in the Modern World	1939
Sertum laetitiae sanctae	To the Church in the United States	1939

CONCORDATS

A concordat is an agreement between the Holy See and a civil government on disputable spiritual matters. In order to secure certain necessary immunities to the Church, the Popes have often conceded the exercise of certain rights to the State such as the nomination of bishops, the appointments of pastors, the number of the clergy, taxation of Church property, etc.

Some famous Concordats were those between Pope Callistus II and Emperor Henry V of Germany in 1122, ending the dispute over the appointment of bishops; Pope Pius VII and Napoleon in 1801, reestablishing the Church in France; Pope Pius XI and Premier Mussolini of Italy in 1929, settling the controversy about the holding of Church property, and the marriage and public school questions.

The Holy See has concordats with the following countries: Colombia, 1892; Poland, 1925; Italy, 1929; Rumania, 1929; Germany, 1933; Yugoslavia, 1935; Portugal, 1940; and a Modus Vivendi with Ecuador, 1937.

PAPAL ELECTIONS

When the Dean of the Sacred College proclaims publicly the death of the Pontiff, word is sent out to all the cardinals throughout the world. They are convoked to solemn conclave to elect a new Pope, to be held within fifteen to eighteen days after the death of the Pope. Until an election takes place, they remain in seclusion within a part of the Vatican Palace specially prepared for them.

On the fifteenth day after the death of the Pope, if all the cardinals are present, or if not all present then, on the eighteenth day the cardinals after celebrating Holy Mass go to the Sistine Chapel where voting takes place, on specially printed ballots, for the candidates who are found to have the qualifications for the office.

A two-thirds majority is required to elect. Two ballots are taken each morning and evening until a decision is reached. If no selection is made the ballots are burned with damp straw which produces a heavy black smoke, thereby notifying the people that no selection has been made. When a two-thirds majority is reached the ballots are burned without damp straw. The light smoke ascending from the chimney proclaims to the people the election of a new Pope. Acceptance of the office on the part of the one elected must be manifested before he is validly the new Pontiff. If the one elected is not already a bishop he must be consecrated.

The Pope is elected for life, i. e., for the remaining years of his life; although if he wishes he may resign. At the time he does so, a new Pope is elected. Any male Catholic, no matter of what race or color, may be elected Pope, even one who is not a priest. Should a layman be chosen he would have to be ordained and consecrated.

CONSISTORIES

Consistories are assemblies of Cardinals presided over by the Pope and called to deliberate with him. There are three kinds: (1) secret consistories, at which only the Pope and Cardinals are present; (2) public consistories, attended by other prelates and lay spectators; (3) semi-public consistories, attended by bishops and patriarchs.

The secret consistory is the most important. Thereat the Pope delivers an allocution on religious and moral conditions throughout the world. Sometimes the Pope seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring to new cardinals, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses and asks for a vote on a proposed canonization.

At the public consistory the Pope bestows the red hat on newly created cardinals, hears the causes of beatifications and canonizations.

At the semi-public consistory the propriety of a proposed canonization is decided.

AD LIMINA VISIT

Bishops are obliged once every five years to visit the tombs of St. Peter and St. Paul, have audience with the Holy Father and present a written report of conditions in the diocese. The visits rotate over five years beginning January 1, 1911: first year, the bishops of Italy, Corsica, Sardinia, Sicily and Malta; second year, the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, Ireland; third year, bishops from the other countries of Europe; fourth year, the bishops of the American Continents; fifth year, the bishops of Africa, Asia and Australia.

NOMINATIONS OF BISHOPS

The Sacred Congregation of the Consistory decreed July 25, 1916, that bishops should every two years send to their metropolitans a list of priests worthy of the episcopacy. The metropolitan forwards the results to the Apostolic Delegate who in turn forwards the list to the Congregation of the Consistory where the names are recorded to guide the Holy Father in his choice of bishops to fill vacancies and newly created sees.

CONCURSUS

A competitive examination of applicants for the permanent rectorship of a parish covering knowledge of ecclesiastical affairs, age, prudence, integrity and past services. Qualifications: must have been a priest of the diocese not less than ten years, must have had three years of parish work and have demonstrated ability to direct the temporal and spiritual affairs of a parish. A permanent rector is removed only by judicial process.

COUNCILS

A Council is an assembly of the prelates of the Church, called together by their lawful head, in order to decide questions concerning faith, morals, or ecclesiastical discipline. The following are the chief kinds of Councils: General or Ecumenical; Provincial; National or Plenary; and Diocesan.

GENERAL COUNCILS

A General or Ecumenical Council is one to which the bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General councils are infallible and cannot teach us anything wrong in faith or morals.

The following are the General Councils which have been held up to the present time. The first eight were held in Asia, or the eastern part of Christendom; the remainder in Europe, or the Western part:

Council (*Place*)	*Date*	*Pope*	*Doctrine*
1. Nicaea I.....	325	Sylvester.....	Condemned heresy of Arius; defined clearly that the Son of God was consubstantial (*homousios*) to the Father; formulated the Nicene Creed.
2. Constantinople I..	381	Damasus.....	Condemned heresy of Macedonius; defined the divinity of the Holy Ghost; confirmed and extended the Nicene Creed.
3. Ephesus	431	Celestine I....	Condemned the heresy of Nestorius; defined that there was one person in Christ and defended the Divine Maternity of the Blessed Virgin Mary.
4. Chalcedon	451	Leo I.....	Condemned heresy of Eutyches (Monophysites); declared Christ had two natures, human and divine.
5. Constantinople II.	553	Vigilius.....	The so-called three Chapters, the erroneous books of Theodorus and the teachings of the three Nestorian bishops, were condemned.
6. Constantinople III.	680	Agatho.....	Declared against the Monothelites, who taught one will in Christ, by defining that Christ had two wills, human and divine.
7. Nicaea II.....	787	Adrian I.....	Condemned the heresy of the image-breakers (Iconoclasts).
8. Constantinople IV.	869	Adrian II.....	The usurper Photius deposed, the patriarch Ignatius reinstated, and the Greek Schism suppressed.
9. Lateran I (Rome).	1123	Callistus II...	Called to confirm the peace between Church and State after the settlement of the Investiture Question.
10. Lateran II.....	1139	Innocent II....	Condemned the heresies of Peter of Bruys and Arnold of Brescia (Petrobrusians).
11. Lateran III.....	1179	Alexander III.	Condemned the heresies of the Waldenses and Albigenses; reformed ecclesiastical discipline; regulated for elections of Popes.

Council (Place)	*Date*	*Pope*	*Doctrine*
12. Lateran IV.....	1215	Innocent III...	Called to condemn prevailing heresies; to obtain aid for the progress of the Crusades; and for the promotion of ecclesiastical discipline. Annual confession and Communion prescribed for all.
13. Lyons I.....	1245	Innocent IV...	Called in behalf of the Holy Land, and on account of the hostility of the Emperor Frederick II toward the Holy See.
14. Lyons II	1274	Gregory X....	For the promotion of ecclesiastical discipline; for the union of the Greeks with the Latin Church.
15. Vienne	1311	Clement V....	Against fanatic sectarians (Beghards); suppression of the Knights Templars; the union of soul and body defined; help for the Holy Land.
16. Constance	1414-1418	Gregory XII... Martin V.....	Suppression of the Western Schism; ecclesiastical reform in "head and members"; Wyclif and Hus condemned.
17. Florence	1431-1443	Eugene IV....	For the union of the Greeks and other Oriental sects with the Latin Church; reestablishment of peace among Christian Princes.
18. Lateran V.....	1512-1517	Julius II..... Leo X.....	The relation of Pope to General Councils defined; condemnation of some errors regarding the nature of the human soul; crusade against the Turks.
19. Trent	1545-1563	Paul III..... Julius III..... Pius IV.....	Against the heresies of the so-called Reformers of the 16th century, viz., Luther, Calvin, and others. Reformed the discipline of the Church and clarified her position in doctrinal matters.
20. Vatican	1869 (op'd) 1870 (adj'd but not closed)	Pius IX.....	Canons relating to faith and the Constitution of the Church; defined especially in a solemn decree the primacy and infallibility of the Pope.

PROVINCIAL COUNCILS

A Provincial Council is a meeting of the bishops of one province. The metropolitan of an ecclesiastical province calls and presides over a provincial council to consider and adopt measures for the increase of faith, the regulation of morals, the correction of abuses, the settling of controversies, the establishment and maintenance of uniform discipline. Acts and decrees must be approved by the Sacred Congregation of the Council at Rome before being promulgated. One must be held at least once every twenty years.

PLENARY COUNCILS

Plenary Councils are National Councils, or meetings of the ordinaries of a region assembled under the presidency of the Pope's legate to determine matters of regulation and discipline. Their decrees are binding in the whole territory.

In the United States the archbishops of Baltimore by right of priority of the see, have presided over all the Plenary Councils, which have been attended by the archbishops, bishops, administrators, mitred abbots, vicars apostolic, prefects, apostolic coadjutors, auxiliary bishops, visiting bishops, provincials of religious orders, rectors of major seminaries and experts in theology and canon law.

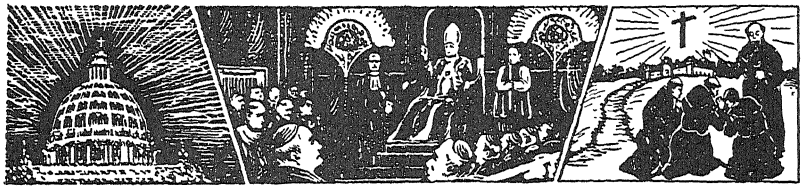
The First Plenary Council of Baltimore was called May 9, 1852, with Archbishop Kendrick of Baltimore as Apostolic Delegate. It professed allegiance to the Pope and faith in the doctrines of the Church, regulated parish life, ceremonies, the administration of Church funds, and the teaching of Christian Doctrine.

The Second Plenary Council was called by Archbishop Spalding of Baltimore, October 7-21, 1866. It condemned the heresies of the day, made regulations in the organization of dioceses, the education and conduct of the clergy, ecclesiastical property, parochial duties, general education and secret societies.

The Third Plenary Council was called Nov. 9 — Dec. 7, 1884, by Archbishop Gibbons. It appointed a commission for the creation of a Catholic University. Elementary and higher school education was discussed, a commission was appointed to prepare a catechism of Christian Doctrine. Six holy days of obligation were determined for the United States: Immaculate Conception, Christmas, Circumcision, Ascension, Assumption, All Saints Day. It signed a petition to introduce the cause of beatification of the Jesuit Martyrs.

DIOCESAN SYNODS

A Diocesan Council, usually called Diocesan Synod, is a convention of priests of a diocese called by the bishop to consider matters for the good of the clergy and people. Except in special cases, it must be held in the Cathedral. Those who attend include: vicar general, diocesan consultors, rector of the seminary, deans, a delegate from each collegiate church, pastors of the city in which the synod is held, abbots and one superior from each religious order in the diocese, all of whom merely consult with the bishop who alone signs synodal decrees which become effective at once.



Hierarchy of the Catholic Church

The hierarchy is the governing body of the Church. It consists of the Pope, the College of Cardinals, the Sacred Congregations, the Patriarchs, Archbishops and Bishops, the Apostolic Delegates, Vicars and Prefects, certain Abbots and other prelates.

THE POPE

His Holiness the Pope is the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the temporal dominions of the Holy Roman Church, and Sovereign of Vatican City.

PROTHONOTORIES APOSTOLIC

Prothonotaries Apostolic are members of the chief order of prelates in the Roman Curia. They are divided into four classes:

(1) **Prothonotaries Apostolic de numero participantium,** so called because they share in the revenues of the papal chancery; they sign the Papal Bulls, aid in the work of the consistories and in the process of canonizations and examinations of candidates, enjoy the use of pontificals and have many other privileges.

(2) **Prothonotaries Apostolic Supernumerary,** limited to the canons of the Roman patriarchal Basilicas of St. Peter, the Lateran and St. Mary Major and the cathedral churches of Concordia, Florence, Goritz, Padua, Treviso, Udine, Venice, Cagliari, Malta and Strigonia, who have been made domestic prelates by the Pope.

(3) **Prothonotaries Apostolic ad instar (participantium),** who are appointed by the Pope and are entitled to the same external insignia as Class 1.

(4) **Prothonotaries Apostolic Titular or Honorary,** who receive the dignity as a special privilege.

PAPAL LEGATES

Legates a latere — Cardinals appointed by the Pope to represent him at specific functions usually of national importance. All legates do not bear this title, as in the case of a cardinal sent as papal representative to a Eucharistic Congress.

Nuncios — Representatives of the Pope at a foreign government whose duty it is to handle the affairs between the Apostolic See and the State. In Catholic countries, the Nuncio is dean of the diplomatic corps. They are usually titular archbishops; occasionally bishops or archbishops with a residential see.

Internuncios — Legates of lower rank than the Nuncios whose duty it is to foster relations between the Holy See and the State. They are sent to governments of lesser importance.

Apostolic Delegates — Non-diplomatic legates sent to foreign countries to watch over the conditions of the Church in the State.

THE COLLEGE OF CARDINALS

The College of Cardinals is the Senate of the Church. The Cardinals act as advisers to the Pope and elect his successor. When complete the Sacred College numbers 70 members of whom 6 are cardinal-bishops, 50 are cardinal-priests and 14 are cardinal-deacons. The following is a list of the present College of Cardinals:

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
		CARDINAL-BISHOPS		
1851	1911	Gennaro Granito Pignatelli di Belmonte	Bishop of Ostia and Albano; Dean of the College of Cardinals; Prefect of the Congregation of Ceremonies	Italian
1871	1925	Enrico Gasparri	Bishop of Velletri; Prefect of the Apostolic Signature	Italian
1871	1930	Francesco Marchetti-Selvaggiani	Bishop of Frascati; Vicar General of His Holiness; Archpriest of the Patriarchal Basilica of the Lateran; Secretary of the Congregation of the Holy Office	Italian
1870	1933	Carlo Salotti	Bishop of Palestrina; Prefect of the Congregation of Rites	Italian
1861	1935	Enrico Sibilia	Bishop of Sabina and Poggio Mirteto	Italian
		CARDINAL-PRIESTS		
1859	1911	William O'Connell	Archbishop of Boston	American
1872	1916	Alessio Ascelesi	Archbishop of Naples	Italian
1859	1916	Adolf Bertram	Archbishop of Breslau	German
1869	1921	Michael von Faulhaber	Archbishop of Munich and Freising	German
1865	1921	Dennis J. Dougherty	Archbishop of Philadelphia	American
1868	1921	Francisco Vidal y Barraquer	Archbishop of Tarragona	Spanish
1872	1923	Giovanni B. Nasalli-Rocca di Corneliano	Archbishop of Bologna	Italian
1865	1925	Alessandro Verde	Archpriest of Liberian Patriarchal Basilica of St. Mary Major	Italian
1874	1927	Joseph Ernest Van Roey	Archbishop of Malines	Belgian
1881	1927	Auguste Hlond, S. S.	Archbishop of Gneisen and Posen	Polish
1880	1927	Pedro Segura y Saenz	Archbishop of Seville	Spanish
1884	1927	Justinian Seredi, O. S. B.	Archbishop of Strigonia	Hungarian
1880	1929	Ildefonso Schuster, O. S. B.	Archbishop of Milan	Italian
1888	1929	Manuel Goncalves Cerejeira	Patriarch of Lisbon	Portuguese
1874	1929	Luigi Lavitrano	Archbishop of Palermo	Italian
1861	1929	Joseph MacRory	Archbishop of Armagh	Irish

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1876	1930	Raffaelo Carlo Rossi, O. C. D.	Secretary of the Consistorial Congregation	Italian
1884	1930	Achilles Lienart	Bishop of Lille	French
1872	1933	Pietro Fumasoni-Biondi	Prefect of the Congregation for the Propagation of the Faith; Camerlengo of the College of Cardinals	Italian
1873	1933	Federico Tedeschini	Archpriest of Vatican Basilica; Prefect of the Congregation of the Basilica of St. Peter; Apostolic Datary	Italian
1876	1933	Maurilio Fossati	Archbishop of Turin	Italian
1883	1933	Rodrigue Villeneuve, O. M. I.	Archbishop of Quebec	Canadian
1872	1933	Elias dalla Costa	Archbishop of Florence	Italian
1875	1933	Theodore Innitzer	Archbishop of Vienna	Austrian
1879	1935	Ignatius Tappouni	Syrian Patriarch of Antioch	Irakian
1876	1935	Francesco Marmaggi	Prefect of the Congregation of the Council	Italian
1877	1935	Luigi Maglione	Prefect of the Congregation of Extraordinary Ecclesiastical Affairs; Secretary of State	Italian
1866	1935	Carlo Cremonesi		Italian
1874	1935	Emmanuel Suhard	Archbishop of Paris	French
1880	1935	Diego Copello	Archbishop of Buenos Aires	Argentine
1871	1935	Pietro Boetto, S. J.	Archbishop of Genoa	Italian
1884	1936	Eugene Tisserant	Secretary of the Congregation for the Oriental Church	French
1884	1937	Adeodato Giovanni Piazza, O. C. D.	Patriarch of Venice	Italian
1876	1937	Ermenegildo Pellegrinetti		Italian
1865	1937	Arthur Hinsley	Archbishop of Westminster	English
1877	1937	Giuseppe Pizzardo	Prefect of the Congregation of Seminaries and Universities; President of Catholic Action	Italian
1880	1937	Pierre Marie Gerlier	Archbishop of Lyons	French
		CARDINAL-DEACONS		
1877	1935	Camillo Caccia Dominioni		Italian
1874	1935	Nicola Canali	Grand Penitentiary; President of the Commission charged with the Administration of Vatican City	Italian
1867	1935	Domenico Jorio	Prefect of the Congregation of the Sacraments	Italian
1874	1935	Vincenzo La Puma	Prefect of the Congregation of Religious	Italian
1856	1935	Federico Cattani		Italian
1877	1935	Massimo Massimi	President of the Commission on the Authentic Interpretation of the Code of Canon Law	Italian
1866	1936	Giovanni Mercati	Librarian and Archivist of the Holy Roman Church	Italian

THE ROMAN CURIA

The Pope is the Supreme Head of the Church, possessing full and absolute jurisdiction in the governmental affairs of the Church. Since, however, it is practically impossible for him to exercise this ordinary authority immediately over the whole, universal Church, the Popes have found it necessary to establish various groups of churchmen to whom they delegate part of their jurisdiction to be exercised by them. These various bodies constitute the Roman Curia which, at present, consists of twelve Congregations, three Tribunals, and five Offices.

Congregations

Congregation of the Holy Office

Prefect: His Holiness, the Pope.

Secretary: Francesco Cardinal Marchetti-Selvaggiani.

Assessor: Msgr. Alfred Ottaviani.

Commissary: Very Rev. John Lottini, O. P.

Office: Palazzo del S. Officio.

Duties: Guards the Catholic doctrine in faith and morals; judges heresy and those suspected of heresy; protects the dogmatic doctrine of the sacraments; decides in matters concerning the Eucharistic fast of priests celebrating Mass; in matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion, and is able to grant dispensations from these two impediments; examines and condemns books and gives dispensations for reading condemned books; judges all questions pertaining to the dogmatic doctrine of indulgences, new prayers, and devotions.

Consistorial Congregation

Prefect: His Holiness, the Pope.

Secretary: Raffaelo Charles Cardinal Rossi, O. C. D.

Assessor: Msgr. Vincent Santoro.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Prepares matter to be discussed at consistories; constitutes new dioceses, provinces, and cathedral chapters for all territories not subject to the Propagation of the Faith; divides dioceses; proposes bishops, apostolic administrators, coadjutors, and auxiliary bishops; makes the canonical inquiry of those to be promoted and carefully examines their records and tries their doctrine; all that pertains to the founding, preservation, and condition of dioceses belongs to this Congregation; receives and examines the reports of bishops; provides for apostolic visitation and examines the results; decides the competency of all the Congregations other than the Holy Office; provides for the spiritual care of emigrants.

Congregation for the Oriental Church

Prefect: His Holiness, the Pope.

Secretary: Eugene Cardinal Tisserant.

Assessor: Most Rev. Antonio Arata.

Office: Palazzo di Convertendi.

Duties: All matters of whatever kind which pertain to the discipline, the persons, or the rites of the Eastern Church, as also mixed questions either of persons or things which arise owing to the relation to the Latin Church, constitute the object of this Congregation's care.

Congregation of the Sacraments

Prefect: Domenico Cardinal Jorio.

Secretary: Msgr. Francis Bracci.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Regulates the discipline of the seven sacraments: gives decrees and dispensations regarding all sacraments, except in matters which belong to the Congregation of the Holy Office or of Rites; probes reasons for dispensations; receives and answers questions regarding the validity of Orders or Matrimony.

Congregation of the Council

Prefect: Francesco Cardinal Marmaggi.

Secretary: Msgr. Joseph Bruno.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Has authority over the discipline of the secular clergy and laymen. Takes care that the precepts are observed and grants dispensations when necessary. Oversees matters concerning canons and parish priests, pious sodalities, unions (even though these may be founded by religious, be under their direction, or in their parishes, or attached to their houses), pious legacies, work, Mass stipends, benefices, and offices, ecclesiastical goods, both movable and immovable, diocesan taxes, taxes of the Episcopal Curia, etc.; has power to dispense from the conditions for obtaining a benefice; to permit laymen to acquire ecclesiastical goods, usurped by the civil power. Deals with immunities. Prepares matters for the celebration of episcopal councils or conferences and recognizes the proceedings.

Congregation of Religious

Prefect: Vincenzo Cardinal La Puma.

Secretary: Most Rev. Luke Ermenegild Pasetto, O. M. Cap., Titular Archbishop of Iconio.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; gives dispensations to religious from the common law.

Congregation for the Propagation of the Faith

Prefect: Pietro Cardinal Fumasoni-Biondi.

Secretary: Most Rev. Celsus Constantini, D. D., Titular Archbishop of Theodosia.

Office: Palazzo di Propaganda, Piazza di Spagna.

Duties: Entrusted with the care of all mission territory — those places where no hierarchy is established, or if established, is still in its incipient stages; constitutes and changes priests subject to it; has the power to judge and to act in all things coming within its scope and which it considers necessary and opportune; arranges for the celebration of councils in districts under its jurisdiction; approves the proceedings. Societies and Seminaries founded to train missionaries are under the supervision of this Congregation.

Congregation of Sacred Rites

Prefect: Carlo Cardinal Salotti.

Secretary: Msgr. Alphonse Carinci.

Office: Palazzo della Congregazioni, Piazza S. Callisto.

Duties: Supervises and determines all things which pertain to ceremonies and rites in the Latin Church; grants dispensations in such matters; gives insignia and privileges of honor; treats of all business concerning the beatification and canonization of the Servants of God or concerning the relics of these same; to this Congregation are joined the Liturgical Commission, the Historico-Liturgical Commission, and the Commission for Sacred Music.

Congregation of Ceremonies

Prefect: Gennaro Cardinal Granito Pignatelli di Belmonte.

Secretary: Msgr. Benjamin Nardone.

Office: Palazzo Apostolico Vaticano.

Duties: Regulates ceremonies in the papal chapel and court and the sacred functions which the cardinals perform outside the papal chapel; decides questions of the precedence of cardinals and legates whom the various nations send to the Holy See.

Congregation of Extraordinary Ecclesiastical Affairs

Prefect: Luigi Cardinal Maglione.

Secretary: Msgr. Dominic Tardini.

Office: Palazzo Apostolico Vaticano.

Duties: Constitutes and divides dioceses, promotes suitable men for vacant sees, whenever these affairs must be settled in conjunction with civil powers; handles matters referred to it by the Holy Father through the Cardinal Secretary of State, especially concordats and those matters which have a relation to the civil laws.

Congregation of Seminaries and Universities

Prefect: Giuseppe Cardinal Pizzardo.

Secretary: Msgr. Ernest Ruffini.

Office: Palazzo di S. Callisto, Rome.

Duties: Superintends all those matters which pertain to the government, discipline, temporal administration, and studies of seminaries; to it also is committed the direction of the government and studies in universities depending on the authority of the Church, even those directed by religious; examines and approves new constitutions; confers academic degrees and grants the faculty and establishes norms for the conferring of these.

Congregation of the Basilica of St. Peter

Prefect: Federico Cardinal Tedeschini.

Secretary: Msgr. Ludwig Kaas.

Office: Vatican City.

Duties: The care of business pertaining to the building and the upkeep of the Basilica of St. Peter.

Tribunals

Sacred Penitentiary

Grand Penitentiary: Nicola Cardinal Canali.

Office: Palazzo del S. Officio.

Duties: Jurisdiction to judge all cases of conscience, non-sacramental as well as sacramental; also decides questions concerning the use and concession of indulgences, without however encroaching on the rights of the Holy Office as to the dogmatic doctrine involved in these or in new prayers and devotions.

Sacred Roman Rota

Dean: Msgr. Julius Grazioli.

Office: Palazzo della Dataria.

Duties: Handles cases demanding judicial procedure, without prejudice to the rights of the Holy Office or the Congregation of Sacred Rites.

Apostolic Signature

Prefect: Henry Cardinal Gasparri.

Secretary: Msgr. Francis Morano.

Office: Palazzo della Dataria.

Duties: The supreme tribunal of the Roman Curia; handles all cases of appeal; settles controversies as to the jurisdiction of the inferior tribunals.

Apostolic Chancery

Chancellor:

Regent: Msgr. Vincent Bianchi-Cagliesi.

Office: Palazzo della Cancellaria Apostolica.

Duties: Sends out Apostolic Letters and Bulls concerning the provision of consistorial offices and benefices, the establishment of new dioceses, provinces, and chapters, and other affairs of major importance.

Apostolic Datary

Datary: Federico Cardinal Tedeschini.

Regent: Msgr. Joseph Guerri.

Office: Palazzo della Dataria.

Duties: Should have knowledge of the suitability of candidates to be promoted to non-consistorial benefices; sends letters of appointment to such candidates; sends dispensations from conditions required for these benefices; exacts the tax imposed by the Holy Father in conferring these benefices.

Apostolic Camera

Chamberlain of the Holy Roman Church: Pietro Fumasoni-Biondi.

Vice-Chamberlain: Most Rev. Tito Trocchi, Titular Archbishop of Lacedemonia.

Auditor: Most Rev. John Vallega, Titular Archbishop of Nicopolis in Epiro.

Duties: Has the care and administration of the temporal goods and rights of the Holy See, especially when it is vacant.

Secretariate of State

Secretary of State: Luigi Cardinal Maglione.

Secretary for Extraordinary Affairs: Msgr. Dominic Tardini.

Under-Secretary: Msgr. John B. Montini.

Chancellor of Apostolic Briefs: Msgr. Dominic Spada.

Office: Palazzo Apostolica Vaticano.

Duties: Prepares matters to be brought up before the Congregation of Extraordinary Ecclesiastical Affairs. Sends out Apostolic Briefs.

Secretariate of Briefs to Princes and Latin Letters

Secretary of Briefs to Princes: Msgr. Antony Bacci.

Secretary of Latin Letters: Msgr. Angelus Perugini.

Office: Palazzo Apostolico Vaticano.

Duties: To transcribe in Latin the acts of the Supreme Pontiff, which have been committed to it by him.

PATRIARCHS

Patriarchs are the highest ecclesiastical dignitaries after the Pope. In the early Church patriarchal rights were acceded only to the Bishops of Rome, Alexandria and Antioch. Jerusalem rose to importance when pilgrims began to flock to the Holy City and the Council of Chalcedon (451) cut away Palestine and Arabia from Antioch and formed the Patriarchate of Jerusalem. Constantine having made Byzantium "New Rome," Constantinople was also raised to patriarchal rank by the Council of Chalcedon.

There are now five major patriarchates. The Pope as Bishop of Rome is Patriarch of all the western Church. In the eastern Church there are Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. The Latin Patriarchs of Constantinople, Alexandria and Antioch are now merely titular. The Latin Patriarch of Jerusalem has jurisdiction over

Palestine and Cyprus. The Coptic Patriarch of Alexandria and the Syrian, Maronite and Melchite Patriarchs of Antioch rule over Uniat Catholics of their respective Rites.

Minor Patriarchs in the East are the Patriarch of Babylon for the Chaldees and the Patriarch of Cilicia for the Armenians.

Minor Patriarchs in the West are merely titular. They bear the titles of Patriarchs of the West Indies, the East Indies, Lisbon and Venice.

The Patriarchs are as follows:

Patriarchate	Rite	Patriarch	Date of Election
Constantinople, Turkey	Latin	Antonio A. Rossi	1927
Alexandria, Egypt	Latin	Paul de Huyn	1921
	Coptic	Marco Khouzam, Bp. of Thebes, Apostolic Administrator	1926
Antioch, Syria	Syrian	Ignazio Cardinal Tappouni	1929
	Maronite	Anton Arida	1932
	Latin	Roberto Vicentini	1925
	Melchite	Cyril IX Mogabgab	1925
Jerusalem, Palestine	Latin	Luigi Barlassina	1920
Babylon, Iraq	Chaldean	Joseph E. Thomas	1900
Cilicia, Turkey	Armenian	Gregory Peter XV Agagianian	1937
West Indies	Latin	Vacant	
East Indies	Latin	Teotonio E. R. Vieira de Castro, Abp. of Goa	1929
Lisbon, Portugal	Latin	Emanuele Goncalves Cardinal Cerejeira	1929
Venice, Italy	Latin	Adeodato Giovanni Cardinal Piazza, O. C. D.	1935

APOSTOLIC DELEGATES TO THE UNITED STATES

An Apostolic Delegate enjoys precedence over all ordinaries in his territory except cardinals. There have been six Apostolic Delegates to the United States:

His Eminence Francis Cardinal Satolli	1893-1896
His Eminence Sebastian Cardinal Martinelli, O.S.A.	1896-1902
His Eminence Diomede Cardinal Falconio, O.F.M.	1902-1911
His Eminence John Cardinal Bonzano	1911-1922
His Eminence Pietro Cardinal Fumasoni-Biondi	1922-1933
His Excellency Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea	1933-

His Excellency Most Rev. Amleto Giovanni Cicognani was born in Brisighella, Province of Ravenna, Italy, February 24, 1883. He was ordained priest at Faenza, on September 23, 1905. Appointed Under Secretary of the Consistorial Congregation, December 16, 1922, he was elevated to Domestic Prelate, May 19, 1923, and was successively appointed Assessor of the Congregation for the Oriental Church, February 16, 1928, Secretary of the Commission for the Codification of Oriental Law, December 2, 1929, and Apostolic Delegate to the United States, March 17, 1933. He was consecrated Titular Archbishop of Laodicea on April 23, 1933, in Rome. He resides at 3339 Massachusetts Ave., N. W., Washington, D. C.

APOSTOLIC NUNCIOS, INTERNUNCIOS AND CHARGES D'AFFAIRES

Post	Name	Rank
Argentina		
Buenos Aires	Most Rev. Joseph Fietta	Nuncio
Belgium†		
Brussels	Most Rev. Clement Micara	Nuncio
Bolivia		
La Paz	Most Rev. Egidio Lari	Nuncio
Brazil		
Rio de Janeiro	Most Rev. Benedict Aloisi Masella	Nuncio
Chile		
Santiago	Most Rev. Maurilio Silvani	Nuncio
Colombia		
Bogota	Most Rev. Charles Serena	Nuncio
Costa Rica		
San Jose	Most Rev. Luigi Centoz	Nuncio
Cuba		
Havana	Most Rev. George Caruana	Nuncio
Ecuador		
Quito	Most Rev. Efrem Forni	Nuncio
France		
Paris and Vichy	Most Rev. Valerio Valeri	Nuncio
Germany		
Berlin	Most Rev. Caesar Orsenigo	Nuncio
Guatemala		
Guatemala	Most Rev. Joseph Beltrami	Nuncio
Haiti		
Port au Prince	Msgr. Paolo Bertoli	Charge d'Affaires
Honduras		
Tegucigalpa	Most Rev. Frederico Lunardi	Nuncio
Hungary		
Budapest	Most Rev. Angelus Rotta	Nuncio
Ireland		
Dublin	Most Rev. Paschal Robinson, O.F.M.	Nuncio
Italy		
Rome	Most Rev. Francis Borgongini-Duca	Nuncio
Liberia		
Monrovia	Most Rev. John Collins, S.M.A.	Charge d'Affaires
Lithuania		
Kaunas	N.	Nuncio
Luxemburg†		
Brussels, Belgium	Most Rev. Clement Micara	Internuncio
Netherlands†		
The Hague	Most Rev. Paul Giobbe	Internuncio
Nicaragua		
San Jose, Costa Rica	Most Rev. Luigi Centoz	Nuncio
Panama		
San Jose, Costa Rica	Most Rev. Luigi Centoz	Nuncio
Paraguay		
Montevideo, Uruguay	Msgr. Liberato Tosti	Charge d'Affaires
Peru		
Lima	Most Rev. Fernando Cento	Nuncio

Post	Name	Rank
Poland†		
Warsaw	Most Rev. Filippo Cortesi	Nuncio
Portugal		
Lisbon	Most Rev. Peter Ciriaci	Nuncio
Rumania		
Bucharest	Most Rev. Andrea Cassulo	Nuncio
Salvador		
San Salvador	Most Rev. Joseph Beltrami	Nuncio
Santo Domingo		
Port au Prince, Haiti	Msgr. Paolo Bertoli	Charge d'Affaires
Slovakia		
Bratislava	Most Rev. Giuseppe Burzio	Charge d'Affaires
Spain		
Madrid	Most Rev. Gaetano Cicognano	Nuncio
Switzerland		
Berne	Most Rev. Philip Bernardini	Nuncio
Uruguay		
Montevideo, Uruguay	Most Rev. Albert Levame	Nuncio
Venezuela		
Caracas	Most Rev. Giuseppe Misuraca	Nuncio
Yugoslavia		
Belgrade	Most Rev. Hector Felici	Nuncio

†Residence at post rendered impossible because of the European War.

APOSTOLIC DELEGATES

Country	Name Most Rev.	Resides
Africa (for the missions)	Anthony Riberi	Mombasa
Albania	John Baptist Leo Nigris	Scutari
Australasia	John Panico	North Sidney
Belgian Congo	John Baptist Dellepiane	Leopoldville
Bulgaria**	Joseph Mazzoli	Sofia
Canada and Newfoundland*	Hildebrand Antoniutti	Ottawa
China	Mario Zanin	Peiping
Egypt, Arabia, Eritrea, Abyssinia and Palestine**	Gustave Testa	Cairo and Jerusalem
Great Britain*	William Godfrey	London
Greece**	Angelo Joseph Roncalli	Athens
India	Leo Peter Kierkeis	Bangalore, India
Indo-China	Anthony Drapier, O. P.	Hue, Annam
Iran**	Alcides Marina, C. M.	Teheran
Iraq (Mesopotamia, Kurdistan, and Armenia)**	George De Jonghe D'Ardoye	Bagdad, Iraq
Italian East Africa**	John M. Castellani, O. F. M.	Addis Ababa
Japan	Paul Marella	Tokio
Mexico*	Luis Martinez	Mexico City
Philippines and Guam*	William Piani, S. S.	Manila
South Africa	Jordan Gijlswijk, O. P.	Bloemfontein
Syria**	Remy Lepretre, O. F. M.	Beirut
Turkey**	Angelo Joseph Roncalli	Istanbul
United States*	Amleto Cicognani	Washington, D. C.

Note: The Apostolic Delegates are representatives of the Holy See without diplomatic character. *An asterisk marks the Apostolic Delegates who depend on the Congregation of the Consistory; **two asterisks those who depend on the Congregations for the Oriental Church and of the Propaganda; the others depend solely on the Propaganda.

DIPLOMATIC REPRESENTATIVES AT THE VATICAN

The diplomatic corps of the Vatican has representatives from most of the countries of the world. They are as follows:

Country	Name	Rank*
Argentina	Jose Manuel Llobet	A. E. and P.
Belgium	M. Adrian Nieuwenhuys	A. E. and P.
Bolivia	Senor Bailon Mercado	A. E. and P.
Brazil	Senor Ildebrando Accioly Pinto	A. E. and P.
Chile	Dr. Luis Cruz Ocampo	A. E. and P.
China	Dr. Cheou Kang Sie	E. E. and M. P.
Colombia	Dr. Dario Echandia	A. E. and P.
Costa Rica	Dr. Luis Dobles Segreda	E. E. and M. P.
Cuba	Senor Nicholas Rivero y Alonzo	E. E. and M. P.
Ecuador	Lusimaco Guzdman	E. E. and M. P.
Finland	George Achates Gripenberg	E. E. and M. P.
France	Leon Berard	A. E. and P.
Germany	Baron Diego Von Bergen	A. E. and P.
Great Britain	Francis Osborne D'Arcy	A. E. and P.
Guatemala	Senor Francis Figueroa	E. E. and M. P.
Haiti	Leon Thebaud	E. E. and M. P.
Honduras	Baron Paul Adolph de Groote	E. E. and M. P.
Hungary	Baron Gabriel Apor	E. E. and M. P.
Ireland	Mr. William J. B. Macaulay	E. E. and M. P.
Italy	Raphael Guariglia	A. E. and P.
Japan	Ken Harada	E. E. and M. P.
Liberia	Mr. Corneille Bosman Van Oudkarspel.	E. E. and M. P.
Lithuania	Stanislaus Girdvainis	E. E. and M. P.
Luxemburg	N.	E. E. and M. P.
Monaco	M. Emile Laurent Dard	E. E. and M. P.
Nicaragua	Dr. Constantine Herdocia Teran	E. E. and M. P.
Order of Malta	Count Stanislaus Pecci	E. E. and M. P.
Panama	General Nicanor de Obarrio	E. E. and M. P.
Peru	Diomedes Arias Schreiber	A. E. and P.
Poland	Casimir Papee	A. E. and P.
Portugal	Senhor Antonio Carneiro Pacheco	A. E. and P.
Rumania	Gen. Daniel Papp	A. E. and P.
Salvador	Senor Raoul Contreras	E. E. and M. P.
San Marino	Marchese Filippo Serlupi Crescenzi	E. E. and M. P.
Santo Domingo	Marquis Edward Persichetti Ugolini di Castelcolbuccaro	E. E. and M. P.
Slovakia	Dr. Karol Sidor	E. E. and M. P.
Spain	Senor Domingo las Barcenao	A. E. and P.
Uruguay	Senor Secco Ylla	E. E. and M. P.
Venezuela	Senor Jose Casas Briceno	E. E. and M. P.
Yugoslavia	Mr. Niko Mirosevic Sorgo	E. E. and M. P.
United States	Myron C. Taylor, Personal Representative of President of the United States	

* A. E., Ambassador Extraordinary; P., Plenipotentiary; E. E., Envoy Extraordinary; M. P., Minister Plenipotentiary.

HIERARCHY OF THE UNITED STATES

See	Formed	Archbishops	Consecrated
Baltimore, Md.	1789	Michael J. Curley	1914
		John M. McNamara, V. G., Aux. Bp.	1928
Boston, Mass.	1808	William Cardinal O'Connell	1901
		Richard J. Cushing, Auxiliary Bp.	1939
Chicago, Ill.	1843	Samuel A. Stritch	1921
		Bernard J. Sheil, Auxiliary Bp.	1928
		William D. O'Brien, Auxiliary Bp.	1934
Cincinnati, Ohio	1821	John T. McNicholas, O. P.	1918
		George J. Rehring, Auxiliary Bp.	1937
Denver, Colo.	1887	Urban J. Vehr	1931
Detroit, Mich.	1833	Edward F. Mooney	1926
		Stephen S. Woznicki, Auxiliary Bp.	1938
Dubuque, Iowa	1837	Francis J. L. Beckman	1924
Los Angeles, Cal.	1922	John J. Cantwell	1917
		Joseph T. McGucken, Auxiliary Bp.	1941
Louisville, Ky.	1841	John A. Floersh	1923
Milwaukee, Wis.	1843	Moses E. Kiley	1934
Newark, N. J.	1853	Thomas J. Walsh	1918
		Thomas A. Boland, Auxiliary Bp.	1940
New Orleans, La.	1793	Joseph F. Rummel	1928
New York, N. Y.	1808	Francis J. Spellman	1932
		Stephen J. Donahue, Auxiliary Bp.	1934
		J. Francis A. McIntyre, Aux. Bp.	1941
Philadelphia, Pa.	1808	Dennis Cardinal Dougherty	1903
		Hugh L. Lamb, Auxiliary Bp.	1936
Portland, Ore.	1846	Edward D. Howard	1924
St. Louis, Mo.	1826	John J. Glennon	1896
		George J. Donnelly, Auxiliary Bp.	1940
St. Paul, Minn.	1850	John G. Murray	1920
San Antonio, Tex.	1874	Robert E. Lucey	1934
San Francisco, Cal.	1853	John J. Mitty	1926
		Thomas A. Connolly, Auxiliary Bp.	1939
Santa Fe, N. M.	1850	Rudolph A. Gerken	1927
Washington, D. C.	1939	Michael J. Curley	1914
		Bishops	
Albany, N. Y.	1847	Edmund F. Gibbons	1919
Alexandria, La.	1853	Daniel F. Desmond	1933
Altoona, Pa.	1901	Richard T. Guilfoyle	1936
Amarillo, Tex.	1926	Lawrence J. FitzSimon	1941
Baker City, Ore.	1903	Joseph F. McGrath	1919
Belleville, Ill.	1887	Henry Althoff	1914
Bismarck, N. Dak.	1909	Vincent J. Ryan	1940
Boise, Idaho	1893	Edward J. Kelly	1928
Brooklyn, N. Y.	1853	Thomas E. Molloy	1920
		Raymond A. Kearney, Auxiliary Bp.	1935
Buffalo, N. Y.	1847	John A. Duffy	1933
Burlington, Vt.	1853	Matthew F. Brady	1938
Camden, N. J.	1937	Bartholomew J. Eustace	1938
Charleston, S. C.	1820	Emmet M. Walsh	1927

See	Formed	Bishops	Consecrated
Cheyenne, Wyo.	1887	Patrick A. McGovern	1912
Cleveland, Ohio	1847	Joseph Schrembs, Archbishop-Bp.	1911
		Edward F. Hoban, Coadjutor Bp.	1921
		James A. McFadden, Auxiliary Bp.	1932
Columbus, Ohio	1868	James J. Hartley	1904
		Edward G. Hettinger, Auxiliary Bp.	1942
Concordia, Kans.	1887	Francis A. Thill	1938
Corpus Christi, Tex.	1912	Emmanuel B. Ledvina	1921
		Mariano Garriga, Coadjutor Bp.	1936
Covington, Ky.	1853	Francis W. Howard	1923
Crookston, Minn.	1909	John H. Peschges	1938
Dallas, Tex.	1890	Joseph P. Lynch	1911
		Augustine Danglmayr, Auxiliary Bp.	1942
Davenport, Iowa	1881	Henry P. Rohlman	1927
Des Moines, Iowa	1911	Gerald T. Bergan	1934
Duluth, Minn.	1889	Thomas A. Welch	1926
El Paso, Tex.	1914	Sidney M. Metzger	1940
Erie, Pa.	1853	John M. Gannon	1918
Fall River, Mass.	1904	James E. Cassidy	1930
Fargo, N. Dak.	1889	Aloysius J. Muench	1935
Fort Wayne, Ind.	1857	John F. Noll	1925
Gallup, N. M.	1940	Bernard T. Espelage, O. F. M.	1940
Galveston, Tex.	1847	Christopher E. Byrne	1918
Grand Island, Neb.	1912	Stanislaus V. Bona	1932
Grand Rapids, Mich.	1882	Joseph C. Plagens	1924
Great Falls, Mont.	1904	William J. Condon	1939
Green Bay, Wis.	1868	Paul P. Rhode	1908
Harrisburg, Pa.	1868	George L. Leech	1935
Hartford, Conn.	1843	Maurice F. McAuliffe	1926
		Henry J. O'Brien, Auxiliary Bp.	1940
Helena, Mont.	1884	Joseph M. Gilmore	1936
Indianapolis, Ind.	1834	Joseph E. Ritter	1933
Kansas City, Mo.	1880	Edwin V. O'Hara	1930
La Crosse, Wis.	1868	Alexander J. McGavick	1899
		William R. Griffin, Auxiliary Bp.	1935
Lafayette, La.	1918	Jules B. Jeanmard	1918
Lansing, Mich.	1937	Joseph H. Albers	1929
Leavenworth, Kans.	1877	Paul C. Schulte	1937
Lincoln, Neb.	1887	Louis B. Kucera	1930
Little Rock, Ark.	1843	John B. Morris	1906
		Albert L. Fletcher, Auxiliary Bp.	1940
Manchester, N. H.	1884	John B. Peterson	1927
Marquette, Mich.	1857	Francis J. Magner	1941
Mobile, Ala.	1829	Thomas J. Toolen	1927
Monterey-Fresno, Cal.	1922	Philip G. Scher	1933
Nashville, Tenn.	1837	William L. Adrian	1936
Natchez, Miss.	1837	Richard O. Gerow	1924
Ogdensburg, N. Y.	1872	Msgr. Louis D. Berube, Administrator	
Oklahoma City and Tulsa, Okla.	1905	Francis C. Kelley	1924
Omaha, Neb.	1885	James H. Ryan	1933

See	Formed	Bishops	Consecrated
Owensboro, Ky.	1937	Francis R. Cotton	1938
Paterson, N. J.	1937	Thomas H. McLaughlin	1935
Peoria, Ill.	1875	Joseph H. Schlarman	1930
Pittsburgh, Pa.	1843	Hugh C. Boyle	1921
Portland, Me.	1853	Joseph E. McCarthy	1932
Providence, R. I.	1872	Francis P. Keough	1934
Pueblo, Colo.	1941	Joseph C. Willging	1942
Raleigh, N. C.	1924	Eugene J. McGuinness	1937
Rapid City, S. Dak.	1902	John J. Lawler	1910
Reno, Nev.	1931	Thomas K. Gorman	1931
Richmond, Va.	1820	Andrew J. Brennan	1923
		Peter L. Ireton, Coadjutor Bp.	1935
Rochester, N. Y.	1868	James E. Kearney	1932
Rockford, Ill.	1908	John J. Boylan	1943
Sacramento, Cal.	1886	Robert J. Armstrong	1929
Saginaw, Mich.	1938	William F. Murphy	1938
St. Augustine, Fla.	1870	Joseph P. Hurley	1940
St. Cloud, Minn.	1889	Joseph F. Busch	1910
		Peter W. Bartholome, Coadjutor Bp.	1942
St. Joseph, Mo.	1868	Charles H. Le Blond	1933
Salt Lake, Utah	1891	Duane G. Hunt	1937
San Diego, Cal.	1936	Charles F. Buddy	1936
Savannah-Atlanta, Ga.	1850	Gerald P. O'Hara	1929
Scranton, Pa.	1868	William J. Hafey	1925
		Martin J. O'Connor, Auxiliary Bp.	1943
Seattle, Wash.	1850	Gerald Shaughnessy, S. M.	1933
Sioux City, Iowa	1902	Edmond Heelan	1919
Sioux Falls, S. Dak.	1889	William O. Brady	1939
Spokane, Wash.	1913	Charles D. White	1927
Springfield, Ill.	1857	James A. Griffin	1924
Springfield, Mass.	1870	Thomas M. O'Leary	1921
Superior, Wis.	1905	William P. O'Connor	1942
Syracuse, N. Y.	1886	Walter A. Foery	1937
Toledo, Ohio	1910	Karl J. Alter	1931
Trenton, N. J.	1881	William A. Griffin	1938
Tucson, Ariz.	1897	Daniel J. Gercke	1923
Wheeling, W. Va.	1850	John J. Swint	1922
Wichita, Kans.	1887	Christian H. Winkelmann	1933
Wilmington, Del.	1868	Edmond J. Fitzmaurice	1925
Winona, Minn.	1889	Francis M. Kelly	1926
		Leo Binz, Coadjutor Bp.	1942
Army and Navy	1917	Francis J. Spellman	1932
		John F. O'Hara, C. S. C., Military Delegate	1940
Belmont, N. C. (Abbacy Nullius)	1910	Vincent G. Taylor, O. S. B.	
Philadelphia, Pa. (Ukrainian Greek Catholic Diocese)	1913	Constantine Bohachevsky	1924
		Ambrose A. Senyshyn, O. S. B. M., Auxiliary Bp.	1942
Pittsburgh, Pa. (Greek Rite)	1924	Basil Takach	1924

HIERARCHY OF U. S. POSSESSIONS AND PHILIPPINES, BAHAMAS, JAMAICA, HONDURAS, AND SIERRA LEONE

See	Formed	Bishops	Consecrated
Alaska			
(Vicariate Apostolic)	1916	Joseph R. Crimont, S. J.	1917
Canal Zone		Walter J. Fitzgerald, S. J., Coadjutor	1939
(Pacific side under Abp. of Panama)		John J. Maiztegui, C. F. M.	1926
		Francis Beckmann, C. M., Aux. Bp.	1940
(Atlantic side under Vicar Apostolic of Darien, R. P.)		Joseph M. Preciado, C. F. M.	1934
Guam			
(Vicariate Apostolic)	1911	Michael A. Olano, O. F. M. Cap.	1935
Hawaiian Islands			
Diocese of Honolulu	1941	James J. Sweeney	1941
Philippine Islands			
Archdiocese of Manila	1579	Michael J. O'Doherty, Archbishop	1911
		Cesar M. Guerrero, Auxiliary Bp.	1929
Archdiocese of Cebu	1595	Gabriel M. Reyes, Archbishop	1932
Diocese of Bacolod	1932	**Casimiro M. Lladoc**	**1933**
Diocese of Cagayan	1933	James T. G. Hayes, S. J.	1933
Diocese of Calbayog	1910	Miguel F. Acebedo	1938
Diocese of Jaro	1865	James P. McCloskey	1917
Diocese of Lingayen	1928	**Mariano Madriaga**	**1938**
Diocese of Lipa	1910	**Alfredo Verzosa**	**1917**
Diocese of Nueva Caceres	1595	See Vacant	
Diocese of Nueva Segovia	1595	Santiago C. Sancho	1917
Diocese of Palo	1937	Manuel Mascarinas	1938
Diocese of Surigao	1939	John C. Vrakking, M. S. C.	1941
Diocese of Tagbilaran	1942		
Diocese of Tuguegarao	1910	Constancio Jurgens, I. C. M.	1928
Diocese of Zamboanga	1910	Luis del Rosario, S. J.	1933
Prefecture Apostolic of Mindoro	1936	William T. Finnemann, S. V. D., Prefect Apostolic	1929
Prefecture Apostolic of Mountain Province	1932	Joseph Billiet, C. I. C. M., Prefect Apostolic	
Prefecture Apostolic of Palawan	1910	Leandro Nieto Bolandiez, A. R., Prefect Apostolic	
Puerto Rico			
Diocese of Ponce	1924	Aloysius J. Willinger, C. SS. R.	1929
Diocese of San Juan	1511	Edwin V. Byrne	1925
Samoa			
(Vicariate Apostolic)	1929	Joseph Darnand, S. M.	1920
Bahamas			
(Vicariate Apostolic)	1941	Bernard J. Kevenhoerster, O. S. B.	1933
British Honduras			
Vicariate Apostolic of Belize	1893	William A. Rice, S. J.	1939
Jamaica			
(Vicariate Apostolic)	1837	Thomas A. Emmet, S. J.	1930
Sierra Leone			
(Vicariate Apostolic)	1858	Ambrose Kelly, C. S. Sp.	1937

ECCLESIASTICAL PROVINCES IN THE UNITED STATES

For the better government of the Church, dioceses in one locality are grouped together under the headship of an archdiocese; such a formation is called a province. Without special faculty from the Holy See, the archbishop or metropolitan has no direct jurisdiction over the dioceses or bishops in his province; he is the first among equals, a president. This division into provinces is made in order to care more immediately for the local needs, to correct more easily local abuses, and to co-ordinate the work of the bishops. The following are the provinces in the United States proper.

Province of Baltimore includes the states of Maryland, Delaware, Virginia, West Virginia, North Carolina, South Carolina and Georgia, the eastern part of Florida, and the District of Columbia: Archdioceses of Baltimore, Md., and Washington, D. C.; the dioceses of Charleston, S. C., Raleigh, N. C., Richmond, Va., St. Augustine, Fla., Savannah-Atlanta, Ga., Wheeling, W. Va., Wilmington, Del., and the Abbacy Nullius of Belmont, N. C.

Province of Boston includes the New England States: Archdiocese of Boston, Mass.; the dioceses of Burlington, Vt., Fall River, Mass., Hartford, Conn., Manchester, N. H., Portland, Me., Providence, R. I., Springfield, Mass.

Province of Chicago includes the state of Illinois: Archdiocese of Chicago, Ill.; the dioceses of Belleville, Ill., Peoria, Ill., Rockford, Ill., and Springfield, Ill.

Province of Cincinnati includes the states of Ohio and Indiana: Archdiocese of Cincinnati, Ohio; the dioceses of Cleveland, Ohio, Columbus, Ohio, Fort Wayne, Ind., Indianapolis, Ind., and Toledo, Ohio.

Province of Denver includes the states of Colorado and Wyoming: Archdiocese of Denver, Colo.; the dioceses of Cheyenne, Wyo., and Pueblo, Colo.

Province of Detroit includes the state of Michigan: Archdiocese of Detroit, Mich.; the dioceses of Grand Rapids, Mich., Lansing, Mich., Marquette, Mich., and Saginaw, Mich.

Province of Dubuque includes the states of Iowa and Nebraska: Archdiocese of Dubuque, Iowa; the dioceses of Davenport, Iowa, Des Moines, Iowa, Grand Island, Neb., Lincoln, Neb., Omaha, Neb., and Sioux City, Iowa.

Province of Los Angeles includes southern California and the state of Arizona: Archdiocese of Los Angeles, Cal.; the dioceses of Monterey-Fresno, Cal., San Diego, Cal., and Tucson, Ariz.

Province of Louisville includes the states of Kentucky and Tennessee: Archdiocese of Louisville, Ky.; the dioceses of Covington, Ky., Owensboro, Ky., and Nashville, Tenn.

Province of Milwaukee includes the state of Wisconsin and northern Michigan: Archdiocese of Milwaukee; the dioceses of Green Bay, Wis., La Crosse, Wis., and Superior, Wis.

Province of Newark includes the state of New Jersey: Archdiocese of Newark, N. J.; the dioceses of Camden, N. J., Paterson, N. J., and Trenton, N. J.

Province of New Orleans includes the states of Louisiana, Alabama, Mississippi, Arkansas and western Florida: Archdiocese of New Orleans, La.; the dioceses of Alexandria, La., Lafayette, La., Little Rock, Ark., Mobile, Ala., and Natchez, Miss.

Province of New York includes the state of New York: Archdiocese of New York, N. Y.; the dioceses of Albany, N. Y., Brooklyn, N. Y., Buffalo, N. Y., Ogdensburg, N. Y., Rochester, N. Y., and Syracuse, N. Y.

Province of Philadelphia includes the state of Pennsylvania: Archdiocese of Philadelphia, Pa.; the dioceses of Altoona, Pa., Erie, Pa., Harrisburg, Pa., Pittsburgh, Pa., Scranton, Pa.

Province of Portland in Oregon includes the states of Oregon, Washington, Idaho, Montana and Alaska Territory: Archdiocese of Portland, Ore.; the dioceses of Baker City, Ore., Boise, Idaho, Great Falls, Mont., Helena, Mont., Seattle, Wash., Spokane, Wash.; and the Vicariate-Apostolic of Alaska.

Province of St. Louis includes the states of Missouri and Kansas: Archdiocese of St. Louis, Mo.; the dioceses of Concordia, Kans., Kansas City, Mo., Leavenworth, Kans., St. Joseph, Mo., and Wichita, Kans.

Province of St. Paul includes the states of Minnesota, South Dakota and North Dakota: Archdiocese of St. Paul, Minn.; the dioceses of Bismarck, N. Dak., Crookston, Minn., Duluth, Minn., Fargo, N. D., Rapid City, S. Dak., St. Cloud, Minn., Sioux Falls, S. Dak., and Winona, Minn.

Province of San Antonio includes the states of Texas (except the Diocese of El Paso) and Oklahoma: Archdiocese of San Antonio, Tex.; the dioceses of Amarillo, Tex., Corpus Christi, Tex., Dallas, Tex., Galveston, Tex., and Oklahoma City and Tulsa, Okla.

Province of San Francisco includes northern California, the states of Nevada and Utah, and Hawaii: Archdiocese of San Francisco, Cal.; the dioceses of Reno, Nev., Sacramento, Cal., Salt Lake City, Utah, and Honolulu, Hawaii.

Province of Sante Fe includes the state of New Mexico and the diocese of El Paso, Tex.: Archdiocese of Santa Fe, N. M.; the dioceses of El Paso, Tex., and Gallup, N. M.

AMERICAN CARDINALS

Six prelates of American birth have been created Cardinals. The list of American princes of the Church, however, also includes those Cardinals who became naturalized Americans and those of French, Irish and Italian birth who served the Church in the United States.

Created	*Name*	*Birthplace*	*American Service*	*Death*
1836	Jean Cheverus	France	First Bishop of Boston	1836
1875	John McCloskey	Brooklyn	Archbishop of New York	1885
1886	James Gibbons	Baltimore	Archbishop of Baltimore	1921
1886	Camillo Mazella, S. J.	Italy	Jesuit Teacher in New York	1900
1893	Ignatius Persico, O.F.M.Cap.	Italy	Bishop of Savannah	1895
1895	Francesco Satolli	Italy	Apostolic Delegate to U. S.	1910
1902	Sebastian Martinelli, O. S. A.	Italy	Apostolic Delegate to U. S.	1918
1911	John Farley	Ireland	Archbishop of New York	1918
1911	Diomede Falconio, O F M.	Italy	Apostolic Delegate to U. S.	1917
1911	William O'Connell	Lowell, Mass.	Archbishop of Boston	
1916	Donati Sbaretti	Italy	Auditor of the Apostolic Delegation in the U. S.	1939
1921	Dennis Dougherty	Girardville, Pa.	Archbishop of Philadelphia	
1922	John Bonzano	Italy	Apostolic Delegate to U. S.	1927
1924	George Mundelein	New York	Archbishop of Chicago	1939
1924	Patrick Hayes	New York	Archbishop of New York	1938
1933	Pietro Fumasoni-Biondi	Italy	Apostolic Delegate to U. S.	

Cardinal Bishops

Gasparri, Enrico — b. July 25, 1871, Ussita, Italy; educ. Pontificio Seminario Romano; ord. 1894; cons. Titular Archbishop of Sebaste and appointed Delegate to Colombia Dec., 1915; Papal Nuncio to Rio de Janeiro Sept., 1920; created Cardinal Dec. 14, 1925; became Bishop of Velletri Oct., 1933; Prefect of the Supreme Tribunal of the Apostolic Signature.

Granito Pignatelli di Belmonte, Gennaro — b. April 10, 1851, Naples; educ. Mondragone College (Italy), tutored by the Archbishop of Naples; ord. 1879; cons. Titular Archbishop of Edessa and appointed Apostolic Nuncio to Brussels Nov., 1899; Apostolic Nuncio to Vienna Jan., 1904; created Cardinal Nov. 27, 1911; Papal Legate at the International Eucharistic Congress of Lourdes, July, 1914; Bishop of Albano and Ostia, Dec., 1915; Dean of the College of Cardinals; Prefect of the Congregation of Ceremonies.

Marchetti-Selvaggiani, Francesco — b. Oct. 1, 1871, Rome, Italy; educ. Alma Collegio Capranica, Pontifical Gregorian University; ord. April 5, 1896; confidential representative of Holy See at Berne 1914; cons. Titular Archbishop of Seleucia and appointed Nuncio to Venezuela 1918; translated to Apostolic Nunciature at Vienna 1920; Secretary of the Sacred Congregation of the Propagation of the Faith 1923, laid foundation for Ethnological Missionary Museum in Lateran Palace; created Cardinal June 30, 1930, being ascribed in the order of Cardinal Priests; Vicar-General to Pope for diocese of Rome May, 1931; Archpriest of Archbasilica of St. John Lateran; entered order of Bishops in Consistory Jan., 1935; Secretary of the Congregation of the Holy Office; Bishop of Frascati July, 1936.

Salotti, Carlo — b. July 25, 1870, Grotte di Castro, Italy; educ. Diocesan Seminary of Orvieto (Italy), Athenaeum of the Pontificio Seminario Romano, and the Royal University (Rome); ord. Sept. 22, 1894; cons. Bishop with the Archiepiscopal Title of Philippopolis 1930; created Cardinal "in petto" March 13, 1933; proclaimed Cardinal Dec. 16, 1935; Bishop of Palestrina; Prefect of the Congregation of Sacred Rites.

Sibilia, Enrico — b. Nov. 17, 1861, Anagni, Italy; educ. Athenaeum of the Pontificio Seminario Romano; ord. March 8, 1884; cons. Titular Archbishop of Side and appointed Apostolic Nuncio to Chile July, 1908; Assistant at the Pontifical Throne 1914; appointed Vicar of the Basilica of St. Mary Major 1916; appointed Apostolic Nuncio to Austria 1922; created Cardinal Dec. 16, 1935; Bishop of Sabina and Poggio Mirteto.

Cardinal Priests

Ascalesi, Alessio — b. Oct. 23, 1872, Casalnuovo, Italy; educ. Seminary of Spoleto (Umbria); ord. June 8, 1895; cons. Bishop of Muro-Lucano 1909; translated to See of St. Agata de Goti 1911; promoted Archbishop of Benevento 1915; created Cardinal Dec. 4, 1916; Archbishop of Naples 1924.

Bertram, Adolph — b. March 14, 1859, Hildesheim, Germany; educ. Munich and Wuerzburg (Germany) and University at Rome; ord. July 31, 1881; cons. Bishop of Hildesheim 1905; translated to Archiepiscopal See of Breslau 1914; created Cardinal "in petto" Dec. 4, 1916; proclaimed Cardinal Dec. 15, 1919; outstanding promoter of Catholic Action in Germany.

Boetto, S. J., Pietro — b. May 19, 1871, Vigone, Italy; educ. Seminary of Gianeno and the Jesuit Novitiate House at Chieri (Italy); ord. July 30, 1901; took solemn vows 1906; Provincial of Turin Province 1916; Procurator-General of the Society of Jesus 1921; Provincial of Roman Province 1928-30; Assistant of the General Curia for Italy March, 1930; Consultor of the Sacred Congregation of Religious

1931; created Cardinal Dec. 16, 1935; Archbishop of Genoa 1938.

Copello, Diego — b. Jan. 7, 1880, San Isidoro, Argentina; educ. College of San Jose and Seminary of Buenos Aires (Argentina), Latin American College (Rome); ord. Oct. 28, 1902; cons. Auxiliary Bishop of La Plata 1919; erected Diocesan Seminary and its Church in La Plata; appointed Visitor of all schools in the republic directed by religious bodies; named Chaplain General of the Army by Argentinian Government, 1927; appointed Vicar-General of Archdiocese of Buenos Aires and Auxiliary Bishop, 1928; Archbishop of Buenos Aires Dec., 1932; created Cardinal Dec. 16, 1935.

Cremonesi, Carlo — b. Nov. 4, 1866, Rome; educ. Pontificio Seminario Romano; ord. 1890; cons. Archbishop of Nicomedia Jan. 8, 1922, and appointed Secret Almoner; appointed Administrator of Sanctuary of Pompeii and later made its Prelate; created Cardinal Dec. 16, 1935.

Dalla Costa, Elia — b. May 14, 1872, Villaverla, Italy; educ. Seminary of Vicenza and Royal University of Padua (Italy); ord. July 25, 1895; cons. Bishop of Padua, 1923; translated to the Archiepiscopal See of Florence Feb., 1932; created Cardinal March 13, 1933.

Dougherty, Dennis — b. Aug. 16, 1865, Girardville, Pennsylvania; educ. St. Mary's College, Montreal (Canada), St. Charles Seminary (Overbrook, Pa.), American College (Rome); ord. May 31, 1890; cons. Bishop of Nueva Segovia June 10, 1903; rehabilitated the Seminary at Vigan, Philippine Islands, and refounded the diocese 1903; made Bishop of Jaro 1908; Bishop of Buffalo 1915; Archbishop of Philadelphia 1918; created Cardinal March 7, 1921; President of the Bureau of Catholic Indian Missions, Commissioner for Catholic Missions among the Colored People and Indians; Trustee of the National Shrine of the Immaculate Conception, Washington, D. C.; member of the Board of Governors of the Catholic Church Extension Society; Grand Officer of the Crown of Italy; Papal Legate to the International Eucharistic Congress at Manila, P. I., 1937.

Fossati, Maurilio — b. May 24, 1876, Arona, Italy; educ. Diocesan Seminary at Arona (Italy); ord. Nov. 27, 1898; entered the Oblates cons. Bishop of Galtelli-Nuoro April 27, 1924; translated to the Archiepiscopal See of Sassari Oct. 2, 1929; translated to the Archiepiscopal See of Turin Dec. 11, 1930; created Cardinal March 13, 1933.

Fumasoni-Biondi, Pietro—b. Sept. 4, 1872, Rome, Italy; educ. Roman Seminary (Rome); ord. April 17, 1897; cons. Archbishop of the Titular See of Doclea and appointed Apostolic Delegate to India 1916; first Apostolic Delegate to Japan 1919; Secretary of the Congregation for the Propagation of the Faith 1921, Prefect since 1933; fifth Apostolic Delegate to the United States, March 2, 1923; Apostolic Delegate to Mexico "pro tempore" 1926; created Cardinal March 13, 1933; Camerlengo of the Sacred College of Cardinals, May 12, 1941.

Gerlier, Pierre — b. Jan. 14, 1880, Versailles, France; educ. Seminary of Saint Sulpice; ord. June 29, 1921; named Bishop of Tarbes and Lourdes May 14, 1929; translated to the Archiepiscopal See of Lyons July 30, 1937; created Cardinal Dec. 13, 1937.

Goncalves Cerejeira, Emanuel — b. Nov. 29, 1888, Lousado, Portugal; educ. National University of Coimbra (Spain); ord. April 1, 1911; cons. Auxiliary Bishop of Lisbon and Titular Bishop of Mytilene 1928; appointed Capitular Vicar of the Patriarchate, and promoted Patriarch of Lisbon 1929; created Cardinal Dec. 16, 1929.

Hinsley, Arthur — b. Aug. 25, 1865, Selby, England; educ. Ushaw College (England), and English College (Rome); ord. 1894; cons. Titular Bishop of Sebastopol Aug. 10, 1926; appointed Titular Bishop of Sardi and Apostolic Visitor to African Missions in British Territory 1927; later Apostolic Delegate

for British Africa; appointed Canon of St. Peter's (Rome) May, 1934; translated to the Archiepiscopal See of Westminster April 1, 1935; created Cardinal Dec. 13, 1937.

Hlond, S. S., Augustus — b. July 5, 1881, Brzeckowice, Poland; educ. Seminary of Salesian Congregation (Poland) and Gregorian University (Rome); ord. Sept. 23, 1905; Head of the Salesian Institute in Przemysl 1907; Inspector of New Austrian-Hungarian Salesian Province c. 1917; appointed Apostolic Administrator in Upper Silesia 1922; cons. Bishop of Kattowitz Jan. 3, 1926; translated to the Archiepiscopal See of Gneisen and Posen June 24, 1926; Primate of Poland; created Cardinal June 20, 1927.

Innitzer, Theodore — b. Dec. 25, 1875, Weipert-Neugeschrei, Bohemia; educ. University of Vienna; ord. July 25, 1902; cons. Archbishop of Vienna, cons. Oct. 16, 1932; created Cardinal March 13, 1933.

Lavitrano, Luigi — b. March 7, 1874, Forio, Italy; educ. Institute of the Province and Apostolic School, the Appolinare and Royal University of Rome, Leonine Institute (Italy); ord. March 21, 1898; cons. Bishop of Cava and Sarno June 21, 1914; appointed Archbishop of Benevento July 16, 1924; translated to Archiepiscopal See of Palermo Sept. 29, 1928; created Cardinal Dec. 16, 1929.

Lienart, Achilles — b. Feb. 7, 1884, Lille, France; educ. Catholic Institute of Paris and at Rome; ord. June 29, 1907; cons. Bishop of Lille Oct. 6, 1928; erected Grand Seminary and Cathedral at Lille; developed Christian Labor Organizations; created Cardinal June 30, 1930.

MacRory, Joseph — b. March 19, 1861, Ballygawley, Ireland; educ. St. Patrick's College (Armagh), St. Patrick's College (Maynooth); ord. Sept., 1885; cons. Bishop of Down and Connor Nov. 14, 1915; translated to the Archiepiscopal See of Armagh June 22, 1928; created Cardinal Dec. 16, 1929.

Maglione, Luigi — b. March 2, 1877, Casoria, Italy; educ. Almo Collegio Capranica and Pontifical Gregorian University (Italy); ord. July 25, 1901; cons. Bishop of Caesarea of Palestine Sept. 26, 1920; appointed Apostolic Nuncio to Paris, 1926; created Cardinal Dec. 16, 1935; Secretary of State; Prefect of Congregation of Extraordinary Ecclesiastical Affairs.

Marmaggi, Francesco — b. Aug. 31, 1876, Rome, Italy; educ. Pontificio Seminario Romano; ord. April 14, 1900; cons. Archbishop of Adrianopolis and appointed Apostolic Nuncio to Rumania, 1920; Papal Legate Extraordinary at Coronation of Ferdinand I of Rumania; Nuncio to Prague 1923; Apostolic Nuncio to Warsaw 1928; created Cardinal Dec. 16, 1935; Legate to Poland to preside over the National Council of the Polish Episcopate 1936; Prefect of the Congregation of the Council.

Nasalli-Rocca, Giovanni Battista — b. Aug. 27, 1872, Piacenza, Italy; educ. Pontifical Lombardian College (Rome) and Pontifical Gregorian University (Rome); ord. June 8, 1895; consecrated Bishop of Gubbio, 1907; Apostolic Visitor to various dioceses of Italy; appointed Titular Archbishop of Thebes and Secret Almoner 1916; General Ecclesiastical Assistant of Italian Catholic Youth 1921; translated to Bologna Nov. 21, 1921; created Cardinal May 23, 1923; Papal Legate at Plenary Synod of the Episcopate of Emilia 1932; celebrated fifth Italian National Eucharistic Congress 1932.

O'Connell, William Henry — b. Dec. 8, 1859, Lowell, Massachusetts; educ. Boston College (Boston), North American College (Rome); ord. June 8, 1884; cons. Bishop of Portland, Maine, May 19, 1901; Papal Envoy to Japan, 1905; promoted to the Archiepiscopal Titular See of Tomi or Constantia and made Coadjutor to the Archbishop of Boston, 1906; Archbishop of Boston, 1907; created Cardinal, Nov. 27, 1911; Senior Ranking Prelate and Dean of American Hierarchy; Senior Cardinal Priest of the Sacred College of Cardinals.

Pellegrinetti, Ermenegildo — b. March 27, 1876, Camaiore, Italy; educ. Pia Casa del Chierici Poveri (Lucca), Archiepiscopal Seminary of Lucca, Accademia Romana, Vatican School of Paleography and Diplomacy, Appolinare (Rome); ord. Sept. 24, 1898; cons. Titular Archbishop of Adana and appointed Apostolic Nuncio to Belgrade May, 1922; facilitated Concordat between the Holy See and the Government of Yugoslavia, 1935; created Cardinal Dec. 13, 1937.

Piazza, O. C. D., Adeodato Giovanni — b. Sept. 30, 1884, Vigo di Cadore, Italy; educ. Episcopal Seminary, Carmelite Colleges at Trevis, Venice and Brescia; entered Carmelite Novitiate at Brescia 1902; professed 1903; ord. Dec. 19, 1908; cons. Archbishop of Benevento Jan. 29, 1930; translated to Patriarchate of Venice Dec. 16, 1935; created Cardinal Dec. 13, 1937.

Pizzardo, Giuseppe — b. July 13, 1877, Savona, Italy; educ. Diocesan Seminary (Savona), Lombardian College, University of Genoa; ord. Sept. 19, 1903; appointed Titular Archbishop of Cirro March 28, 1930, transferred to Nice April 22; cons. April 27; created Cardinal Dec. 13, 1937; Prefect of Congregation of Seminaries and Universities; President of Catholic Action.

Rossi, O. C. D., Raffaelo Carlo — b. Oct. 28, 1876, Pisa, Italy; educ. International College (Rome), Scholasticate of Discalced Carmelites; ord. Dec. 21, 1901; cons. Bishop of Volterra May 25, 1920; Assessor of the Consistorial Congregation June 7, 1923; promoted to Titular Archbishop of Thessalonica Dec. 20, 1923; Vice-president of the mixed commission of the representatives of the Vatican and the Italian government to effect the Concordat, 1929; created Cardinal June 30, 1930; Secretary of the Consistorial Congregation.

Schuster, O. S. B., Alfredo Ildefonso — b. Jan. 18, 1880, Rome, Italy; educ. Benedictine Basilica of St. Paul outside the Walls, International College of the Benedictines of St. Anselm (Aventine Hill, Rome); ord. March 19, 1904; appointed Archbishop of Milan June 26, 1929; created Cardinal July 15, 1929.

Segura y Saenz, Pedro — b. Dec. 4, 1880, Carazo, Spain; educ. Pontifical Seminary of Aquella (Burgos), Pontifical University of Comillas (Santander); ord. May, 1906; cons. Titular Bishop of Appollonia and Auxiliary Bishop of Vallodolid, 1916; translated to the See of Coria 1920; promoted to the Archiepiscopal See of Burgos 1926; translated to the Primatial See of Toledo 1927; created Cardinal Dec. 19, 1927; resigned his See during the persecution; became Archbishop of Seville, 1937.

Seredi, O. S. B., Justinian Georg — b. April 23, 1884, Deaki, Hungary; educ. Benedictine Abbey of Pannonhalma (Hungary); received habit 1901; solemnly professed 1905; ord. July 14, 1908; appointed Archbishop of Gran and Primate of Hungary, Nov. 30, 1927; cons. and enthroned Jan. 1928; created Cardinal Dec. 19, 1927.

Suhard, Emmanuel Celestine — b. April 5, 1874, Brains-sur-les-Marches, France; educ. Petit Seminary at Mayenne (France), French Seminary (Rome); ord. Dec. 18, 1898; cons. Bishop of Bayeux and Lisieux, 1928; translated to the Archiepiscopal See of Reims, 1930; created Cardinal Dec. 16, 1935; Archbishop of Paris, 1940.

Tappouni, Ignatius Gabriel — b. Nov. 3, 1879, Mossul, Irak; ord. Nov. 9, 1902; appointed Titular Bishop of Danaba Sept. 14, 1912; promoted to the Archiepiscopal See of Batnan Sarug Dec. 13, 1912; cons. Jan. 19, 1913; Patriarchal Vicar to the Archdiocese of Aleppo 1919; Metropolitan of Aleppo 1921; Syrian Patriarch of Antioch 1929; created Cardinal Dec. 16, 1935; Representative of Eastern Catholics in the Consistory of the Sacred College.

Tedeschini, Federico — b. Oct. 12, 1873, Antrodoco, Italy; educ. Seminario Romano and Seminario Pio (Rome); ord. July 25, 1896; cons. Titular Archbishop of Lepanto and appointed Nuncio to Madrid 1921;

created Cardinal "in petto" March 13, 1933; proclaimed Cardinal Dec. 16, 1935; Archpriest of Vatican Basilica; Prefect of the Congregation of Basilica of St. Peter; Apostolic Datary.

Tisserant, Eugene — b. March 24, 1884, Nancy, France; educ. Diocesan Seminary (Nancy), Dominican Convent of St. Stephen (Jerusalem), Catholic Institute of Paris; called to America by Carnegie Foundation 1927; represented Holy See at Orientalist Congresses at Oxford, Leyden and Rome, and at International Congress of Librarians at Warsaw; created Cardinal June 15, 1936; Secretary of the Congregation for the Oriental Church.

Van Roey, Joseph Ernest — b. June 13, 1874, Vorsselaer, Belgium; educ. Diocesan College of Herenthal (Belgium), Seminary of Malines and the University of Louvaine (Belgium); ord. Sept. 18, 1897; cons. Archbishop of Malines April 25, 1926; erected new Diocesan Seminary of St. Joseph; promoter of Catholic Action in Belgium; created Cardinal June 20, 1927.

Verde, Alessandro — b. March 27, 1865, Sant' Antimo, Italy; educ. Diocesan Seminary of Aversa, Pontificio Seminario Pio (Rome); ord. March 31, 1888; entered Sacred Congregation of Rites as assistant Under-Promotor of the Faith, 1894; appointed Promoter of Faith and Consistorial Advocate; appointed Secretary of the Congregation of Rites, June, 1915; created Cardinal Dec. 14, 1925; Archpriest of Liberian Patriarchal Basilica of St. Mary Major.

Vidal y Barraquer, Francisco d'Assisi — b. Oct. 3, 1868, Cambrils, Spain; ord. Sept. 17, 1899; cons. Titular Bishop of Pentacomia April 26, 1914; translated to Archiepiscopal See of Tarragona May 7, 1919; created Cardinal March 7, 1921.

Villeneuve, O. M. I., Jean-Marie Rodrigue — b. Nov. 2, 1883, Montreal, Canada; educ. Mont St. Louis (Canada), St. Joseph Scholasticate (Ottawa); entered Oblates of Mary Immaculate Aug. 14, 1901; ord. May 25, 1907; cons. Bishop of Gravelbourg Sept. 11, 1930; erected Grand Seminary of Gravelbourg 1931; translated to the Metropolitan See of Quebec Feb. 24, 1932; created Cardinal March 13, 1933.

Von Faulhaber, Michael — b. March 5, 1869, Klosterheidenfeld, Germany; educ. University of Wuerzburg (Germany), Rome, Oxford, Cambridge, Paris and Toledo; ord. Aug. 1, 1892; cons. Bishop of Speyer Feb. 19, 1911; chaplain of the Bavarian armed forces during World War I; translated to the Archiepiscopal See of Munich and Freising 1917; created Cardinal March 7, 1921.

Cardinal Deacons

Caccia Dominioni, Camillo — b. February 7, 1877, Milan, Italy; educ. Preparatory and Great Seminary of Milan, Gregorian University, Pontifical Academy (Rome); ord. Sept. 23, 1899; Canon-Coadjutor of the Patriarchal Basilica of the Vatican, 1903; Private Chamberlain to Benedict XV and Maestro de Camera and Majordomo under Pius XI; created Cardinal Dec. 16, 1935.

Canali, Nicola — b. June 7, 1874, Rieti, Italy; educ. Almo Collegio Capranico, Gregorian University, Pontifical Academy (Rome); ord. March 31, 1900; Minutante of the Secretary of State 1904; Secretary of the Congregation of Ceremonies under Pius XI; Assessor of the Holy Office 1926; created Cardinal Dec. 16, 1935; Grand Penitentiary; President of the Commission charged with the Administration of Vatican City.

Cattani, Federico — b. April 17, 1856, Maradi, Italy; educ. Diocesan Seminary (Modigliana), and at Rome; ord. Oct. 5, 1879; Apostolic Visitor in the Abruzzo; Consultor of the Congregation of the Sacraments; Judge of the College of the Auditors of the Rota 1909; Secretary of the Supreme Tribunal of the Apostolic Signatura; created Cardinal Dec. 16, 1935.

Jorio, Domenico — b. Oct. 7, 1867,

Villa S. Stefano, Italy; educ. Diocesan Seminary of Ferentino and the Pontifical Roman Seminary (Rome); ord. Sept. 17, 1891; entered offices of the Apostolic Datary 1897; became secretary of the Datary and Prefect of the Marriage Section of that office 1898; appointed Under-Secretary of the Sacred Congregation of the Sacraments 1908; created Cardinal Dec. 16, 1935; Prefect of the Congregation of the Sacraments.

La Puma, Vincenzo — b. Jan. 22, 1874, Palermo, Italy; educ. Archdiocesan Seminary (Palermo), Athenaeum (Rome); ord. Sept., 1896; entered offices of Congregation of Religious, 1899; Under-Secretary of Congregation of Religious; Secretary of Congregation of Religious: created Cardinal Dec. 16, 1935; Prefect of the Congregation of Religious.

Massimi, Massimo — b. April 19, 1877, Rome, Italy; educ. Pontificio Seminario Romano (Rome); ord. April 14, 1900; created Cardinal Dec. 16, 1935; President of the Commission on the Authentic Interpretation of the Code of Canon Law.

Mercati, Giovanni — b. Dec. 17, 1866, Villa Gaida, Italy; educ. Pontifical Gregorian University (Rome) ord. 1890; created Cardinal June 15, 1936; Librarian and Archivist of the Holy Roman Church.

BIOGRAPHIES OF HIERARCHY OF THE UNITED STATES AND SEES SPIRITUALLY DEPENDENT ON IT

Acebedo, Miguel F. — b. Sept. 29, 1901, Palo, Leyte, P. I.; educ. Sem. Coll. of St. Vincent de Paul (Calbayog, P. I.), Colegio Pio Latino (Rome), Central Sem. of Univ. Sto. Tomas (Manila); ord. 1926; cons. Bp. of Calbayog, P. I., March, 1935.

Adrian, William Lawrence — b. April 16, 1883, Sigourney, Iowa; educ. St. Ambrose College (Davenport, Iowa), North American College (Rome), State University of Iowa (Iowa City, Iowa); ord. April 15, 1911; cons. Bishop of Nashville, April 16, 1936.

Albers, Joseph Henry — b. March 18, 1891, Cincinnati, Ohio; educ. St. Gregory Prep. Sem. (Cincinnati, Ohio), Pontifical Institute of the Appolinaris (Rome); ord. June 17, 1916; cons. Dec. 27, 1929; translated to the newly erected See of Lansing in 1937.

Alter, Karl Joseph — b. Aug. 18, 1885, Toledo, Ohio; educ. St. John's University (Toledo, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 4, 1910; cons. Bishop of Toledo, June 17, 1931.

Althoff, Henry — b. Aug. 28, 1873, Aviston, Ill.; educ. St. Joseph's College (Teutopolis, Ill.), St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria); ord. July 26, 1902; cons. Bishop of Belleville, Feb. 24, 1914.

Armstrong, Robert John — b. Nov. 17, 1884, San Francisco, Calif.; educ. Gonzaga University (Spokane, Wash.), Grand Seminary (Montreal, Canada); ord. Dec. 17, 1910; cons. Bishop of Sacramento, Mar. 12, 1929.

Bartholome, Peter William — b. April 2, 1893, Bellechester, Minn.; educ. Campion College (Prairie du Chien, Wis.), St. Paul Seminary (St. Paul, Minn.), Appollinare (Rome); ord. June 12, 1917; cons. Coadjutor Bishop of St. Cloud, March 3, 1942.

Beckman, Francis Joseph — b. Oct. 25, 1875, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), University of Louvain (Belgium), the Gregorian University (Rome); ord. June 20, 1902; cons. May 1, 1924; app. Archbishop of Dubuque, Jan. 17, 1930.

Beckmann, Francis, C. M. — b. July 23, 1883, Enschede, Netherlands; educ. Minor Seminary (Wernhoutsburg), Major Seminary of Helden-Panningen (Netherlands); ord. July 13, 1913; cons. Titular Bishop of Telmisso and Auxiliary Bishop of Panama, July 7, 1940.

Bergan, Gerald Thomas — b. Jan. 6, 1892, Peoria, Ill.; educ. St. Viator's College (Bourbonnais, Ill.), North American College (Rome);

ord. Oct. 28, 1915; cons. Bishop of Des Moines, June 13, 1934.

Binz, Leo—b. Oct. 31, 1900, Stockton, Ill.; educ. Loras College (Dubuque, Ia.), St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Wash., D. C.), North American College (Rome); ord. March 15, 1924; cons. Titular Bishop of Pinara and Coadjutor Bishop of Winona, Dec. 21, 1942.

Bohachevsky, Constantine — b. June 17, 1884, Manajiw, Austria; educ. Greek-Ruthenian Seminary of Lemberg (Austria), University of Innsbruck (Austria), University of Munich (Germany); ord. Jan. 21, 1909; cons. June 15, 1924, and appointed Ordinary of the Catholic Ruthenians of the Greek Rite in the U. S. A.

Boland, Thomas A. — b. Feb. 17, 1896, Orange, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. Dec. 23, 1922; cons. as Auxiliary Bishop of Newark, July 25, 1940.

Bona, Stanislaus Vincent — b. Oct. 1, 1888, Chicago, Ill.; educ. St. Stanislaus College (Chicago, Ill.), North American College (Rome); ord. Nov. 1, 1912; cons. Bishop of Grand Island, Feb. 25, 1932.

Boylan, John J. — b. Oct. 7, 1889, New York, N. Y.; educ. Mt. St. Mary's College (Emmitsburg, Md.), St. Bernard's Seminary (Rochester, N. Y.), Catholic University (Washington, D. C.), Pontifical Atheneum of the Roman Seminary, Iowa State University, Harvard University; ord. July 18, 1915; Bishop of Rockford, 1942.

Boyle, Hugh Charles — b. Oct. 8, 1873, Cambria City, Pa.; educ. St. Vincent's College and Seminary (Beatty, Pa.); ord. July 2, 1898; cons. Bishop of Pittsburgh, June 29, 1929.

Brady, Matthew Francis — b. Jan. 15, 1893, Waterbury, Conn.; educ. American College (Louvain, Belgium), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Burlington, Oct. 26, 1938.

Brady, William Otterwell — b. Feb. 1, Fall River, Mass.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Washington, D. C.), Collegio Angelico (Rome); ord. Dec. 21, 1923; cons. Bishop of Sioux Falls, Aug. 21, 1939.

Brennan, Andrew James Louis — b. Dec. 14, 1877, Towanda, Pa.; educ. Holy Cross College (Worcester, Mass.), St. Bernard's Seminary (Rochester, N. Y.), North American College (Rome); ord. Dec. 17, 1904; cons. April 25, 1923; appointed Bishop of Richmond, June 21, 1926.

Buddy, Charles Francis — b. Oct. 4, 1887, St. Joseph, Mo.; educ. St. Benedict's College (Atchison, Kans.), St. Mary's College (St. Mary's, Kans.), North American College (Rome); ord. Sept. 19, 1914; cons. Bishop of San Diego, Dec. 21, 1936.

Busch, Joseph Francis — b. April 18, 1866, Red Wing, Minn.; educ. Sacred Heart College (Prairie du Chien, Wis.), University of Innsbruck (Austria), Catholic University (Wash., D. C.); ord. July 28, 1899; cons. May 19, 1910; app. Bishop of St. Cloud, Jan. 22, 1915.

Byrne, Christopher Edward — b. April 21, 1867, Byrnesville, Jefferson Co., Miss.; educ. St. Mary's College (St. Mary's, Kans.), St. Mary's Seminary (Baltimore, Md.); ord. Sept. 23, 1891; cons. Bishop of Galveston, Nov. 10, 1918.

Byrne, Edwin Vincent — b. Aug. 9, 1891, Philadelphia, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.); ord. May 22, 1915; cons. first Bishop of Ponce, Nov. 30, 1925; translated to new See of San Juan, Puerto Rico, March 8, 1929.

Cantwell, John Joseph — b. Dec. 1, 1874, Limerick, Ireland; educ. School of the Patrician Brothers (Fethard, Ire.), St. Patrick's College (Thurles, Ire.); ord. June 18, 1899; cons. Dec. 5, 1917; app. Archbishop of Los Angeles, July 11, 1936.

Cassidy, James Edwin — b. Aug. 1, 1869, Woonsocket, R. I.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Johns Hopkins University (Baltimore, Md.); ord. Sept. 8, 1898; cons. May 27, 1930; succeeded as Bishop of Fall River, July 28, 1934.

Condon, William Joseph — b. April 7, 1895, Cotton, Wash.; educ. Gonzaga University (Spokane, Wash.), St. Patrick's Seminary, (Menlo Park, Calif.); ord. Oct. 4, 1917; cons. Bishop of Great Falls, Oct. 18, 1939.

Connolly, Thomas Arthur — b. Oct. 5, 1899, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), Catholic University (Wash., D. C.); ord. June 11, 1926; cons. as Auxiliary Bishop of San Francisco, August 24, 1939.

Cotton, Francis Ridgely—b. Sept. 19, 1895, Bardstown, Ky.; educ. St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Cath. U., Wash., D. C.), Pontifical Institute of the Appolinaris (Rome); ord. June 17, 1920; cons. Bishop of Owensboro, Feb. 24, 1938.

Crimont, S. J., Joseph Raphael John — b. Feb. 2, 1858, Ferrieres (near Amiens), France; educ. College de la Providence (Amiens, France), Jesuit Scholasticate of St. Helier (Isle of Jersey), College of the Sacred Heart (Woodstock, Md.); entered the Society of Jesus Aug. 15, 1875; ord. Aug. 26, 1888; cons. Bishop of Ammaedara and Vicar Apostolic of Alaska, July 25, 1917.

Curley, Michael Joseph — b. Oct. 12, 1879, Athlone, Ireland; educ. Royal University (Dublin), Urban College of the Propaganda (Rome); ord. March 19, 1904; cons. June 30, 1914; app. Archbishop of Baltimore, Nov. 21, 1921; title changed to Archbishop of Baltimore and Washington, Oct., 1939.

Cushing, Richard James—b. Aug. 24, 1895, South Boston, Mass.; educ. Boston College (Mass.), St. John's Seminary (Brighton, Mass.); ord. May 26, 1921; cons. as Auxiliary Bishop of Boston, June 28, 1939.

Danglmayr, Augustine — b. Dec. 11, 1898, Muenster, Texas; educ. Subiaco College (Arkansas), St. Mary's Seminary (La Porte, Texas), Kenrick Seminary (St. Louis, Mo.); ord. June 10, 1922; cons. Auxiliary Bishop of Dallas, Oct. 7, 1942.

Darnand, Joseph, S. M. — b. Dec. 31, 1879, Reny, France; educ. Marist Scholasticates (Lyons, France, and Differt, Belgium); professed in Society of Mary Dec. 20, 1903; ord. 1905; cons. Bishop of Polemon and Vicar Apostolic of Samoa, May 16, 1920.

Del Rosario, S. J., Luis — b. Sept. 24, 1886, Manila, P. I.; educ. Ateneo de Manila (Manila), Seminario Pontificio de Comillas (Spain); ord. to secular clergy Dec. 17, 1910; entered Society of Jesus Aug. 14, 1911; cons. Bishop of Zamboanga, P. I., June 4, 1933.

Desmond, Daniel Francis — b. April 4, 1884, Haverhill, Mass.; educ. Holy Cross College (Worcester, Mass.), Duquesne University (Pittsburgh, Pa.), St. John's Seminary (Brighton, Mass.); ord. June 9, 1911; cons. Bishop of Alexandria, Jan. 5, 1933.

Donahue, Stephen Joseph — b. Dec. 10, 1893, New York, N. Y.; educ. Cathedral College (New York, N. Y.), St. Joseph's Seminary, (Dunwoodie, N. Y.), North American College (Rome); ord. May 25, 1918; cons. as Auxiliary Bishop of New York, May 1, 1934.

Donnelly, George J. — b. April 23, 1889, Maplewood, Mo.; educ. Kenrick Seminary (Webster Groves, Mo.); ord. June 12, 1921; cons. as Auxiliary Bishop of St. Louis, April 23, 1940.

Dougherty, Denis Joseph — See Cardinals, (p. 74).

Duffy, John Aloysius — b. Oct. 29, 1884, Jersey City, N. J.; educ. Seton Hall College (South Orange, N. J.), North American College (Rome); ord. June 13, 1908; cons. June 29, 1933; app. Bishop of Buffalo, April 14, 1937.

Emmet, S. J., Thomas Addis — b. Aug. 23, 1873, Boston, Mass.; educ. Boston College (Boston), Jesuit Novitiate, (Frederick, Md.), College of the Sacred Heart (Woodstock, Md.); ord. July 30, 1909; cons. Bishop of Tuscamia and Vicar Apostolic of Jamaica, July 21, 1930.

Espelage, O. F. M., Bernard — b. Feb. 16, 1892, Cincinnati, Ohio; educ. St. Francis College (Cincinnati, Ohio); received into the Order of Friars Minor, 1910; ord. May 16, 1918; cons. Bishop of Gallup, Oct. 9, 1940.

Eustace, Bartholomew Joseph —

b. Oct. 9, 1887, New York, N. Y.; educ. College of St. Francis Xavier (New York City), St. Joseph's Seminary (Dunwoodie, N. Y.), North American College (Rome); ord. Nov. 1, 1914; cons. Bishop of Camden, March 25, 1938.

Finnemann, S. V. D., William — b. Dec. 18, 1882, Bueninghausen, Germany; educ. Divine Word College of St. Gabriel (Vienna, Austria); entered the Sóciety of the Divine Word April 21, 1900; ord. Sept. 29, 1911; cons. Titular Bishop of Sora and Auxiliary Bishop of Manila, May 21, 1929; named first Prefect Apostolic of Mindoro, Dec. 4, 1936.

Fitzgerald, S. J., Walter James — b. Nov. 17, 1883, Peola, Wash.; educ. Gonzaga University (Spokane, Wash.), College of the Immaculate Conception (Montreal, Canada), Jesuit House of Studies (Los Gatos, Calif.); entered the Society of Jesus July 30, 1902; ord. May 16, 1918; cons. Bishop of Tymbrias and Coadjutor Vicar Apostolic of Alaska, Feb. 24, 1939.

Fitzmaurice, Edmond John — b. June 24, 1881, Torbert, Co. Kerry, Ireland; educ. St. Brendan's College (Killarney, Ire.), College of St. Trond (Belgium), North American College (Rome); ord. May 20, 1904; cons. Bishop of Wilmington, Nov. 30, 1925.

FitzSimon, Laurence J. — b. Jan. 31, 1895, San Antonio, Texas; educ. St. Anthony's College (San Antonio, Texas), North American College (Rome), St. Meinrad Seminary (St. Meinrad, Ind.); ord. May 17, 1921; cons. Bishop of Amarillo, Oct. 22, 1941.

Fletcher, Albert Louis — b. Oct. 28, 1896, Little Rock, Ark.; educ. Little Rock College (Little Rock, Ark.), St. John's Seminary (Little Rock, Ark.); ord. June 8, 1920; cons. as Auxiliary Bishop of Little Rock, April 25, 1940.

Floersh, John Alexander — b. Oct. 5, 1886, Nashville, Tenn.; educ. Urban College of the Propaganda (Rome); ord. June 10, 1911; cons. April 8, 1923: app. Archbishop of Louisville, Dec. 13, 1937.

Foery, Walter Andrew — b. July 6, 1890, Rochester, N. Y.; educ. St. Andrew's Preparatory Seminary (Rochester, N. Y.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Syracuse, Aug. 18, 1937.

Gannon, John Mark — b. June 12, 1877, Erie, Pa.; educ. St. Bonaventure's College (St. Bonaventure, N. Y.), Catholic University (Wash., D. C.), Pontifical Institute of the Appolinaris (Rome), University of Munich (Munich, Germany); ord. Dec. 21, 1901; cons. Feb. 6, 1918; succeeded as Bishop of Erie, August 26, 1920.

Garriga, Mariano Simon — b. May 31, 1886, Point Isabel, Tex.; educ. St. Mary's College (St. Mary's, Kans.), St. Francis Seminary (Milwaukee, Wis.), St. Edward's University (Austin, Texas); ord. July 2, 1911; cons. as Coadjutor Bishop of Corpus Christi, Sept. 21, 1936.

Gercke, Daniel James — b. Oct. 9, 1874, Holmsburg, Philadelphia, Pa.; educ. St. Joseph's College (Philadelphia, Pa.); St. Charles Borromeo Seminary (Overbrook, Pa.); ord. June 11, 1901; cons. Bishop of Tucson, Nov. 6, 1923.

Gerken, Rudolph Aloysius — b. March 7, 1887, Dyersville, Iowa; educ. St. Joseph's College (Rennselaer, Ind.), University of Dallas (Dallas, Texas), Kenrick Seminary (Webster Groves, Mo.); ord. June 10, 1917; cons. April 26, 1927; app. Archbishop of Santa Fe, June 2, 1933.

Gerow, Richard Oliver — b. May 3, 1885, Mobile, Ala.; educ. McGill Institute (Mobile, Ala.), Mt. St. Mary's College (Emmitsburg, Md.), North American College (Rome): ord. June 5, 1909; cons. Bishop of Natchez, Oct. 15, 1924.

Gibbons, Edmund Francis — b. Sept. 16, 1868, White Plains, N. Y.; educ. Niagara University (Niagara, N. Y.), North American College (Rome); ord. May 27, 1893; cons. Bishop of Albany, March 25, 1919.

Gilmore, Joseph Michael — b. Mar. 23, 1893, New York, N. Y.; educ. St. Joseph's College (Dubuque, Iowa), Urban College of Propaganda (Rome); ord. July 25, 1915; cons. Bishop of Helena, Feb. 19, 1936.

Glennon, John Joseph — b. June 14, 1862, Westmeath, Ireland; educ.

St. Mary's College (Mullingar, Ire.), All Hallows College (Dublin, Ire.); ord. Dec. 20, 1884; cons. June 29, 1896; succeeded as Archbishop of St. Louis, Oct. 13, 1903.

Gorman, Thomas Kiely — b. Aug. 30, 1892, Pasadena, Calif.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.), University of Louvain (Belgium); ord. June 23, 1917; cons. Bishop of Reno, July 22, 1931.

Griffin, James Aloysius — b. Feb. 27, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), North American College (Rome); ord. July 4, 1909; cons. Bishop of Springfield, Ill., Feb. 24, 1924.

Griffin, William A. — b. Nov. 20, 1885, Elizabeth, N. J.; educ. Seton Hall College (South Orange, N. J.), Immaculate Conception Seminary (South Orange, N. J.); ord. August 15, 1910; cons. May 1, 1938; app. Bishop of Trenton, May 21, 1940.

Griffin, William Richard — b. Sept. 1, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), De Paul University (Chicago, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. May 25, 1907; cons. as Auxiliary Bishop of La Crosse, May 1, 1935.

Guerrero, Cesar Maria — b. Jan. 26, 1885, Manila, P. I.; educ. Ateneo de Manila (Manila), Minor and Major Seminary (Vigan, Ilocos Sur); cons. Bishop of Lingayen May 24, 1929; translated to See of Manila as Auxiliary Bishop, Jan., 1938.

Guilfoyle, Richard Thomas — b. Dec. 22, 1892, Adrian, Pa.; educ. St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.); ord. June 2, 1917; cons. Bishop of Altoona, Nov. 30, 1936.

Hafey, William J. — b. June 19, 1888, Springfield, Mass.; educ. Holy Cross College (Worcester, Mass.), Mt. St. Mary's College (Emmitsburg, Md.); ord. June 16, 1914; cons. June 24, 1925; succeeded as Bishop of Scranton, Mar. 25, 1938.

Hanna, Edward Joseph — b. July 21, 1860, Rochester, N. Y.; educ. Urban College of the Propaganda (Rome), Univ. of Munich (Munich, Germany), Univ. of Cambridge (Cambridge, England); ord. May 30, 1885; cons. Auxiliary Bishop of San Francisco, Dec. 4, 1912; promoted to the Metropolitan See of San Francisco, June 1, 1915; resigned, translated to the Archiepiscopal Titular See of Gortyna, March 2, 1935.

Hartley, James Joseph — b. June 5, 1858, Columbus, Ohio; educ. Mt. St. Mary of the West Seminary (Cincinnati, Ohio), Seminary of Our Lady of the Angels (Niagara, N. Y.); ord. July 10, 1882; cons. Bishop of Columbus, Feb. 25, 1904.

Hayes, S. J., James Thomas Gibbons — b. Feb. 11, 1889, New York City; educ. St. Francis Xavier's College (New York City), Jesuit Novitiate (St. Andrew-on-the-Hudson, N. Y.), Jesuit House of Studies (Tronchienner, Belgium); entered the Society of Jesus Aug. 14, 1907; ord. June 29, 1921; cons. Bishop of Cagayan, March 16, 1933.

Hayes, Ralph Leo — b. Sept. 21, 1884, Pittsburgh, Pa.; educ. Holy Ghost College (Pittsburgh, Pa.), North American College (Rome), Catholic University (Wash., D. C.); ord. Sept. 19, 1909; cons. Bishop of Helena, Sept. 21, 1933; app. Rector of the North American College (Rome), Sept., 1935; named Titular Bishop of Hieropolis, Oct. 26, 1935.

Heelan, Edmond — b. Feb. 5, 1868, Elton, Co. Limerick, Ireland; educ. All Hallows College (Dublin, Ire.); ord. June 24, 1890; cons. April 8, 1918; app. Bishop of Sioux City, Mar. 8, 1920.

Hettinger, Edward Gerhard — b. Oct. 14, 1902, Lancaster, Ohio; educ. St. Vincent's College (Beatty, Pa.); ord. June 2, 1928; cons. as Auxiliary Bishop of Columbus, Feb. 24, 1942.

Hoban, Edward Francis — b. June 17, 1878, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), St. Mary's Seminary (Baltimore, Md.), Gregorian University (Rome); ord. July 11, 1903; cons. Dec. 21, 1921; app. Bishop of Rockford, Feb. 10, 1928; Coadjutor Bishop of Cleveland, 1942.

Howard, Edward Daniel — b. Nov. 5, 1877, Cresco, Iowa; educ. St. Joseph's College (Dubuque, Iowa),

St. Mary's College (St. Mary's, Kans.), St. Paul Seminary (St. Paul, Minn.); ord. June 12, 1906; cons. April 8, 1924; app. Archbishop of Oregon, April 30, 1926: title changed to Archbishop of Portland, Sept. 26, 1928.

Howard, Francis William — b. June 21, 1867, Columbus, Ohio; educ. Mt. St. Mary of the West Seminary (Cincinnati, Ohio); ord. June 16, 1891; cons. Bishop of Covington, July 15, 1923.

Hunt, Duane Garrison — b. Sept. 19, 1884, Reynolds, Neb.; educ. Cornell College (Mt. Vernon, Iowa), University of Iowa, (Iowa City, Iowa); St. Patrick's Seminary (Menlo Park, Calif.); ord. Jan. 27, 1920; cons. Bishop of Salt Lake, Oct. 28, 1927.

Hurley, Joseph Patrick — b. Jan. 21, 1894, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Bernard's Seminary (Rochester, N. Y.), St. Mary's Seminary (Cleveland, Ohio); ord. May 29, 1919; cons. Bishop of St. Augustine, Oct. 6, 1940.

Ireton, Peter Leo — b. Sept. 21, 1882, Baltimore, Md.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary, (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 20, 1906; cons. as Coadjutor Bishop of Richmond, Oct. 23, 1935.

Jeanmard, Jules Benjamin — b. Aug. 15, 1897, Pont-Breaux, La.; educ. Holy Cross Seminary (New Orleans, La.); Kenrick Seminary (Webster Groves, Mo.), St. Louis Seminary (New Orleans, La.); ord. June 10, 1903; cons. Bishop of Lafayette, Dec. 8, 1918.

Jurgens, I. C. M., Constancio — b. Dec. 12, 1879, Oss, Brabant, N. Holland; educ. Grand Seminary (Haaran); ord. 1905; cons. Bishop of Tuguegarao, P. I., March 18, 1928.

Kearney, James Edward — b. Oct. 28, 1884, Red Oak, Iowa; educ. St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Sept. 19, 1908; cons. Oct. 28, 1932; app. Bishop of Rochester, July 31, 1937.

Kearney, Raymond Augustine — b. Sept. 25, 1902, Jersey City, N. J.; educ. Holy Cross College (Worcester, Mass.), North American College (Rome), Catholic University (Wash., D. C.); ord. March 12, 1927; cons. as Auxiliary Bishop of Brooklyn, Feb. 25, 1935.

Kelley, Francis Clement — b. Oct. 23, 1870, Vernon River, Prince Edward Island, Canada; educ. Laval University (Quebec, Canada), St. Raphael's Seminary (Chicoutimi, Canada), Nicolet Seminary (Nicolet, Canada); ord. Aug. 23, 1893; founded the Catholic Church Extension Society, 1905; cons. Bishop of Oklahoma City, Oct. 2, 1924, title changed to Bishop of Oklahoma City and Tulsa, Nov. 14, 1930.

Kelly, C.S. Sp., Ambrose—b. June 24, 1900, Newhaven, England; educ. Rockwell College (Ireland), Blackrock College and the National University (Dublin); ord. June 17, 1928; cons. Titular Bishop of Altava and Vicar Apostolic of Sierra Leone, Aug. 24, 1937.

Kelly, Edward Joseph — b. Feb. 26, 1890, The Dalles, Ore.; educ. Columbia University (Portland, Ore.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. June 2, 1917; cons. Bishop of Boise, March 6, 1929.

Kelly, Francis Martin — b. Nov. 15, 1886, Houston, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Urban College of the Propaganda (Rome); ord. Nov. 11, 1912; cons. June 9, 1926; app. Bishop of Winona, Feb. 10, 1928.

Keough, Francis Patrick — b. Dec. 30, 1890, New Britain, Conn.; educ. St. Thomas Preparatory Seminary (Hartford, Conn.), Seminary of St. Sulpice (Issy, France), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Providence, May 22, 1934.

Kevenhoerster, O. S. B., John Bernard — b. Nov. 1, 1869, Essen, Germany; educ. St. John's College and Seminary (Collegeville, Minn.), Univ. of Minnesota (Minneapolis); professed in Benedictine Order, 1892; ord. June 24, 1896; app. Prefect Apostolic of the Bahamas, May 22, 1931; cons. Titular Bishop of Camuliana, Dec. 21, 1933.

Keyes, S. M., Michael Joseph — b.

Feb. 28, 1876, Dingle, Co. Kerry, Ireland; educ. Marist College and Seminary, Catholic University of America (Wash., D. C.); ord. June 21, 1907; cons. Bishop of Savannah, Oct. 18, 1922; resigned, app. Titular Bishop of Areopolis, Sept. 23, 1935.

Kiley, Moses Elias — b. Nov. 13, 1876, Margaree, Nova Scotia; educ. St. Mary's Seminary (Baltimore, Md.); North American College (Rome); ord. June 10, 1911; cons. March 17, 1934; app. Archbishop of Milwaukee, Jan. 5, 1940.

Kucera, Louis Benedict — b. Aug. 24, 1888, Wheatland, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), University of Minnesota (Minneapolis, Minn.); ord. June 8, 1915; cons. Bishop of Lincoln, Oct. 28, 1930.

Lamb, Hugh Louis — b. Oct. 6, 1890, Modena, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), North American College (Rome); Catholic University (Wash., D. C.); ord. May 29, 1915; cons. as Auxiliary Bishop of Philadelphia, March 19, 1936.

Lawler, John Jeremiah — b. Aug. 4, 1862, Rochester, Minn.; educ. St. Francis Seminary (Milwaukee, Wis.), College of St. Nicholas (Belgium), University of Louvain (Belgium); ord. Dec. 19, 1885; cons. Feb. 8, 1910; app. Bishop of Rapid City, Aug. 1, 1930.

Le Blond, Charles Hubert — b. Nov. 21, 1883, Celina, Ohio; educ. St. Ignatius High School (Cleveland, Ohio), John Carroll University (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 29, 1909; cons. Bishop of St. Joseph, Sept. 21, 1933.

Ledvina, Emmanuel Boleslaus — b. Oct. 28, 1868, Evansville, Ind.; educ. St. Meinrad's College and Seminary (St. Meinrad, Ind.); ord. March 18, 1893; cons. Bishop of Corpus Christi, June 14, 1921.

Leech, George Leo — b. May 21, 1890, Ashley, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Catholic University (Wash., D. C.); ord. May 29, 1920; cons. Oct. 17, 1935; succeeded as Bishop of Harrisburg, Dec. 19, 1935.

Lenihan, Mathias Clement — b. Oct. 6, 1854, Dubuque, Iowa; educ. St. John's College (Prairie du Chien, Wis.), St. Joseph's College (Dubuque, Iowa), Grand Seminary (Montreal, Canada); ord. Dec. 20, 1879; cons. first Bishop of Great Falls, Sept. 21, 1904; resigned Jan. 18, 1930, app. Titular Archbishop of Preslavus.

Lladoc, Casimiro M. — b. March 4, 1893, Pilar, Sorsogon; educ. Seminary College (Naga Caramines Sur), Univ. of Sto. Tomas (Manila); ord. March, 1918; cons. Bishop of Bacolod, P. I., Sept. 16, 1933.

Lucey, Robert Emmet — b. March 16, 1891, Los Angeles, Calif.; educ. St. Vincent's College (Los Angeles, Calif.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. May 14, 1916; cons. May 1, 1934; app. Archbishop of San Antonio, Jan. 23, 1941.

Lynch, Joseph Patrick — b. Nov. 16, 1872, St. Joseph, Mich.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Kenrick Seminary (Webster Groves, Mo.); ord. June 9, 1900; cons. Bishop of Dallas, July 12, 1911.

Madriaga, Mariano A. — b. May 5, 1902, Agoo, La Union, P. I.; educ. Diocesan Seminary (Vigan, Ilocos Sur), St. Charles Seminary (Manila), Pont. Institute Utriusque Jur. (Rome); ord. March 15, 1930; cons. Bishop of Lingayen, P. I., March 24, 1938.

Magner, Francis J. — b. March 18, 1887, Wilmington, Ill.; educ. St. Ignatius College (Chicago, Ill.), St. Mary's College (St. Mary's, Kans.), North American College (Rome); ord. May 17, 1913; cons. Bishop of Marquette, Feb. 24, 1941.

Maiztegui, C. M. F., John J. — b. April 30, 1878, Yurreta, Province of Vizcaya, Spain; educ. University of Cervera (Vich, Spain); professed August 15, 1894; ord. June 22, 1902; cons. Titular Bishop of Tanaitana and Vicar Apostolic of Darien, Oct. 27, 1926; app. Archbishop of Panama, March 13, 1933.

Mascarinas, Manuel — b. Antequera, Bohol, P. I.; educ. Sem. Coll. of San Carlos (Cebu, P. I.); ord.

Jan. 14, 1924; cons. Bishop of Palo, P. I., March 25, 1938.

McAuliffe, Maurice Francis — b. June 17, 1875, Hartford, Conn.; educ. Mt. St. Mary's College (Emmitsburg, Md.), Seminary of St. Sulpice (Paris), St. Willibrord's Seminary (Eichstadt, Germany); ord. July 27, 1900; cons. April 28, 1926; succeeded as Bishop of Hartford, April 23, 1934.

McCarthy, Joseph Edward — b. Nov. 14, 1876, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), Catholic University (Wash., D. C.), Seminary of St. Sulpice (Paris); ord. July 4, 1903; cons. Bishop of Portland, Me., Aug. 24, 1932.

McCloskey, James Paul — b. Dec. 9, 1870, Philadelphia, Pa.; educ. La Salle College (Phila., Pa.), St. Charles Borromeo Seminary (Overbrook, Pa.); ord. Dec. 17, 1898; cons. Bishop of Zamboanga, P. I., May 1, 1917; translated to the See of Jaro, P. I., March 8, 1920.

McFadden, James Augustine — b. Dec. 24, 1880, Cleveland, Ohio; educ. St. Ignatius College (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. Jan. 17, 1905; cons. as Auxiliary Bishop of Cleveland, Sept. 8, 1932.

McGavick, Alexander Joseph — b. Aug. 22, 1863, Fox Lake, Lake Co., Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. June 11, 1887; cons. May 1, 1899; app. Bishop of La Crosse, Nov. 1, 1921.

McGovern, Patrick Aloysius Alphonsus — b. Oct. 14, 1872, Omaha, Neb.; educ. Creighton University (Omaha, Neb.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. Aug. 18, 1895; cons. Bishop of Cheyenne, April 11, 1912.

McGrath, Joseph Francis — b. Mar. 1, 1871, Kilmacow, Ireland; educ. St. Kieran's College (Ireland), Grand Seminary (Canada); ord. Dec. 21, 1895; cons. Bishop of Baker City, March 25, 1919.

McGucken, Joseph T. — b. March 13, 1902, Los Angeles, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. Jan. 15, 1928; cons. as Auxiliary Bishop of Los Angeles, March 19, 1941.

McGuinness, Eugene Joseph — b. Sept. 6, 1889, Hollertown, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.); ord. May 22, 1915; cons. Bishop of Raleigh, Dec. 31, 1937.

McIntyre, J. Francis A. — b. June 25, 1886; New York, N. Y.; educ. College of the City of New York, Cathedral College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.); ord. May 21, 1921; cons. as Auxiliary Bishop of New York, May 8, 1941.

McLaughlin, Thomas Henry — b. July 25, 1881, New York, N. Y.; educ. St. Francis Xavier College (New York, N. Y.), University of Innsbruck (Austria); ord. July 26, 1904; cons. July 25, 1935; app. Bishop of Paterson, N. J., Dec. 16, 1937.

McNamara, John Michael — b. Aug. 12, 1878, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.); ord. June 21, 1902; cons. as Auxiliary Bishop of Baltimore, March 29, 1928.

McNicholas, O. P., John Timothy — b. Dec. 15, 1877, Mayo, Ireland; educ. St. Joseph's Convent (Somerset, Ohio), the Minerva University (Rome); received the Dominican habit Oct. 10, 1894; ord. Oct. 10, 1901; cons. Sept. 8, 1918; app. Archbishop of Cincinnati, July 8, 1925.

Metzger, Sidney Matthew — b. July 11, 1902, Fredericksburg, Texas; educ. St. John's Seminary (San Antonio, Texas), North American College (Rome); ord. April 3, 1926; cons. as Auxiliary Bishop of Santa Fe, April 10, 1940; app. Coadjutor Bishop of El Paso and succeeded to the see, 1942.

Mitty, John Joseph — b. Jan. 20, 1884, New York, N. Y.; educ. Manhattan College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.); ord. Dec. 22, 1906; cons. Sept. 8, 1926; succeeded as Archbishop of San Francisco, March 5, 1935.

Molloy, Thomas Edward — b. Sept. 4, 1885, Nashua, N. H.; educ. St. Anselm's College (Nashua, N. H.), St. Francis College (Brooklyn,

N. Y.), St. John's Seminary (Brooklyn, N. Y.), North American College (Rome); ord. Sept. 19, 1908; cons. Oct. 3, 1920; app. Bishop of Brooklyn, Nov. 2, 1921.

Mooney, Edward — b. May 9, 1882, Mount Savage, Md.; educ. St. Mary's Seminary (Baltimore, Md.), North American College (Rome); ord. April 10, 1909; cons. Jan. 31, 1926; app. Archbishop of Detroit, May 31, 1937.

Morris, John Baptist — b. June 29, 1866, Hendersonville, Tenn.; educ. St. Mary's College (Marion Co., Ky.), North American College (Rome); ord. June 11, 1892; cons. June 11, 1906; app. Bishop of Little Rock, Feb. 21, 1907.

Muench, Aloysius Joseph — b. Feb. 18, 1889, Milwaukee, Wis.; educ. University of Oxford (England), University of Cambridge (England), University of Paris (France); ord. June 8, 1913; cons. Bishop of Fargo, Oct. 15, 1935.

Murphy, William Francis — b. May 11, 1885, Kalamazoo, Mich.; educ. Assumption College (Sandwich, Ont., Canada), Urban College of the Propaganda (Rome); Pontifical Institute of the Appolinaris (Rome); ord. June 13, 1908; cons. Bishop of Saginaw, May 17, 1938.

Murray, John Gregory — b. Feb. 26, 1877, Waterbury, Conn.; educ. Holy Cross College (Worcester, Mass.), North American College (Rome), University of Louvain (Belgium); ord. April 14, 1900; cons. April 28, 1920; app. Archbishop of St. Paul, Oct. 29, 1931.

Noll, John Francis — b. Jan. 25, 1875, Fort Wayne, Ind.; educ. St. Lawrence College (Mt. Calvary, Wis.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. June 4, 1898; cons. Bishop of Fort Wayne, June 30, 1925.

O'Brien, Henry Joseph — b. July 21, 1896, New Haven, Conn.; educ. St. Thomas Seminary (Hartford, Conn.), St. Bernard's Seminary (Rochester, N. Y.), University of Louvain (Belgium); ord. July 8, 1923; cons. as Auxiliary Bishop of Hartford, May 14, 1940.

O'Brien, William David — b. Aug. 3, 1878, Chicago, Ill.; educ. De Paul University (Chicago, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. July 11, 1903; cons. as Auxiliary Bishop of Chicago, April 25, 1934.

O'Connell, William Henry — See Cardinals (pp. 75-76).

O'Connor, Martin J. — b. May 10, 1900, Scranton, Pa.; educ. St. Thomas College (Scranton), St. Mary's Seminary (Baltimore, Md.), North American College (Rome), Propaganda College (Rome), Appolinare (Rome); ord. March 15, 1924; Titular Bishop of Thespia and Auxiliary Bishop of Scranton, 1942.

O'Connor, William Patrick — b. Oct. 18, 1886, Milwaukee, Wis.; educ. St. Francis Seminary (St. Francis, Wis.), Marquette University (Marquette, Wis.), Catholic University of America (Wash., D. C.); ord. March 10, 1912; cons. Bishop of Superior, March 7, 1942.

O'Doherty, Michael James — b. July 30, 1874, Charlestown, Co. Mayo, Ireland; educ. St. Nathy's College (Ballaghadereen, Ireland), St. Patrick's College (Maynooth, Ireland), Royal College of Science (Dublin, Ireland), Irish College (Salamanca, Spain), Pontifical University (Salamanca, Spain); ord. Nov. 30, 1897; cons. Bishop of Zamboanga, P. I., Sept. 3, 1911; promoted to the Metropolitan See of Manila, Sept. 6, 1916.

O'Hara, Edwin Vincent — b. Sept. 6, 1881, Lanesboro, Minn.; educ. St. Paul's Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Institute Catholique (Paris); ord. June 9, 1905; cons. Oct. 28, 1930; translated to See of Kansas City, April 15, 1939.

O'Hara, Gerald Patrick Aloysius — b. May 4, 1895, Scranton, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Pontifical Roman Seminary (Rome), Pontifical Institute of the Appolinaris (Rome); ord. April 2, 1920; cons. May 20, 1929; app. Bishop of Savannah, Nov. 16, 1935, title changed to Bishop of Savannah-Atlanta, April, 1937.

O'Hara, John Francis, C. S. C. — b. May 1, 1888, Ann Arbor, Mich.; educ. University of Notre Dame (South Bend, Ind.), Catholic University (Wash., D. C.), University

of Pennsylvania (Philadelphia, Pa.); ord. Sept. 9, 1916; cons. as Auxiliary Bishop of Army and Navy, Jan. 15, 1940.

Olano, O. F. M. Cap., Michael Angel — b. Sept. 29, 1891, Alzo, Spain; educ. Seraphic Seminaries of Navarre-Cantabria-Aragon Capuchin Province (Spain); ord. 1915; cons. Titular Bishop of Lagina and Vicar Apostolic of Guam, May 5, 1935.

O'Leary, Thomas Michael — b. Aug. 16, 1875, Dover, N. H., educ. Mungret College (Limerick, Ireland); Grand Seminary (Montreal, Canada); ord. Dec. 18, 1897; cons. Bishop of Springfield, Mass., Sept. 8, 1921.

Peschges, John Hubert — b. May 11, 1881, West Newton, Minn.; educ. St. John's University (Collegeville, Minn.), Catholic University (Wash., D. C.); ord. April 15, 1905; cons. Bishop of Crookston, Nov. 9, 1938.

Peterson, John Bertram — b. July 15, 1871, Salem, Mass.; educ. St. Anselm's College (Manchester, N. H.), St. John's Seminary (Brighton, Mass.), Catholic University of Paris (France); ord. Sept. 15, 1899; cons. Nov. 10, 1927; app. Bishop of Manchester, May 13, 1932.

Pinten, Joseph Gabriel — b. Oct. 3, 1867, Rockland, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Nov. 1, 1890; cons. Bishop of Superior, May 3, 1922; translated to See of Grand Rapids, June 25, 1926.

Plagens, Joseph Casimir — b. Jan. 29, 1880, Poland; educ. University of Detroit, St. Mary's Seminary (Baltimore, Md.); ord. 1903; cons. Sept. 30, 1924; app. Bishop of Marquette, Nov. 16, 1935; trans. Grand Rapids, Dec. 16, 1940.

Preciado, C. M. F., Joseph M. — b. Sept. 23, 1885, Cadreita, Province of Navarra, Spain; educ. Colegio de los Misioneros (Alagon, Spain), University of Cervera (Vich, Spain), professed Aug. 15, 1904; ord. June 23, 1912; cons. Titular Bishop of Tegea and Vicar Apostolic of Darien, Colon, Panama, May 31, 1934.

Rehring, George John — b. June 10, 1890, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), College of the Angelico (Rome); ord. Mar. 28, 1914; cons. as Auxiliary Bishop of Cincinnati, Oct. 7, 1937.

Reyes, Gabriel Martelino—b. May 24, 1892, Kalibo, Capiz, P. I.; educ. Seminario de San Vincente Ferrer; ord. March 27, 1915; cons. Bishop of Cebu Oct. 11, 1932; installed as Archbishop of Cebu, Nov. 9, 1934.

Rhode, Paul Peter — b. Sept. 18, 1871, Wejherowo, Newstadt, Germany; St. Mary's College (Marion Co., Ky.), St. Ignatius College (Chicago, Ill.), St. Francis Seminary (Milwaukee, Wis.); ord. June 17, 1894; cons. July 29, 1908; translated to the See of Green Bay, July 5, 1915.

Rice, S. J., William A. — b. Oct. 3, 1891, Framingham, Mass.; educ. Jesuit Novitiate (St. Andrew-on-the-Hudson, N. Y.), College of the Sacred Heart (Woodstock, Md.), St. Ignatius College (Valkenburg, Holland), Jesuit House of Studies (Salamanca, Spain); ord. Aug. 27, 1925; cons. Titular Bishop of Rusicade and Vicar Apostolic of Belize, British Honduras, April 16, 1939.

Ritter, Joseph Elmer — b. July 20, 1892, New Albany, Ind.; educ. St. Meinrad's (St. Meinrad, Ind.); ord. May 20, 1917; cons. Mar. 24, 1933; succeeded as Bishop of Indianapolis, Mar. 24, 1934.

Rohlman, Henry Patrick — b. March 17, 1876, Appelhulsen, Westphalia, Germany; educ. St. Joseph's College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), Catholic University (Wash., D. C.); ord. Dec. 21, 1901; cons. Bishop of Davenport, July 25, 1927.

Rummel, Joseph Francis — b. Oct. 14, 1876, Baden, Germany; educ. St. Anselm's College (Manchester, N. H.), St. Joseph's Seminary (Yonkers, N. Y.), North American College (Rome); ord. May 24, 1902; cons. May 29, 1928; app. Archbishop of New Orleans, March 9, 1935.

Ryan, James Hugh — b. Dec. 15, 1886, Indianapolis, Ind.; educ. Seminary of Mount St. Mary of the West (Cincinnati, Ohio), North American College (Rome), Urban

College of the Propaganda (Rome); ord. June 5, 1909; cons. Oct. 25, 1933; app. Bishop of Omaha, Aug. 6, 1935.

Ryan, Vincent J. — b. Arlington, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), St. Paul Seminary (St. Paul, Minn.); ord. June 7, 1912; cons. Bishop of Bismarck, May 28, 1940.

Sancho, Santiago C. — b. May 23, 1890, Libmanan, Camarines Sur, P. I.; educ. Coll. of Nueva Caceres, Seminary of Nueva Caceres, University of Sto. Tomas (Manila); cons. Bishop of Tuguegarao, P. I., June 29, 1917; app. Bishop of Nueva Segovia, P. I., April 22, 1927.

Scher, Philip George — b. Feb. 22, 1880, Belleville, Ill.; educ. Pontifical College of the Josephinum (Columbus, Ohio), Urban College of the Propaganda (Rome); ord. June 6, 1904; cons. Bishop of Monterey-Fresno, June 29, 1933.

Schlarman, Joseph Henry Leo — b. Feb. 23, 1879, Breese Township, Clinton Co., Ill.; educ. St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria), Pontifical Gregorian University (Rome); ord. June 29, 1904; cons. Bishop of Peoria, June 17, 1930.

Schrembs, Joseph — b. March 12, 1866, Wuzelhofen, Germany; educ. St. Vincent's College (Beatty, Pa.), Grand Seminary (Canada), Laval University (Canada); ord. June 29, 1889; cons. Feb. 22, 1911; app. Bishop of Cleveland, Jan. 16, 1921; raised to the dignity of an Archbishop, March 25, 1939.

Schuler, Anthony Joseph, S. J. — b. Sept. 30, 1869, St. Mary's, Elk Co., Pa.; educ. St. Stanislaus Novitiate and Juniorate (Florissant, Mo.), St. Louis University (St. Louis, Mo.), College of the Sacred Heart (Woodstock, Md.); ord. June 27, 1901; cons. Bishop of El Paso, Oct. 28, 1915; resigned, 1942.

Schulte, Paul Clarence — b. Mar. 18, 1890, Fredericktown, Mo.; educ. St. Francis Solanus College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1915; cons. Bishop of Leavenworth, Sept. 21, 1937.

Senyshyn, O. S. B. M., Ambrose — b. 1903, Stary Sambor, Galicia; educ. Monastery Colleges at Krechiev and Iawriev, Dobromil and Crystynopol (Galicia); ord. Aug. 23, 1931; cons. as Auxiliary Bishop of the Ukrainian Greek Catholic Diocese of the United States, Oct. 22, 1942.

Shaughnessy, Gerald, S. M. — b. May 19, 1887, Everett, Mass.; educ. All Hallows College (Salt Lake, Utah), Marist College and Seminary (Wash., D. C.), Catholic University (Wash., D. C.); ord. June 20, 1920; cons. Bishop of Seattle, Sept. 19, 1933.

Sheil, Bernard James — b. Feb. 18, 1888, Chicago, Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.); ord. May 21, 1910; cons. as Auxiliary Bishop of Chicago, May 1, 1928.

Spellman, Francis Joseph—b. May 4, 1899, Whitman, Mass.; educ. Fordham College (New York, N. Y.), North American College (Rome); ord. May 14, 1916; cons. Sept. 8, 1932; app. Archbishop of New York, April 15, 1939; Bishop Ordinary for the Army and Navy of the United States, Dec. 10, 1939.

Stritch, Samuel Alphonsus — b. August 17, 1887, Nashville, Tenn.; educ. St. Gregory's Preparatory Seminary (Cincinnati, Ohio), North American College (Rome); ord. May 21, 1909; cons. November 30, 1921; app. Archbishop of Chicago, Jan. 5, 1940.

Sweeney, James J. — b. June 19, 1898, San Francisco, Calif.; educ. St. Patrick's Seminary (Menlo Park, Calif.); ord. June 20, 1925; cons. Bishop of Honolulu, Hawaii, July 25, 1941.

Swint, John Joseph — b. Dec. 15, 1879, Pickens, W. Va.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 21, 1904; cons. May 11, 1922; app. Bishop of Wheeling, Dec. 11, 1922.

Takach, Basil — b. Oct. 27, 1879, Vrickovoje, Maramorisska Zupa, Hungary; educ. Uzhorod Gymnasium (Uzhorod, Hungary), Greek Catholic Seminary (Uzhorod); ord. Dec. 12, 1902; elected to the Titular See of Zela, May 20, 1924, and

named first Bishop of the Carpatho-Russians, Hungarians and Croatians in America; cons. June 15, 1924.

Taylor, Vincent George — b. Sept. 19, 1877, Norfolk, Va.; educ. Belmont Abbey College and Seminary (Belmont, N. C.); ord. May 24, 1902; elected Abbot Ordinary of Belmont Abbey Nullius, Aug. 20, 1924; confirmed Abbot Ordinary, Dec. 12, 1924; blessed Mar. 19, 1925.

Thill, Francis Augustine — b. Oct. 12, 1893, Dayton, Ohio; educ. University of Dayton (Dayton, Ohio), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Collegio Angelico (Rome); ord. Feb. 28, 1920; cons. Bishop of Concordia, Oct. 28, 1938.

Tief, Francis Joseph — b. March 7, 1881, Greenwich, Conn.; educ. Niagara University (Niagara, N.Y.), St. Bonaventure College (St. Bonaventure, N. Y.); ord. June 13, 1908; cons. Bishop of Concordia, March 30, 1921; resigned, app. Titular Bishop of Nisa, June 11, 1938.

Toolen, Thomas Joseph — b. Feb. 28, 1886, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. Sept. 27, 1910; cons. Bishop of Mobile, May 4, 1927.

Vehr, Urban John — b. May 30, 1891, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Catholic University (Wash., D. C.), Collegio Angelico (Rome); ord. May 29, 1915; cons. Bishop of Denver, June 10, 1931; app. Archbishop of Denver, Nov. 15, 1941.

Verzosa, Alfredo y Florentino — b. Dec. 9, 1879, Vigan, Ilocos Sur, P. I.; educ. San Juan de Letran Coll. (Manila), Univ. of Sto. Tomas (Manila); ord. 1904; cons. Bishop of Lipa, P. I., Jan. 20, 1917.

Vrakking, John C., M. S. C. — b. Dec. 27, 1886, Naarden, Netherlands; educ. Mission House (Tilburg, Netherlands), Mission Seminary (Arnhem, Netherlands), Louvain University (Belgium); ord. Aug. 13, 1911; cons. first Bishop of Surigao, P. I., Sept. 21, 1941.

Walsh, Emmet Michael — b. March 6, 1892, Beaufort, S. C.; educ. Chatham Academy (Savannah, Ga.), St. Bernard's Seminary (Rochester, N. Y.); ord. Jan. 15, 1916; cons. Bishop of Charleston, Sept. 8, 1927.

Walsh, Thomas Joseph — b. Dec. 6, 1873, Parker's Landing, Pa.; educ. St. Bonaventure's College and Seminary (St. Bonaventure, N. Y.) Pontifical Institute of the Apollinaris (Rome); ord. Jan. 27, 1900; cons. July 25, 1918; app. Archbishop of Newark, Dec. 13, 1937.

Welch, Thomas Anthony — b. Nov. 2, 1884, Faribault, Minn.; educ. College of St. Thomas and St. Paul's Seminary (St. Paul, Minn); ord. June 11, 1909; cons. Bishop of Duluth, June 23, 1926.

White, Charles Daniel — b. June 5, 1879, Grand Rapids, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Sept. 24, 1910; cons. Bishop of Spokane, Feb. 24, 1927.

Willging, Joseph C. — b. Sept. 6, 1884, Dubuque, Iowa; educ. Loras College (Dubuque, Iowa), St. Mary's University (Baltimore, Md.), Catholic University of America (Wash., D. C.), Chicago University (Chicago, Ill.); ord. June 20, 1908; cons. first Bishop of Pueblo, Feb. 24, 1942.

Willinger, C. SS. R., Aloysius Joseph — b. April 19, 1886, Baltimore, Md.; educ. St. Mary's College (North East, Pa.), Mount St. Alphonsus House of Studies (Esopus, N. Y.); ord. July 2, 1911; cons. Bishop of Ponce, Puerto Rico, Oct. 28, 1929.

Winkelmann, Christian Herman — b. Sept. 12, 1883, St. Louis, Mo.; educ. St. Francis College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1907; cons. Nov. 30, 1933; app. Bishop of Wichita, Jan. 6, 1940.

Woznicki, Stephen Stanislaus — b. August 17, 1894, Miners Falls, Pa.; educ. Seminary of Ss. Cyril and Methodius (Orchard Lake, Mich.), Seminary of St. Paul (St. Paul, Minn.); ord. Dec. 22, 1917; cons. as Auxiliary Bishop of Detroit, Jan. 25, 1938.

Church and State

Primarily an institution devoted to the salvation of souls, the Church nevertheless performs many secondary functions, one of which is the preservation of the social order. She has always thrown her full weight against the destruction of society. Ceaselessly has she preached the duty of obedience to civil authority, respect for property rights and respect for human dignity.

The religious, social and political upheaval of the sixteenth century, known as the Reformation (1517-1648), destroyed Christian unity, and bitter antagonisms arose. During the eighteenth and nineteenth centuries the obvious opposition to Catholicism declined. Formerly the Church was reprobated for her form of worship, her sacraments and her credence in miracles. With the rise of the Protestant states to power and leadership and what was thought to be the decline of the Catholic countries, a more tolerant and patronizing attitude was assumed. The twentieth century, however, has brought many problems and difficulties, superficially blamable on the first World War but remotely traceable to the principles forming the basis of the anti-Catholic culture. Confused and bewildered at the blow struck their boasted superiority these forces have now been confronted with the definite Catholic political, social and economic philosophy which they have so long disregarded. That they will embrace the Catholic teaching seems too sanguine a hope. That there is need for a united Christian front to oppose the attacks of a pagan Socialism and Communism has been pointed out by Pope Pius XI and Pope Pius XII in their encyclicals. The Church will continue its opposition to these, as well as to extreme Nationalism.

The Catholic citizen is in conscience bound to respect and obey the duly constituted authority provided faith and morals are thereby not endangered. Under no circumstances may the Church be subjugated by the State. Whatever their form may be, states are not conceded the right to force the observance of immoral or irreligious laws upon a people. That there is grave danger that certain states encroach upon the realm of faith and morals the following record for 1942 testifies.

GERMANY

Courageously the hierarchy of Germany continued to denounce the acts of oppression of the Church by the Reich. In a sermon at New Year's eve services in the Munich cathedral, Dec. 31, 1941, Cardinal Archbishop von Faulhaber declared that while Catholic soldiers at the front "stand shoulder to shoulder with other German men," and Catholic civilians share in every war sacrifice, still the Church "is treated with constant distrust, is spied upon, and oppressed by exceptional restrictions, and buildings belonging to the Church and to religious are confiscated on a far larger scale than private ones." With increasing frequency the worker is faced with the alternative of leaving the Church or resigning his position, and insidious slogans and catch phrases are being used by Nazi of-

ficialdom to induce Catholics to apostatize. Measures applying to youth and religious training, he declared, could have but one purpose: "to alienate the young systematically from the Church and thus prepare the way for apostasy." In the upper grades of secondary schools no religious instruction at all is any longer given, and in lower grades it is consistently impeded. On the basis that conservation of paper is an urgent war need, no paper is available for catechisms and prayer-books. "But controversial pamphlets against the Church are still permitted in gigantic editions. One booklet makes as its fundamental point the demand that our 2,000-year-old Christian tradition be torn out by the very roots; it has been circulated to the extent of half a million copies. Another book reviles the Papacy in the most revolting of terms, and is printed again and again."

The booklet to which Cardinal von Faulhaber referred is "Gott und Volk — Soldatisches Bemenntnis" (God and the People—A Profession of the Soldier's Faith), which proclaims: "We still have a battle to fight for the German man, for the German soul.... The fronts in this battle are evident. One is called Christ; the other is Germany.... We believe in Germany. We cannot at the same time believe in another kingdom above her, because we must live for our people and not for our personal happiness.... Nor can we give ear to the prating of apostles extraneous to the world, for whoever believes in Rome cannot believe in Germany. We cannot live two different faiths. There is room in our hearts for only one faith; namely, Germany."

Religious booklets for German soldiers were banned but this anti-Christian credo was widely disseminated. Its sentiments were echoed in an official instruction to his subordinates issued by Reichsleiter Bormann, successor to Rudolf Hess as National Socialist party chairman, in which he said: "National Socialist and Christian ideologies are irreconcilable." Moreover he declared, "Nobody would know anything about Christianity if he had not been stuffed with it in his youth by the priests.... Thus if our youth in the future hear no more of Christianity, whose doctrine is inferior to ours, Christianity will automatically cease to exist."

This purposeful scheme of the Nazis is emphasized in a pastoral letter written by the Bishop of Muenster, the Most Rev. Clement August von Galen, who speaks of "the strict duty of parents to make every effort for the religious education of their children" and to send them to the Youth Services and Youth Hour now that the schools lack Christian instruction.

The third anniversary of the coronation of Pope Pius XII was observed in March, on Papal Sunday, and Cardinal von Faulhaber took occasion in his sermon to condemn "a flood of execrations and calumnies which flows through Germany to undermine the Pope's authority and to shake the fidelity of Catholics." He then convincingly summed up evidence of the authority of Rome, the center of Christendom, and the Divine institution of not a national, but a universal, Church.

In a joint pastoral read in the churches on Passion Sunday, March 22, the German bishops reviewed and publicly protested Nazi abuses and persecution. Those who depend on state or party positions must deny their religion or abandon it; religious instruction is proscribed and has been punished; anti-Christian influence is brought to bear in youth organizations, hostels and labor camps; the religious press has been almost entirely destroyed and printing of religious books severely restricted; priests without proof of guilt are banned from their dioceses and homes, and often interned; religious orders have been expelled from their houses and their activities curtailed on an ever-increasing scale, and seminaries have been confiscated,

so that the German people will be in future without the pastoral services of priests and the sacrificing services of nuns; religious property has been seized and even places of worship confiscated and desecrated; citizens have been deprived of their liberty without evidence of crime; the insane and incurables are being killed; an anti-Christian wave of propaganda has been carried through the country "to suffocate the vigor of the Catholic Church in German lands."

Another joint pastoral of the hierarchy scored violations of the sanctity of marriage and urged the faithful to have recourse to the efficacious arms of prayer and mortification to resist prevailing enticements to break the law of God. They declared that to assert physical love is the supreme good is to attempt diabolically to unchain our lowest instincts and "another step in this direction will arrive with the aberration in which it is wished to create outside of marriage a new people, even systematically, supermen." They condemned the view that continence is harmful and criticized the movement to introduce obligatory marriage, thereby prohibiting chastity.

An exceptionally brief message was issued by the Bishops at their annual meeting at Fulda, extending comfort to the faithful. They expressed admiration for the "heroism and endurance" of German soldiers, and prayerful sympathy for the wounded, missing and prisoners, and for those who had lost loved ones. They directed their thoughts also to the priests at the front and at home who "augment and keep alive the courage and confidence of those under their care," the nuns "who with admirable love and devotion look after the wounded soldiers," those suffering "under terrible air attacks," and the millions working at home "sometimes to the limit of their strength."

The burial of many victims of air raids, with no Christian ceremony or cross, was deplored by Cardinal von Faulhaber, and he told his people that ten minutes after an air-raid warning he and his clergy will give a general absolution to "all who have prepared their soul by an act of penitence."

By every means in their power bishops and priests sustained the faith and courage of the German people.

POLAND

In their subjugation of Poland, the Nazis endeavored completely to denationalize the people and de-Christianize them. In their destruction of the things of the Church they aimed a death-blow at the heart of the nation, for over 90 per cent of the Poles are Catholics. And this destruction is almost complete. Churches, seminaries, convents and other Catholic institutions have been confiscated and converted into barracks, offices, storehouses and stables, after they were stripped of their sacred vessels and art treasures, many of which have been carried off into the Reich. The closing of the Church of St. Therese, the "Lourdes of Eastern Europe," at Vilno, Poland, took place in June, 1942, and it is feared that the miraculous picture of the Holy Mother of God of Ostra Brama has been removed from the country. All cultural organizations have been liquidated and Catholic social and benevolent organizations banned by law, the six universities are closed and Catholic schools suppressed, and Catholic libraries no longer exist, many valuable volumes having been destroyed. Even wayside crosses and small shrines were burned.

Seven Polish dioceses — Poznan, Gniezno, Wloclawek, Plock, Pelplin, Lodz and Katowice — have been liquidated, their bishops deported and 90 per cent of the clergy imprisoned, exiled or put to death. It was estimated that 800 priests had been executed or tormented to death. In Poznan only three churches and one chapel remain open, whereas formerly there were 30 churches and 47 chapels serving

300,000 people. Services are rigidly restricted. The religious share the fate of the clergy: some were killed and others imprisoned or deported.

In September, 1942, it was reported that 3,000 priests were still held in prisons or concentration camps, many of them suffering from hunger and exhaustion and the results of mistreatment. In a "village of death" set up outside of Warsaw 12,000 of Poland's political and educational leaders have been executed. Many are in concentration camps and some have died of ill-treatment or have gone insane. Thousands have been taken to Germany for forced labor, among them monks and nuns.

The Warthegau, or Wartheland, that portion of Poland annexed to the Reich, had before the war a population of 4,000,000 Catholics served by at least 2,000 priests. The Church enjoyed all the rights and prerogatives assured by the 1925 Concordat between Poland and the Holy See. Since the German annexation all communication with the Holy See or with the Papal Nunciature at Berlin has been prohibited. In vain the Berlin Nunciature tried to obtain permission from the Nazi government to send a representative into Wartheland to attend to exclusively religious matters.

The Catholic Church has ceased to have juridical status in Poland, being superceded by "religious associations" with juridical personality, subjected to police control. The priests in these associations must be men approved by the Gestapo.

NETHERLANDS

Catholic life is very strong in the Netherlands though only about one-third of the population are Catholics. Before the Nazi occupation there was a Catholic party in politics, a powerful Catholic press with 40 dailies and some 30 semi-weeklies and weeklies now all suppressed, a Catholic community life strengthened by unions of both employers and workers which have been dissolved, and a vigorous Catholic school system against which confiscation of school buildings and a drastic cut in teachers' salaries were directed. Catholic teachers remaining in the schools, however, refuse to indoctrinate the students with Nazism. A staunch stand has been taken against all aggression on religious freedom, and many Catholic leaders have been interned. The Nazi press is boycotted. Their own charitable organizations being abolished, the people refuse to contribute to the Nazi Winter Relief. Young men are forbidden by a joint pastoral of the hierarchy to enter the Nazi labor service, "without it being absolutely necessary." Archbishop de Jong of Utrecht urged Catholic physicians to boycott the Nazified Netherlands Union of Sickness Fund Physicians, intended to infiltrate Nazi principles into the spheres of medicine and public health. The Bishops, unable to have their pastoral letters printed, have them stenciled and duplicated by hand, and Catholic boys take two copies to each parish, one to the pastor and the other to a leading layman, so that if one is confiscated the other will remain. The practice of wearing a cross had become general among non-Catholics as well as Catholics until a Nazi decree forbade its display, as a "hostile demonstration." Priests and prominent Catholic laymen were among some 1,500 hostages seized in the Netherlands within two months.

BELGIUM

The Germans have refrained from taking direct or violent measures against the Church in occupied Belgium, but they have attempted to mould it into conformity with Nazi political aims, and between totalitarian theories and the Catholic faith there is complete incompatibility. Catholic social welfare institutions were designated as belonging exclusively to the field of politics and placed under direct control of the state. The democrat-Christian trade unions were compelled to join the

U. T. M. I., "Union of Workers, Manual and Intellectual." Catholic Action organizations, including the J. O. C., J. A. C., J. E. C., were dissolved, and the cooperative unions, Boerebond and Agricultural Alliance, were suppressed. The Catholic press disappeared; books had to be submitted to the German exequatur; notices of religious ceremonies could not be printed; religious lectures outside the church were forbidden; sermons had to be submitted to the censor.

The opposition of the episcopate and the Belgian clergy to the Germans is vigorous and persevering not only as regards religious doctrines, but also in the social sphere and in the realm of patriotic duty.

LUXEMBOURG

After two years of Nazi rule in Luxembourg, religious life which flourished there among an almost wholly Catholic people is prostrate: the bishop is confined within his residence; scores of priests have been expelled from the country and others cast into prison or concentration camps; the Luxembourg Grand Seminary is closed and its students are either imprisoned or in forced labor camps; monasteries and convents are confiscated, except a few where nuns care for the sick; religious instruction is prohibited in the schools, which are used for paganizing youth; the Catholic press is suppressed in all its forms; religious organizations and cultural associations are banned; and the activity of the Church is restricted to the interior of the churches. But the people maintain an attitude of resolute opposition to Nazi domination and doctrine, sustained in their faith by the remaining clergy.

FRANCE

There was received in this country during the year a series of pamphlets published bi-monthly since November, 1941, and circulated surreptitiously in France. The United Front of Combat and Spiritual Resistance for the Liberation of France was responsible for these "Cahiers du Chretien Temoignage," Christian documents in pamphlet form. They were accompanied by a letter from a French priest in unoccupied France which reached the N. C. W. C. News Service through highly reliable channels, its authenticity being clearly established. The letter was addressed to the hierarchy, priests and faithful of the Catholic Church and to members of all religious bodies living in the United States, the British Empire and nations allied in the war against the Axis powers. The writer declared himself to be "a Frenchman, priest and religious, an officer of the French Army, a veteran of two wars, now militant against Hitlerism in the so-called 'free' zone," and said: "We too are fighting for the cause that is yours."

To uphold "the cause of God, of Christianity, of morality, of all civilizations" these pamphlets were secretly printed and circulated by hand, as a means of keeping France informed on the spiritual menace of Nazism. The first pamphlet stated: "The French who present these cahiers to you are not making politics for or against this or that. Their one concern is to prevent slow asphyxiation of consciences. They supply you with registered facts and authentic documents. They remind you of doctrinal directions. They rely upon your ingenuity to amplify — prudently and courageously — the echo of these reports of every Christian testimony."

They declared that Hitler would make of patriotic French Catholics "criminals" not "martyrs," by the application of the three Nazi tactics — seduction, compromise and perversion — in both the occupied and the allegedly unoccupied sections of France. For this reason there is no "bloody persecution — not at the start," but those who find "equivocation" in Hitlerian pronouncements when weighed against the facts, or who oppose recognition of the spiritual principles of Nazism, are apt to be accused of

"political Catholicism, opposition to the Marshal's Government, dividing the unity of France, or of being the allies of Gallicanism and Communism."

They revealed that mail censorship and telephone surveillance were instituted in France even as in Nazi Germany and cells of the National Revolutionary Youth were installed in schools and colleges. Priests, especially religious, and influential Catholics became the first victims of espionage and a propaganda campaign based on contraversion of the truth. Many pastors and vicars were imprisoned in Paris. A perversion and destruction program was hidden under overtures for collaboration and eventually "there was a thinly veiled bid for apostasy — an attempt to implant the anti-Christian mysticism of Nazism."

The destruction work was well advanced in the occupied zone, where publishers had to adhere to a list of prohibited books, and abolition of all unions, societies and associations except those founded on the public law included all Catholic Action organizations, among them the J. O. C., J. A. C., J. E. C., J. M. C., L. O. C., Scouts etc. It was being prepared surreptitiously in the "free" zone where censorship of everything susceptible of causing umbrage to the "occupying authorities" made copies of the encyclical, "Mit Brennerder Sorge" and the texts of the latest papal discourses unobtainable and the waves of Radio-Vatican jumbled. "Such are the designs of an enemy which is convinced that time, guile and force are sufficient to pervert anything."

With the complete occupation of France by the Nazis in November, 1942, her fate hangs in the balance.

YUGOSLAVIA

With the German and Italian occupation of Yugoslavia persecution and martyrdom followed. Communists became active and many unsuspecting Catholics were drawn into a Liberation Front, thousands of innocent people being imprisoned or executed. Scenes of indescribable sorrow accompanied forced deportation, hostages were shot and villages were razed. In a pastoral letter written in April, 1942, Bishop Rozman of Ljubljana said: "The damage done by occupation both spiritually and materially is incalculable." Church and rectory property was confiscated in 148 parishes, 193 priests were forcibly expelled from 148 parishes and are without the necessities of life, religious communities were evicted from 14 monasteries and convents, the Preparatory College of St. Stanislaus in St. Vid was confiscated, its 350 professors and students expelled and the valuable library ruined. Over 200,000 souls were without Mass and the sacraments, and the dying were without spiritual consolation. The nine remaining priests celebrated Mass twice daily and three times Sunday, and the faithful gathered every Sunday for prayers in common, but they were without instruction. "We cannot continue to exist unless God gives us special help."

MEXICO

Upon Mexico's entry into war with the Axis powers, Archbishop Martinez of Mexico and Bishop Guizar y Valencia of Chihuahua issued statements regarding the duty of Catholics to uphold the civil government, and the Central Board of Catholic Action sounded a ringing appeal for total cooperation with the nation's war effort and the furthering of national unity by prayer, sacrifice and service. Friendlier relations between the Church and State were generally apparent, as witnessed by a sermon in the metropolitan cathedral in which the Rev. Julio Vertis, S. J., said, "To President Avila Camacho is due in great part the spirit of tolerance and charity that now reigns everywhere," and a statement of the President expressing satisfaction with and appreciation of the work of the Church whose personal forces he termed a "factor of national unity."

STATUS OF THE CHURCH IN VARIOUS COUNTRIES OF THE WORLD

Afghanistan — Practically all the inhabitants are Mohammedans subject to the law of Islam. No priest is allowed to enter. Population, 10,000,000.

Alaska — Originally Christianized by the Franciscans and Russian missionaries, the territory is now subject to the ministrations of the Jesuits and secular priests from the United States. Population, 72,524; Catholics, 12,650.

Albania (Italian) — Friendly relations between the Church and State were established in 1936. The majority of the people are Mohammedans. Population (1938), 1,063,000; Catholics, 100,320.

Algeria — Most of the inhabitants are Mohammedans. The missionary work is in charge of the White Fathers. Population, 7,490,000; Catholics, 814,740.

Andorra — All the inhabitants are Catholics, living under the sovereign rule of the Bishop of Urgel, Spain. Population, 5,231; Catholics, 5,231.

Angola (Portuguese) — Missionary work is in charge of the Holy Ghost Fathers. Population, 4,000,000; Catholics, 500,000.

Arabia — Once Catholic, the Arabs fell into heresy and finally became Mohammedans. The region is now a missionary territory in charge of the Capuchins. Population, 10,000,000; Catholics, 688.

Argentina—Preponderantly Catholic since the sixteenth century, the State supports the Church. Freedom of religion nevertheless is granted to all. To be elected to the office of President or Vice-President the candidate must be a Catholic. Population, 13,318,320; Catholics, 12,018,790.

Australia — The Catholic population has gradually increased since 1836 when religious freedom was established. Population, 7,068,689; Catholics, 1,244,835.

Azores (Portuguese) — Administration is subject to the ecclesiastical provinces of Portugal. Population, 262,073; Catholics, 262,073.

Bahamas, Br. W. Indies — The islands are included in a Prefecture Apostolic established in 1929 and confided to the Benedictines. Population, 68,903; Catholics, 3,801.

Balearic Islands (Spanish) — The islands are divided into self-governing dioceses. Population, 381,594; Catholics, 381,594.

Basutoland (British) — Mission work is confided to the Oblates of Mary Immaculate. Population, 562,411; Catholic, 146,000.

Bechuanaland (British) — The outlook for Catholicism has improved since the acquisition by the British of the territory. Population, 265,756; Catholics, 25,265.

Belgium (occupied by Germany)— The population is mostly Catholic but all religions are tolerated. Population, 8,294,674; Catholics, 7,968,431.

Bohemia-Moravia (German) — Nazism persecutes the Catholic faith, and there is a great scarcity of priests. Population, 6,804,875; Catholics, 4,862,706.

Bolivia — The State recognizes and supports the Roman Catholic religion but permits the free exercise of other religions. Population, 3,457,000; Catholics, 2,779,000.

Borneo (Dutch) — Missionary work is in charge of the Capuchins. Population, 2,168,661; Catholics, 7,584.

Brazil — All religions have been equally recognized since 1890. Population, 45,002,176; Catholics, 40,000,000.

Bulgaria—The Bulgarian Church, resembling the Orthodox, separated from Rome for political reasons. Population, 6,720,000; Catholics, 44,240.

Burma (British) — Over 80 per cent of the people are Buddhists. Mission work is in charge of the Society of Foreign Missions of Paris. Population, 15,797,000; Catholics, 135,033.

Cameroon (French) — Missionary work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 2,609,000; Catholics, 263,755.

Cameroons (British) — Missionary work is in charge of St. Joseph's Society for Foreign Missions of Mill Hill. Population, 838,637; Catholics, 24,807.

Canada — Oppression of Catholics officially ceased with the Quebec Act of 1774 but full religious freedom was not granted until 1829. Population, 11,419,896; Catholics, 4,285,388.

Canary Islands (Spanish) — Dioceses are subject to the Spanish Province of Seville. Population 286,154; Catholics, 200,000.

Cape Verde Islands (Portuguese) — The diocese is subject to the Province of Lisbon. Population, 174,403; Catholics, 145,300.

Celebes, Dutch E. Indies — Mission work is in charge of the Missionaries of the Sacred Heart. Population, 4,231,906; Catholics, 21,435.

Ceylon (British) — Mission work is carried on by the Oblates, Benedictines and Jesuits. Population, 5,922,000; Catholics, 443,665.

Chile — Church and State were separated in 1925. Population, 5,000,782; Catholics, 3,682,591.

China — Buddhism, Confucianism, Taoism and Mohammedanism claim most of the population. Population, 466,785,856; Catholics, 3,250,000.

Colombia — Catholicism is recognized as the religion of the nation. Other religions are granted freedom of worship. Population, 9,334,392; Catholics, 6,880,000.

Congo (Belgian) — Missionary work carried on by various religious orders is rapidly converting the natives. United with the Belgian Congo administratively are the Belgian mandates of Ruanda and Urundi. Population, 10,328,400; Catholics, 3,000,000.

Costa Rica — Catholicism enjoys the support of the State. All other religions may be freely practised. Population, 639,197; Catholics, 440,695.

Crete — Most of the inhabitants profess the Greek Orthodox faith. Population, 386,427; Catholics, 800.

Croatia — A kingdom was set up in this portion of Yugoslavia after occupation by Germany in 1941. The Croats are mainly Catholic. Population, 4,000,000.

Cuba — The Church is completely separated from the State. Freedom of religion is granted to all. Population, 4,253,000; Catholics, 2,003,017.

Dahomey (French) — Mission work is carried on by the African Mission Society of Lyons. Population, 1,289,128; Catholics, 38,307.

Denmark (occupied by Germany) — Protestantism was forced upon the people shortly after the Reformation. Of recent years Catholics have increased in number. Population, 3,825,000; Catholics, 25,702.

Dominican Republic — Catholicism is the State religion, though other religions are tolerated. The See of Santo Domingo is the oldest bishopric in the New World. A serious shortage of priests is reported. Population, 1,655,779; Catholics, 1,580,000.

Dutch East Indies (partly occupied by Japan) — This group of islands comprises Java and Madura, Sumatra, Celebes, adjacent smaller islands and part of Borneo. Mission work is carried on by several religious orders. Population, 60,727,233; Catholics, 601,570.

Dutch West Indies — These islands comprise Curacao, Bonaire, Aruba, St. Eustatius, Saba and part of St. Martin. The Dominicans are in charge of mission work in Curacao, which has a large Catholic population. Population, 105,617; Catholics, 65,825.

Ecuador — The majority of the inhabitants are Catholic. Natives in the interior suffer from an inadequate number of priests. Population, 2,921,688; Catholics, 1,140,639.

Egypt — The Church lost most of her members during the Mohammedan invasion. Population, 16,522,000; Catholics, 156,000.

Eire (Ireland) — Most of the population has been Catholic since St. Patrick evangelized the natives in 432. Population, 2,987,700; Catholics, 2,751,269.

England — After various persecutions since the time of Henry VIII,

the Church is showing a rebirth. Population (1931), 37,794,003; Catholics, 2,206,419.

Ethiopia — Once all Catholic, the inhabitants fell with the Coptic Church into the Monophysite heresy. Mission work is in charge of Vincentians, Capuchins and the Missionary Institute of the Consolata. Population, 12,000,000; Catholics, 16,450.

Fiji Islands (British) — Mission work is in charge of the Marist Fathers. Population, 215,030; Catholics, 15,709.

Finland — The country fell with Sweden to Protestantism. The government is very friendly to the Church. Population (1938), 3,863,753; Catholics, 3,000.

Formosa (Japanese) — Mission work is in charge of the Dominicans. Population, 5,872,084; Catholics, 7,193.

France (partly occupied by Germany) — The Church was persecuted in the eighteenth century and Catholicity restored by the Concordat of Napoleon, 1799. There is no State Church. Population (1939), 41,980,000; Catholics, 29,000,000. Est. pop., Aug., 1940, Unoccupied France, 14,027,000.

French Equatorial Africa — Mission work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 3,422,815; Catholics, 587,724.

French India — Mission work is carried on by the Paris Foreign Mission Society. Population, 304,680; Catholics, 250,000.

French Indo-China — Catholicism has been too closely allied to the French government to be popular. At present there is a movement for a native Church. Population, 23,229,200; Catholics, 1,565,000.

French West Africa — Mission work is in charge of the White Fathers, the Holy Ghost Fathers and the African Mission Society of Lyons. Population, 14,944,830; Catholics, 200,000.

Gambia (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 205,000; Catholics, 3,000.

Germany — St. Boniface and Irish and Scottish monks evangelized the land. Since the Reformation the North has been Protestant; the South and East have remained for the most part Catholic. During the Nazi regime the Catholic as well as the Protestant Church has been oppressed and neo-paganism is rife. Population, 91,584,385; Catholics, 45,000,000.

Gibraltar (British) — The population is predominantly Catholic. Population, 20,339; Catholics, 15,410.

Goa, India (Portuguese) — Secular clergy are in charge of mission work. Population, 600,000; Catholics, 346,341.

Gold Coast (British) — Mission work is in charge of the African Mission Society of Lyons. Population, 3,962,520; Catholics, 103,651.

Greece (occupied by the Axis) — Greek Orthodox is the State religion but other faiths are tolerated. Population (1938), 7,108,000; Catholics, 54,269.

Greenland (Danish) — From the eleventh to the sixteenth century the people were Catholic; since 1721 they have been Lutheran. Population, 18,200.

Guadeloupe, Fr. W. Indies — The Diocese of Guadeloupe was erected in 1850. Population, 310,000; Catholics, 303,851.

Guam (U. S.) (occupied by Japan) — Capuchin Fathers are in charge of mission work. Population, 23,394; Catholics, 19,045.

Guatemala — Catholicism was introduced by Spanish missionaries. After the revolt from Spain religious orders were expelled. While Catholicism is the prevailing religion, freedom of worship is granted. Population, 3,284,269; Catholics, 1,997,560.

Guiana, British — Mission work is in charge of the Jesuits. Population, 341,237; Catholics, 33,998.

Guiana, Dutch — Mission work is in charge of the Redemptorists. Population, 177,980; Catholics, 30,124.

Guiana, French — Mission work is in charge of the Holy Ghost Fathers. Population, 30,906; Catholics, 23,000.

Guinea (French) — Mission work is in charge of the Holy Ghost Fathers. Population, 2,065,527; Catholics, 9,925.

Guinea (Portuguese) — Mission work is in charge of the Missionary Sons of the Immaculate Heart of Mary. Population, 415,200; Catholics, 49,947.

Haiti — Dominicans Christianized the natives in the fifteenth century. Though the Revolution destroyed the missions, the government now supports the Catholic religion. Population, 3,000,000; Catholics, 2,643,000.

Hawaiian Islands (U. S.) — Mission work is in charge of the Pious Fathers. Population, 423,330; Catholics, 116,000.

Honduras — Franciscans introduced Catholicism which is the prevailing religion. Freedom is granted to all faiths. Population, 1,038,061; Catholics, 760,000.

Honduras, British — Religious freedom is granted to all. Population, 57,759; Catholics, 31,350.

Hungary — While Catholicism has been the religion of the people since the eighth century, Josephinism has caused a certain apathy to religion during the last century. Priests are needed. Population, 12,708,439; Catholics, 7,131,398.

Iceland (U. S. protectorate)—The population became Catholic in the tenth century; Lutheran in the sixteenth. Missionaries of the Company of Mary are stationed there. Population, 120,000; Catholics, 300.

India (British) — The majority of the inhabitants are Brahmins, Mohammedans and Buddhists. Population, 388,800,000; Catholics, 4,249,000.

Iran (Persia) — The Church became Nestorian; now most of the Iranians are Mohammedans. Population, 15,000,000; Catholics, 5,813.

Iraq — Christianized in the second century the inhabitants became Mohammedans in the sixteenth century. Population, 3,670,000; Catholics, 73,144.

Ireland, Northern — In the time of Cromwell many Scottish immigrants settled in the north of Ireland, where the population was depleted by persecution; hence there are many Protestants in Northern Ireland. Population, 1,290,000; Catholics, 428,290.

Italian East Africa (occupied by the British) — Established by decree of June 1, 1936, uniting the Italian colonies of Eritrea, Ethiopia and Somaliland in one administrative unit. Mission work is in charge of Vincentians, Capuchins and Missionary Institute of the Consolata. Population, 12,100,000; Catholics, 55,100.

Italy — The Italian government, estranged since 1870, recognized the Pope's claim to sovereignty in 1929. Church and State are now in accord. Population, 45,354,000; Catholics, 43,513,329.

Ivory Coast (French) — Mission work is in charge of the African Missionary Society of Lyons. Population, 3,981,459; Catholics, 44,265.

Jamaica, Br. W. Indies — Spaniards introduced Catholicism. The British government was intolerant of the Church until 1792 when freedom of worship was extended to Catholics. Population, 1,173,645; Catholics, 54,000.

Japan — Religious liberty was granted in 1889. Population, 73,114,308; Catholics, 283,491.

Java and Madura, Dutch E. Indies — Mission work has increased in recent years. Population, 41,718,364; Catholics, 103,828.

Kenya (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 3,500,352; Catholics, 76,019.

Korea (Japanese)—Mission work is in charge of the Paris Foreign Mission Society, Benedictines of St. Odile, Maryknoll Fathers and the Columbans of Nebraska. Population, 24,326,327; Catholics, 200,000.

Liberia — Mission work is in charge of the African Mission Society of Lyons. Population, 1,867,055; Catholics, 5,805.

Libya (Italian) — Mission work is in charge of the Franciscans. Population, 888,401; Catholics, 51,148.

Luxemburg (occupied by Germany) — Nearly all the people are

Catholic. Population (1938), 301,000; Catholics, 295,000.

Macao, China (Portuguese) — A suffragan diocese of Goa. Population, 200,000; Catholics, 33,047.

Madagascar (French) (occupied by British) — Holy Ghost Fathers, Jesuits, Vincentians and La Salette Missionaries minister to the people. Population, 3,800,000; Catholics, 650,000.

Madeira (Portuguese) — The Diocese of Funchal belongs to the Province of Lisbon. Population, 217,000; Catholics, 150,528.

Malaya (British) (occupied by Japan), comprising the Straits Settlement, Federated Malay States and Unfederated Malay States, is embraced in the Diocese of Malacca, under the care of the Society of Foreign Missions of Paris. Population, 5,444,833; Catholics, 79,730.

Malta (British) — Catholicism is the prevailing religion. Population, 268,668; Catholics, 160,000.

Manchukuo — Mission work is carried on by the Foreign Missionaries of Paris, Missionaries of Scheut, Benedictines and Maryknoll Missioners. Population, 36,949,975; Catholics, 154,623.

Martinique, Fr. W. Indies. — Holy Ghost Fathers minister to the people. Population, 255,000; Catholics, 240,000.

Mauritius (English) — Mission work is in charge of the Holy Ghost Fathers. Population, 415,492; Catholics, 140,073.

Mexico — The Church has been subject to the persecution of an atheistic government, but now enjoys greater freedom. Population, 19,848,322; Catholics, 16,000,000.

Monaco — The Principality is ecclesiastically administered as the Diocese of Monaco. Population, 23,973; Catholics, 20,000.

Morocco (French) — Mission work is carried on by the Franciscans who brought Catholicism to this region. Population, 6,500,000; Catholics, 172,000.

Morocco (Spanish)—Mission work is in charge of Spanish Franciscans. Population, 750,000; Catholics, 59,669.

Mozambique (Portuguese East Africa) — Secular clergy are in charge of the missions. Population, 4,995,750; Catholics, 516,296.

Nepal — Mission work is in charge of the Jesuits. Population, 5,600,000; Catholics, 500.

Netherlands (occupied by Germany) — The Dutch were Christianized in the seventh century. In the sixteenth century Catholicism suffered from Calvinism. Religious liberty was granted in 1848. Population, 8,833,000; Catholics, 2,293,563.

New Caledonia — Mission work is in charge of the Marist Fathers. Population, 55,000; Catholics, 28,000.

Newfoundland — The Archdiocese of St. John was founded in 1796. Population, 294,800; Catholics, 87,000.

New Guinea (Australian) — Mission work is carried on by the Society of the Divine Word. Population, 633,821; Catholics, 40,000.

New Guinea (Dutch) — Mission work is carried on by the Missionaries of the Sacred Heart. Population, 513,982; Catholics, 32,675.

New Hebrides (British-French)— Mission work is carried on by the Marist Fathers. Population, 43,207; Catholics, 3,296.

New Zealand — The Church has striven to convert the Maoris but in the race wars the missions were destroyed. The Marists and Mill Hill Fathers are restoring these missions. Population, 1,626,486; Catholics, 187,000.

Nicaragua — Catholicism was introduced by the Spaniards. Population, 1,133,572; Catholics, 576,608.

Nigeria (British) — Mission work is carried on by the African Missionary Society of Lyons and the Holy Ghost Fathers. Population, 20,641,814; Catholics, 208,170.

Norway (occupied by Germany) — The country was Christianized in the tenth century; in the sixteenth century Catholicism was superseded by Lutheranism. Toleration was granted in 1845. Population, 2,937,000; Catholics, 3,226.

Nyasaland (British) — Missions are in charge of the White Fathers and the Society of Mary of Mont-

fort. Population, 1,679,977; Catholics, 100,390.

Palestine — The region is still a missionary country. The clergy have charge of the Holy Places. Population, 1,517,112; Catholics, 45,367.

Panama — Catholicism is the prevailing religion. Population, 650,000; Catholics, 412,467.

Papua (Australian)—Missionaries of the Sacred Heart are in charge. Population, 338,822; Catholics, 17,882.

Paraguay — The Catholic Faith is recognized as the chief religion and is partly supported by the State. Population, 1,000,000; Catholics, 800,000.

Peru — Liberty is granted to all religions but the Catholic Church is partly supported by the State. Population, 7,023,111; Catholics, 3,678,110.

Philippine Islands (occupied by Japan)—Though formerly a solidly Catholic nation, the Philippines suffered some defections from the Faith when the Spanish missionaries withdrew after the revolution in 1896. But with the arrival of large numbers of missionaries, especially American, since 1921, Catholicism flourishes among 80 per cent of the population. Population, 16, 771,900; Catholics, 12,800,000.

Poland (occupied by Germany) — The Catholic religion prevails but has suffered persecution since German occupation in 1939. Population (1938), 35,090,000; Catholics, 24,300,000.

Portugal — Catholicism is the principal religion; freedom of worship is granted. Population, 7,539,484; Catholics, 5,612,000.

Puerto Rico (U. S.) — The Catholic religion is dominant but more priests and Catholic schools are needed to sustain the Faith. Population, 1,869,255; Catholics, 1,700,000.

Reunion (French)—Mission work is in charge of the Holy Ghost Fathers. Population, 210,000; Catholics, 189,361.

Rhodesia (British) — Jesuits and White Fathers are engaged in mission work. Population, 1,379,962; Catholics, 118,970.

Rumania — The Greek Orthodox Church is the State Church. Population, 12,958,269; Catholics, 1,700,000

Salvador, El — Catholicism is the prevailing religion; other faiths are granted freedom of worship. There is a grave scarcity of priests, only one to every 12,000 souls. Population, 1,744,535; Catholics, 1,710,000.

San Marino — The Republic located within Italy originated as a religious community. Population, 14,545; Catholics, 13,000.

S. Thome and Principe (Portuguese) — Secular clergy are in charge of mission work. Population, 59,000; Catholics, 21,000.

Scotland — The Church enjoys the same privileges as in England. Population, (1931), 4,842,980; Catholics, 614,469.

Senegal (French) — The Holy Ghost Fathers are in charge of the missions. Population, 1,666,374; Catholics, 34,807.

Seychelle Islands (British) — Mission work is in charge of the Capuchins. Population, 31,486; Catholics, 24,995.

Sierra Leone (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 1,768,480; Catholics, 8,148.

Slovakia — Predominantly Catholic, cordial relations exist with the Holy See. Population, 2,691,000; Catholics, 1,500,000.

Solomon Islands (British and Australian) — Marist Fathers are in charge of the missions. Population, 139,976; Catholics, 28,108.

Somaliland (British) — The inhabitants are all Mohammedans. Population, 350,000.

Somaliland (French) — Mission work is carried on by the Capuchin Fathers. Population, 44,240; Catholics, 794.

Southwest Africa (administered by Union of South Africa)—Missions must contend with polygamy and Protestant hostility. Population, 293,000; Catholics, 12,000.

Spain — Most of the inhabitants are Catholics. Church and State were separated in 1931. Communism **caused great internal dissension** and Civil War waged from 1936 to

1939, with accompanying horrors of vandalism and martyrdom of priests and religious by the Loyalists. But the cause of the Spanish Nationalists triumphed. Population, 26,000,000; Catholics, 25,000,000.

Sudan (Anglo-Egyptian)—The Congregation of the Sons of the Sacred Heart of Jesus is in charge of the missions. Population, 6,342,477; Catholics, 16,892.

Sudan (French)—Mission work is in charge of the White Fathers. Population, 3,635,073; Catholics, 5,597.

Sumatra, Dutch E. Indies — Mission work is in charge of the Priests of the Sacred Heart and the Capuchins. Population, 7,677,826; Catholics, 27,943.

Swaziland (British) — Servite Fathers conduct the missions. Population, 156,715; Catholics, 4,125.

Sweden — King Gustav Vasa accepted the Reformation in 1527 largely for material considerations. Lutheranism is the State Church. The profession of the Catholic faith was forbidden until 1876. Religious orders are banned. Population, 6,371,000; Catholics, 4,031.

Switzerland — Liberty of conscience is granted since 1884. Population, 4,216,000; Catholics, 1,677,317.

Syria and Lebanon—Christianity has suffered through continued invasions of the region. Population, 3,349,600; Catholics, 524,984.

Tahiti (French) — The Picpus Fathers are in charge of the missions. Population, 19,029; Catholics, 8,560.

Tanganyika (British) — The White Fathers and Benedictines are in charge of the missions. Population, 5,283,893; Catholics, 255,182.

Thailand (Siam) — Buddhism is the State religion. Population, 15,718,000; Catholics, 62,143.

Trinidad and Tobago, Br. W. Indies — Under British control, the State contributes to the support of the clergy. Population, 473,455; Catholics, 195,000.

Tunisia (French) — Missionary work is in charge of the White Fathers and secular clergy. Population, 2,700,000; Catholics, 194,856.

Turkey — Islamism is the State religion. Missions are in charge of the secular clergy and Capuchins. Population, 17,869,901; Catholics, 41,391.

Uganda (British) — The White Fathers are in charge of the missions. Population, 3,790,869; Catholics, 477,119.

Union of South Africa (British) — Mission work has been producing better results in the last decade. Population, 10,341,200; Catholics, 314,816.

Union of Soviet Socialist Republics — The Russian Orthodox was the prevailing religion and the Church suffered persecution since the time of Peter the Great. After the Revolution and the establishment of the Soviet government all religious worship was forbidden. Persecution ensued and church property was appropriated in 1922. Anti-God propaganda is carried on. Population, 170,467,186; Catholics, 8,000,000.

United States — Though persecuted under Colonial government, Catholics now enjoy equal rights with their fellow citizens as guaranteed in the first amendment to the Constitution. Population, 131,669,275; Catholics, 22,293,101.

Uruguay — Catholicism was introduced by the Franciscans. Church and State were separated in 1917. Population, 2,146,545; Catholics, 1,568,000.

Vatican City — The Holy See exercises sovereignty over the State. Population, 953; Catholics, 953.

Venezuela — Catholicism is the State religion but all faiths are granted freedom of worship. Population, 3,942,747; Catholics, 2,456,000.

Wales — There is great need of Welsh-speaking clergy. Population (1931), 2,158,374; Catholics, 102,921.

Yugoslavia (occupied by Germany) — All religions recognized by law have equal rights. A concordat signed with the Holy See in 1935 is not yet ratified. Population, 15,703,000; Catholics, 6,031,156.

Zanzibar (British) — Holy Ghost Fathers are in charge of the missions. Population, 235,428; Catholics, 19,137.

RELIGIOUS LIBERTY IN THE UNITED STATES

After the war of the Revolution, religious liberty was not granted by all the colonies at once. The Continental Congress in 1774, however, recommended "that all former differences about religion... from henceforth cease and be forever buried in oblivion." Some colonies then removed the religious restrictions on Catholics. Religious equality did not become universal until after the Philadelphia Convention of 1787 when the Constitution was adopted.

Due largely to a memorial presented by the Rev. John Carroll, it was provided in the sixth article of the Constitution that religious tests as a qualification for any office or public trust be abolished. It likewise was provided in the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Still, since Catholics were not admitted to any state office unless they renounced both civil and ecclesiastical foreign jurisdiction, it was agreed to have an ecclesiastical superior in the United States through whom the spiritual jurisdiction of the Holy See would be retained but in whose office nothing might be found objectionable to national independence.

In the second quarter of the nineteenth century Catholics found that the elementary school system, controlled by Protestants, constrained their children to participate in non-Catholic services. Due to protests, public education then was separated from the control of any religious body. In order to give a Catholic religious education to their children, Catholics were forced to establish their own parochial schools.

Relations between the Church and State have been defined at the Plenary or National Councils at Baltimore, in 1852, in 1866 and in 1884.

The Apostolic Delegation was established at Washington in 1893.

MILESTONES OF CATHOLICISM IN AMERICA

1000 — Leif Ericson, a convert to Catholicism, discovered Vinland.
1112 — Vinland and Greenland became the bishopric of Bishop Gnupsson.
1492 — Christopher Columbus discovered America for Catholic Spain.
1493 — Fr. Juan Perez, O. F. M., offered Mass for the first time in the New World.
1510 — Bartolome de Las Casas, first priest ordained in America. Worked for the emancipation of the Indians.
1511 — Antonio de Montesinos, a Dominican, worked to abolish slavery here.
1513 — Balboa discovered the Pacific, proving America to be a New World.
1519 — By his historic cruise, Magellan proved the existence of a New World.
1528 — The Franciscans began to convert the natives in Florida.
1540 — Franciscans began to preach to the Indians of New Mexico.
1541 — Coronado, advised by a Franciscan friar, explored as far as Kansas.
1542 — De Soto, sailing along the Gulf of Mexico, discovered the Mississippi.
1544 — Fr. Juan de Padilla, O. F. M., was slain by the Quivira Indians of Kansas, becoming thereby the protomartyr of the United States.
1565 — The first Catholic parish was established at St. Augustine, Florida.
1598 — The first hospital in the United States was erected by the Catholics of St. Augustine, Florida.
1600 — Franciscans began to evangelize the California coast.
1609 — Mass was offered on Neutral Island, off the coast of Maine.

1609 — Franciscans from Mexico founded the Mission at Santa Fe.
1615 — Franciscans came to evangelize the Hurons and the Iroquois.
1634 — St. Mary's, Maryland, was founded by English and Irish Catholics.
1634 — Missionaries had converted thousands from Alabama to Virginia.
1646 — A Franciscan mission station was established on the Penobscot, under the patronage of D'Aulney.
1646 — The Jesuits began their missionary work in Maine.
1665 — A number of Indians in the Colony of New York were converted.
1673 — The Jesuit, Fr. Marquette, and Joliet explored the Mississippi.
1680 — Penal laws were generally adopted in the American Colonies against Catholics.
1682 — Thomas Dongan, a Catholic, was appointed Governor of New York by James II.
1769 — The Franciscan, Fr. Serra, began his missionary work in California.

Alabama

1519 — Mass was offered at Mobile Bay by Spanish missionaries.
1702 — French Jesuits worked at Mobile or Old Fort Louis.
1704 — The first parish church was erected at Fort Louis.
1709 — Church was erected for Apalache Indians.
1722 — Parish of Mobile, till now under the Diocese of Quebec, was given over to the Order of Barefoot Carmelites.
1829 — The Diocese of Mobile was established.
1830 — Spring Hill College, Mobile, was established.
1832 — Visitation Nuns came to Mobile at request of the Bishop.
1842 — First Girls' Orphan Asylum was opened in Mobile.
1901 — Catholic College for colored was established.
1940 — Population, 2,832,961; Catholics, 55,493.

Alaska

1779 — The Franciscans, Fr. John Riobo and Fr. Mathias, chaplains of Spanish men-of-war first brought Christianity to Alaska. Russian Orthodox priests did not arrive until 1794.
1862 — The Oblate Fathers were represented at Fort Yukon by Fr. Seguin, who, however, due to harsh treatment, returned to Canada.
1872 — After Americans took possession of Fort Yukon Bishop Isidore Clut and Fr. August Lecorre of Vancouver began active missionary work.
1873 — Bishop Charles J. Seghers made a survey of the Southern coast.
1874 — Alaska was assigned to the jurisdiction of Vancouver Island.
1877 — The Bishop made a mission survey of the Northwest.
1878 — The Rev. John Althoff became the first resident missionary in Alaska.
1886 — Archbishop Seghers was murdered by a guide.
1886 — The Sisters of St. Anne were the first nuns to come to Alaska.
1887 — Two Jesuit Fathers, P. Tosi and A. Robaut, took up the work of the Archbishop.
1892 — More Jesuit priests and a few nuns had joined the mission and had baptized 416 Eskimo children and enrolled forty-five adult communicants.
1894 — Pope Leo XIII raised the territory to the rank of a Prefecture Apostolic.
1900 — An epidemic supposed to have been wilfully induced from Russia ruined many homes and hopes.
1901 — The Jesuits reorganized their missions and established a Church at Nome.
1916 — The territory was erected into a Vicariate Apostolic.

1922 — Alaska boasted twenty-two churches, many boarding and vocational schools for the natives, a number of day schools and eight hospitals.
1939 — The number of churches had doubled since 1922, and there were 30 missions with chapels.
1940 — Population, 72,524; Catholics, 12,650.

Arizona

1539 — Fr. Marcos de Niza, O. F. M., explored Arizona.
1629 — Spanish Franciscans began missionary work among the Moki Indians.
1699 — The Jesuit, Fr. Eusebius Kino, established a mission at San Xavier del Bac, near the future Tucson.
1767 — The Jesuits were expelled. Franciscans took over their ten missions.
1781 — Fr. Francisco Garces, O. F. M., was killed with several companions. A statue commemorating him has been erected at Ft. Yuma, California.
1797 — The famous Mission Church of San Xavier del Bac was constructed by the Franciscans.
1827 — Spanish missionaries were expelled by the Mexican government.
1859 — Fr. Joseph Macheboeuf came to Tucson.
1863 — The Jesuits took over the parish and abandoned Franciscan Church of San Xavier.
1897 — The Diocese of Tucson was erected.
1940 — Population, 499,261; Catholics, 100,000.

Arkansas

1673 — Marquette visited the Indians of East Arkansas.
1689 — Other Jesuit missionaries arrived.
1702 — Fr. Nicholas Foucault of the Foreign Seminary worked among the Indians.
1729 — Fr. Paul du Poisson, S. J., was killed by Mississippi Indians.
1803 — With the relapse of the missions few Catholics were left in the region.
1843 — The Diocese of Little Rock was established to serve 700 Catholics.
1940 — Population, 1,949,387; Catholics, 37,070.

California

1595 — The Franciscan, Fr. Francisco de la Concepcion, who accompanied the voyage of Cermeno, said the first Mass in California, near the site of San Francisco.
1602 — Carmelites accompanying Vizcaino celebrated Mass on the shore of California.
1769 — The Franciscan, Fr. Junipero Serra, founded the Mission San Diego, the first mission in what is now California. He subsequently founded eight other missions.
1770 — The Mission of San Carlos de Monterey was founded near present Carmel-by-the-Sea.
1771 — The Mission of San Antonio de Padua was established near present Jolon.
1771 — Mission San Gabriel was founded near Los Angeles.
1772 — Mission San Luis Obispo was established in the present city of the same name.
1776 — Mission Dolores was founded at San Francisco.
1776 — Mission San Juan Capistrano was established in the present city of the same name.

1777 — Mission Santa Clara was founded in present Santa Clara.
1782 — Mission San Buenaventura was established at present Ventura.
1786 — Mission Santa Barbara was founded at Santa Barbara.
1787 — Mission Purissima Concepcion was founded near present Lompoc.
1791 — Mission Santa Cruz was founded in present Santa Cruz County.
1791 — Mission Soledad was founded near the present city of Soledad.
1797 — Mission San Jose was established near present Irvington.
1797 — Mission San Juan Bautista was founded near present Sargent.
1797 — Mission San Miguel was established in the present San Miguel.
1797 — Mission San Fernando was founded in present Los Angeles County.
1798 — Mission San Luis Rey was founded near present Oceanside.
1804 — Mission Santa Inez was founded in present Santa Barbara County.
1816 — Mission San Antonio de Pala was established in present Pala.
1817 — Mission San Rafael was founded in the present city of that name.
1821 — With Mexican independence of Spain, California became part of the Mexican Republic, which began a policy of interference and aggression toward the missions.
1823 — Mission San Francisco Solano was established at Sonoma.
1835 — The missions were secularized and finally confiscated.
1836 — Mexico authorized a petition to the Holy See for the creation of a bishopric of California, the property of the Pious Fund to be placed at the disposal of the bishop.
1840 — Gregory XVI created the Diocese of Upper and Lower California and appointed Francisco Garcia Diego, O. F. M., the first bishop.
1842 — President Santa Ana decreed that properties of the Pious Fund be seized and sold, the proceeds therefrom to be incorporated in the national treasury.
1848 — Upper California was ceded to the United States.
1850 — The Diocese of Los Angeles and San Diego was established.
1853 — The Archdiocese of San Francisco was established.
1855 — The confiscated California missions were returned to the Church by the United States.
1886 — The Diocese of Sacramento was established.
1902 — Diplomatic negotiations between the United States and Mexico resulted in appeal to the Permanent Court of Arbitration at The Hague for adjudication of claims to the Pious Fund. In compliance with provisions of The Hague award, Mexico paid the U. S. $1,420,682.67 in extinguishment of sums due as annuities previous to 1902, and was to pay a perpetual annuity for the use of Catholic prelates in California. Since 1912 no payments have been made.
1922 — The Diocese of Monterey-Fresno was established.
1934 — To commemorate the sesquicentennial of Serra's death, 1934 was officially declared as Serra Year by the California Legislature and August 24 as Serra Day.
1936 — Los Angeles was erected into an archdiocese and the Diocese of San Diego established.
1937 — The city of San Francisco authorized the erection of a heroic statue of its patron, St. Francis of Assisi, on a peak overlooking the city.
1940 — Population, 6,907,387; Catholics, 1,222,510.

Colorado

1858 — The first Catholic church was built at Los Conejos.
1887 — The Diocese of Denver was established to cover the state.
1940 — Population, 1,123,296; Catholics, 147,217.

Connecticut

1648 — Jesuits were expelled and threatened with hanging if they returned to the colony.
1818 — Religious freedom was established by the new Constitution, although the Congregational Church remained in practice the State Church.
1819 — Fanny Allen, daughter of Ethan Allen, the Revolutionary patriot, died as a nun in Montreal.
1828 — The first resident parish was founded at Hartford.
1843 — The Diocese of Hartford was established.
1940 — Population, 1,709,242; Catholics, 633,124.

Delaware

1750 — Jesuit missions at Apoquinimininck were administered from Maryland.
1772 — The first resident parish established in a log cabin at Coffee Run.
1792 — French Catholics from Santo Domingo settled near Wilmington.
1816 — St. Peter's Cathedral was built at Wilmington.
1868 — The Diocese of Wilmington was established.
1940 — Population, 266,505; Catholics, 34,576.

Florida

1521 — Missionaries accompanied Ponce de Leon and other explorers to the region.
1549 — Fr. Luis Cancer de Barbastro, a Dominican, was slain by Indians near Tampa Bay.
1565 — Four secular priests accompanied Pedro Menendez de Aviles to the site of St. Augustine.
1565 — Fr. Martin Francisco Lopez Mendoza Grajales became first parish priest of St. Augustine, the first established parish in the United States.
1566 — Fr. Pedro Martinez, S. J., was slain by the Indians in northeastern Florida.
1573 — Franciscans worked in Florida until expelled by the English in 1763.
1606 — Bishop Altamirano, O. F. M., of Cuba made official visitation of Florida, the first episcopal visitation in the United States, and conferred Orders and Confirmation.
1612 — The first Franciscan Province in the United States was erected under the title of Santa Elena.
1647 — Three Franciscan missionaries were killed in western Florida, near the present Tallahassee.
1674 — Bishop Calderon of Cuba ordained seven priests, the first known ordination in the present territory of the United States.
1693 — The Franciscans, Rodrego de la Barreda and Pedro Galindes, journeyed overland from Apalache to help found Pensacola. Barreda's diary of the expedition is most informative.
1857 — Florida was made a Vicariate Apostolic.
1870 — The Diocese of St. Augustine was erected.
1913 — Convent Inspection Bill was defeated in State Legislature.
1940 — Population, 1,897,414; Catholics, 65,767.

Georgia

1597 — The Franciscans, Frs. Chozas and Verascola, explored the interior of Georgia.
1597 — Five Franciscan missionaries were killed in the coastal missions of Georgia.

1616 — First Franciscan Provincial Chapter was held in the United States, in San Buenaventura de Guadalquinini, in southeastern Georgia.
1655 — Franciscans had nine flourishing missions among the Indians. The conquest by the English wiped out the missions. During colonial days Catholics were forbidden to settle in Georgia.
1793 — French Catholic refugees from Santo Domingo mingled with a few Catholics from Maryland after the Revolution.
1810 — The first church, built at Augusta, was placed in charge of an Augustinian.
1850 — The Diocese of Savannah was established.
1893 — The Most Rev. Ignatius Persico, O. F. M. Cap., former Bishop of Savannah, was created a cardinal by Leo XIII.
1937 — Atlanta was joined to Savannah, as the Diocese of Savannah-Atlanta.
1940 — Population, 3,123,723; Catholics, 22,500.

Idaho

1842 — Jesuits established the Sacred Heart Mission.
1863 — Secular priests were sent from Oregon City to administer to incoming miners.
1868 — Idaho was made a vicariate apostolic.
1868 — School was established by the Sisters of the Holy Names at Idaho City.
1870 — Catholics lost most of their missions among the Indians of the Northwest Territory, when the Commission on Indian Affairs appointed Protestant missionaries.
1872 — Fr. Mesplie was appointed United States Post Chaplain at Fort Boise.
1893 — The Diocese of Boise was established.
1940 — Population, 524,873; Catholics, 21,255.

Illinois

1673 — Fr. James Marquette and Louis Joliet discovered and explored the Mississippi River.
1675 — The Mission of the Immaculate Conception was established among the Kaskaskia Indians.
1679 — La Salle brought with him the Franciscans, Frs. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
1680 — Fr. Ribourde was killed by the Kickapoo Indians along the Illinois River.
1710 — The warrior chief, Chicagou, after whom the City of Chicago was named, defended the Church.
1765 — British conquest of the territory resulted in the banishment of the Jesuits.
1778 — Rev. Pierre Gibault championed the American cause in the Revolution and aided greatly in securing the states of Ohio, Indiana, Illinois, Michigan and Wisconsin for the Americans.
1843 — The Diocese of Chicago was erected.
1877 — The Diocese of Peoria was erected.
1880 — Chicago was made an archdiocese.
1887 — The Diocese of Belleville was erected.
1908 — The Diocese of Rockford was erected.
1923 — The Diocese of Quincy became the Diocese of Springfield.
1924 — Archbishop Mundelein of Chicago was created a cardinal by Pius XI.
1926 — The 28th International Eucharistic Congress was held in Chicago.
1940 — Population, 7,897,241; Catholics, 1,892,209.

Indiana

1686 — Land near the present Notre Dame University at South Bend was given by the French Government to the Jesuits for a mission.
1749 — The Church of St. Francis Xavier was founded at Vincennes.
1775 — Fr. Pierre Gibault aided George Rogers Clark in the campaign against the British in the contest for the Northwest Territory.
1792 — Col. Clark accompanied the Rev. Benedict Flaget from Louisville to Vincennes.
1799 — The first school in Indiana was built by the Rev. John Francis Rivet.
1834 — The Diocese of Indianapolis was established.
1842 — University of Notre Dame founded by the Holy Cross Fathers.
1857 — The Diocese of Fort Wayne was established.
1940 — Population, 3,427,796; Catholics, 356,760.

Iowa

1836 — The first church was founded by Fr. Samuel Mazzuchelli, O. P.
1837 — The Diocese of Dubuque was erected.
1838 — St. Joseph's Mission was founded at Council Bluffs by Pierre de Smet, S. J.
1881 — The Diocese of Davenport was erected.
1893 — Dubuque was made an archdiocese.
1902 — The Diocese of Sioux City was erected.
1911 — The Diocese of Des Moines was erected.
1940 — Population, 2,538,268; Catholics, 301,762.

Kansas

1541 — The Franciscan, Fr. Juan de Padilla, accompanied Coronado to the plains of Kansas where he was slain by Indians in 1544.
1825 — Jesuits ministered to eastern Indians transferred to the western side of the Mississippi by the United States Government.
1836 — The Mission of St. Francis Xavier was established.
1857 — Vicariate Apostolic of Kansas erected, under jurisdiction of Rt. Rev. J. B. Miege, S. J., Titular Bishop of Messene.
1887 — The Diocese of Leavenworth was erected.
1887 — The Diocese of Concordia was erected.
1887 — The Diocese of Wichita was erected.
1940 — Population, 1,801,028; Catholics, 179,645.

Kentucky

1775 — The first settlers in Kentucky were Catholics.
1787 — The first resident priest, Fr. Charles Francis Whelan, ministered to Catholic settlers near Bardstown.
1808 — The Diocese of Louisville was erected.
1852 — The Know-nothing Movement began to be felt in Kentucky.
1852 — The Diocese of Covington was established.
1855 — A Know-nothing mob attacked the Louisville Courier office which had defended Catholics and foreigners. German and Irish Catholic voters were driven from the polls on "Bloody Monday."
1855 — Abraham Lincoln declared against Know-nothingism because it discriminated against negroes, foreigners and Catholics.
1937 — Louisville was made an archdiocese. The Diocese of Owensboro was erected.
1940 — Population, 2,845,627; Catholics, 207,177.

Louisiana

1673 — Fr. Joliet, S. J., a member of Marquette's expedition, offered the first Mass in Louisiana.
1682 — La Salle completed the discoveries of De Soto at the mouth of the Mississippi River.

1699 — French Catholics founded the Colony of Louisiana.
1717 — The Franciscan, Fr. Anthony Margil, established the first Indian mission of San Miguel de Linares.
1718 — New Orleans was founded by Jean Baptiste Le Moyne, Sieur de Bienville.
1721 — The first chapel in New Orleans was placed in charge of the Capuchin, Fr. Anthony.
1727 — The Capuchins conducted a school for boys.
1727 — Ursuline nuns from France founded their convent in New Orleans, the oldest convent in what is now the United States. They conducted a school, hospital and orphan asylum.
1793 — The Diocese of New Orleans was established.
1850 — New Orleans was made an archdiocese.
1894 — Edward Douglass White, Senator from Louisiana, was appointed Associate Justice of the Supreme Court.
1910 — Justice White became Chief Justice of the Supreme Court.
1910 — The Diocese of Alexandria was created from the old Diocese of Natchitoches.
1918 — The Diocese of Lafayette was founded.
1940 — Population, 2,363,880; Catholics, 623,132.

Maine

1604 — The first Mass in the state was offered by the Rev. Nicholas Aubry who accompanied Sieur de Monts' French expedition.
1613 — A permanent French settlement was attempted on an island in the mouth of the Kennebeck.
1633 — Capuchins founded missions on the Penobscot River.
1646 — Jesuits established a mission on the Kennebeck.
1648 — The Church of St. John was built at Oldtown. This is the oldest church in New England.
1704 — French missions were destroyed by English soldiers.
1724 — A Puritan force attacked the French settlements and brutally killed Fr. Sebastian Rale, S. J.
1853 — The Diocese of Portland was established.
1940 — Population, 847,226; Catholics, 195,185.

Maryland

1634 — The English Catholic Colony was established by Leonard Calvert, the only colony in the world granting religious liberty.
1634 — The first Mass was offered on the Island of St. Clement in the lower Potomac by Fr. Andrew White, S. J.
1637 — A permanent chapel was built at St. Mary's, twelve miles from the mouth of the Potomac.
1649 — The Toleration Act was passed by the Maryland Assembly.
1650 — Puritans, persecuted in Virginia, were permitted to settle at Providence (Annapolis). They soon took advantage of their position, seized the government, repealed the Toleration Act and persecuted Catholics.
1651 — Cecil Calvert, the second Lord Baltimore, gave the Jesuits 10,000 acres for use as Indian missions.
1658 — Lord Baltimore again regained his authority and restored the Toleration Act.
1673 — Franciscans came to Maryland under the leadership of Fr. Masseus Massey, O. F. M.
1689 — The Protestant Revolution caused repeal of the Toleration Act.
1692 — William and Mary enforced the penal laws against Catholics but the practice of celebrating Mass in private houses was tolerated.
1697 — A brick chapel was erected at St. Mary's.

1770 — With the need for concerted action in the coming Revolution, Catholics were again emancipated.
1789 — The Diocese of Baltimore was established.
1790 — A convent of Carmelite nuns was founded at Port Tobacco, by Fr. Charles Neale, S. J., the first convent in territory then constituting the United States.
1808 — Baltimore was made an archdiocese.
1868 — The Diocese of Wilmington was founded, and covers a part of the state.
1886 — Archbishop Gibbons of Baltimore was created a cardinal by Leo XIII.
1934 — Tercentenary of the founding of Maryland was celebrated by a field Mass in Baltimore Stadium.
1939 — With the erection of the Archdiocese of Washington, the administration of the see was entrusted to the Archbishop of Baltimore. The Most Rev. Michael J. Curley became Archbishop of Washington and Baltimore.
1940 — Population, 1,821,244; Catholics, 385,751, including District of Columbia.

Massachusetts

1688 — Ann Glover, a poor Irishwoman, became the victim of witchcraft superstition.
1724 — Fr. Sebastian Rale, S. J., was shot down by a Puritan force on August 23.
1732 — Although Catholics were not admitted, a few Irish families were found in Boston.
1755 — Acadian exiles landed in Boston.
1756 — Exiled Acadians landing in Boston were denied the services of a Catholic priest.
1775 — General Washington discouraged the Guy Fawkes Day procession in which the Pope and the devil were carried in effigy, saying he could not help expressing his surprise that there should be officers and soldiers in his army "so void of common sense as to insult the religious feelings of the Canadians with whom friendship and an alliance are being sought."
1778 — Despite Catholic aid in the Revolution the Puritans excluded Catholics from participation in their governments.
1779 — The Massachusetts Constitution provided for the support of public Protestant teachers of piety, religion and morality.
1788 — Mass was offered aboard Baron d'Estaing's fleet in Boston Harbor.
1791 — Bishop Carroll visited Boston and was honored by the presence of Governor John Hancock at Mass.
1803 — The Church of the Holy Cross was erected in Boston with financial aid given by Protestants headed by John Adams.
1808 — The Diocese of Boston was established.
1826 — Irish Catholics emigrated to Worcester, Mass., and other parts of New England for the purpose of securing work in constructing the Blackstone Canal.
1830 — Irish Catholic labor was brought to New England to help construct railroads.
1831 — Irish Catholic immigration increased with the failure of the Irish potato crops.
1854 — A Know-nothing State ticket was put in office.
1855 — Catholic militia companies were disbanded. The Nunneries' Inspection Bill was passed.
1855 — Irish and Canadian Catholic young women were sought as workers in the cotton mills.
1860 — Portuguese Catholics from the Azores settled at New Bedford.

1870 — The Diocese of Springfield was founded.
1875 — Boston was made an archdiocese.
1904 — The Diocese of Fall River was founded.
1911 — Archbishop O'Connell of Boston was created a cardinal by Pius X.
1940 — Population, 4,316,721; Catholics, 2,189,053.

Michigan

1642 — Fr. Isaac Jogues and Fr. Charles Raymbaut preached to the Chippewas and gave the rapids the name, Sault Sainte Marie.
1660 — Fr. Rene Menard, S. J., was murdered by Sioux Indians near the village of l'Anse.
1668 — The Mission of St. Ignace was founded at Michilimakinac by Fr. Marquette.
1679 — A mission was founded at the mouth of the St. Joseph by La Salle and the Franciscans, Fr. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
1701 — Fort Pontchartrain was founded on the site of present Detroit and placed in command of Antoine de la Mothe Cadillac. The Church of St. Anne was built.
1833 — The Diocese of Detroit was established.
1857 — The Diocese of Marquette was established.
1882 — The Diocese of Grand Rapids was established.
1937 — Detroit was erected into an archdiocese, and the Diocese of Lansing was established.
1938 — The Diocese of Saginaw was established.
1940 — Population, 5,256,106; Catholics, 919,121.

Minnesota

1680 — The Falls of St. Anthony were named by Fr. Louis Hennepin, O.F.M.
1689 — Fr. Joseph J. Marest, S. J., carried on missionary work among the Sioux Indians.
1727 — The first chapel, that of St. Michael the Archangel, was erected near the town of Frontenac and placed in charge of the Jesuits.
1732 — Fort Charles was built. Jesuits ministered to the settlers.
1736 — Fr. Pierre Aulneau, S. J., was killed by Indians.
1839 — Swiss Catholics from Canada located near the American stronghold, Fort Snelling.
1841 — Fr. Lucian Galtier built the Church of St. Paul, thus forming the nucleus of the modern city of the same name.
1850 — The Diocese of St. Paul was erected.
1888 — St. Paul was made an archdiocese.
1889 — The Diocese of Duluth was erected.
1889 — The Diocese of St. Cloud was erected.
1889 — The Diocese of Winona was erected.
1910 — The Diocese of Crookston was erected.
1940 — Population, 2,792,300; Catholics, 568,653.

Mississippi

1682 — The Franciscans, Frs. Zenobius Membre and Anastase Douay, preached to the Taensa and Natchez Indians.
1698 — Priests of the Quebec Seminary founded missions near Natchez and Fort Adams.
1702 — Fr. Nicholas Foucault was murdered by Indians.
1706 — Fr. St. Cosme was murdered by Indians.
1721 — The missions were practically abandoned with only Fr. Juif working among the Yazoos.
1725 — Fr. Mathurin de Petit, S. J., carried on mission work in southern Mississippi.
1728 — The Capuchin, Fr. Philibert, came to Natchez.

1729 — Indians angered at French fort building tomahawked Fr. Paul du Poisson, S. J., near Fort Rosalie. Fr. Jean Souel was shot by Yazoos.
1730 — Fr. Antoine Senat, S. J., was burned at the stake by the Chickasaws.
1837 — The Diocese of Natchez was established.
1940 — Population, 2,183,796; Catholics, 38,812.

Missouri

1735 — French Catholic miners and traders settled Old Mines and Sainte Genevieve.
1750 — Jesuits visited the French settlers.
1762 — A mission was established at St. Charles.
1764 — St. Louis was settled by Laclede.
1767 — Carondelet Mission was established.
1770 — The first church was founded in St. Louis on the site of the present Cathedral.
1772 — Capuchins came from New Orleans and built more churches.
1826 — The Diocese of St. Louis was erected.
1847 — St. Louis was made an archdiocese.
1868 — The Diocese of St. Joseph was erected.
1880 — The Diocese of Kansas City was erected.
1940 — Population, 3,784,664; Catholics, 545,812.

Montana

1841 — Fr. Pierre Jean de Smet and two others established St. Mary's Mission on the Bitter Root River near present Stevensville.
1845 — Fr. Antonia Ravalli, S. J., was placed in charge. His name has been perpetuated in Ravalli County.
1850 — The mission was temporarily abandoned.
1859 — Frs. Point and Hoecken established the Mission of St. Peter near the Great Falls.
1866 — St. Mary's Mission was re-established.
1884 — The Diocese of Helena was established.
1904 — The Diocese of Great Falls was established.
1940 — Population, 559,456; Catholics, 84,923.

Nebraska

1855 — Rev. J. F. Tracy ministered to the Catholic settlement of St. Patrick and to Catholic groups in Omaha.
1856 — Land donated for a church in Omaha by Gov. Alfred Cumming.
1857 — Vicariate Apostolic of Nebraska erected, under jurisdiction of Rt. Rev. James Michael O'Gorman, Titular Bishop of Raphanea.
1860 — German Catholics in Nebraska City were served by the Benedictine, Fr. Emanual Hartig.
1874 — Catholics from Boston settled in Holt County at O'Neill.
1876 — Catholics migrated to O'Connor County, so named in honor of Vicar Apostolic James O'Connor.
1885 — The Diocese of Omaha was established.
1887 — The Diocese of Lincoln was established.
1917 — The Diocese of Grand Island was established.
1940 — Population, 1,315,834; Catholics, 162,344.

Nevada

1861 — The first church was built at Genoa.
1871 — A church was erected at Reno.
1931 — The Diocese of Reno was established.
1940 — Population, 110,247; Catholics, 12,153.

New Hampshire

1784 — The State Constitution included a religious test which barred Catholics from public office. Local support was provided for the public Protestant teachers of religion.
1820 — The Barber family of Claremont, headed by the father, an Episcopalian minister, became converts.
1822 — Fr. Barber, the minister who became a Catholic priest, erected the first Catholic church and school in New Hampshire.
1836 — The Church of St. Aloysius was dedicated at Dover.
1848 — Manchester received a resident priest.
1877 — Catholics obtained full civil liberty and rights.
1884 — The Diocese of Manchester was erected.
1940 — Population, 491,524; Catholics, 170,783.

New Jersey

1660 — Early colonial history was marred by anti-Catholic bigotry.
1680 — The Catholic, William Douglass, of Bergen, was refused a seat in the General Assembly because of his religion.
1682 — Two Jesuit priests visited the scattered Catholics in northern New Jersey.
1701 — Tolerance was granted to all but "papists."
1748 — Fr. Theodore Schneider, S. J., of Pennsylvania, visited the German Catholics of New Jersey.
1758 — Fr. Ferdinand Farmer and Fr. Robert Harding worked among the Catholics of the state, visiting them in their private dwellings.
1776 — The State Constitution tacitly excluded Catholics from office.
1803 — Augustinian missions were established at Cape May and Trenton.
1803 — A rude plank chapel served the German Catholics at Macopin.
1814 — The first church was erected at Trenton.
1821 — St. John's Church was erected at Paterson.
1828 — St. John's Church was built at Newark.
1844 — Catholics obtained full civil liberty and rights.
1853 — The Diocese of Newark was erected.
1876 — Franciscans, exiled by German "May Laws," opened a monastery in Paterson.
1881 — The Diocese of Trenton was erected.
1937 — Newark was made an archdiocese. The Diocese of Paterson and the Diocese of Camden were erected.
1940 — Population, 4,160,165; Catholics, 1,100,409.

New Mexico

1551 — The Franciscans, Frs. Augustin Rodriguez, Juan de Santa Maria and Francisco Lopez, arrived from Mexico, giving the region the name of "New Mexico." All three later died at the hands of the Indians.
1597 — Ten Franciscans accompanied Don Juan de Onate and established a church north of Santa Fe.
1680 — The Indians revolted against Spanish rule and massacred twenty-one missionaries.
1692 — The missions were restored under the Governor, Antonio de Vargas.
1848 — With the cession of New Mexico to the United States, the missions began to prosper once more.
1850 — The territory comprised a Vicariate Apostolic.
1850 — The Diocese of Santa Fe was erected.
1875 — Santa Fe was made an archdiocese.
1914 — The Diocese of El Paso was erected, comprising seven counties of New Mexico.
1940 — Population, 531,818; Catholics, 141,201

1524 — Giovanni da Verrazano, the first white man to enter New York Bay, was the Catholic emissary of the French king, who named present Sandy Hook, Cape St. Mary, and the Hudson, St. Anthony's River. He landed near Rockaway Beach.
1627 — Fr. Joseph d'Aillon, a Franciscan, was the first white man to discover oil in this country, at Seneca Springs, near Cuba, N. Y.
1634 — Fr. Isaac Jogues, S. J., and his companion, Rene Goupil, were mutilated by Mohawks. Dutch Calvinists rescued Father Jogues.
1642 — Rene Goupil was killed by the Mohawks.
1646 — Fr. Isaac Jogues and Jean de Lalande were martyred by the Mohawks at Ossernenon, near Auriesville.
1654 — The Onondagas were visited by Jesuits from Canada.
1655 — The first permanent mission was established near Syracuse.
1656 — The Church of St. Mary was erected near Lake Onondaga.
1658 — Indian uprisings destroyed the missions among the Cayugas, Senecas and Oneidas.
1664 — The English took New Amsterdam and supplanted the French priests with their own missionaries.
1667 — Missions were restored under the protection of the Onondaga chief, Garaconthie.
1673 — Fr. Louis Hennepin, O.F.M., first described the cataract of Niagara.
1679 — The Franciscans founded a mission near Niagara.
1680 — Catherine Tekakwitha, the "Lily of the Mohawks," died in the odor of sanctity in Canada.
1683 — English Jesuits came over to New York with the Catholic Governor, Thomas Dongan, and celebrated the first Mass on the site of the Customs House.
1700 — The Penal Laws were enforced against Catholics.
1709 — The Jesuit Missions were abandoned.
1741 — Because of an alleged Popish plot to burn the city of New York, four whites were hanged and eleven negroes burned at the stake.
1777 — At the framing of the State Constitution John Jay proposed an amendment to the section insuring religious liberty in which it was stated that Catholics ought not to hold lands or participate in civil rights unless they swear that no Pope or priest may absolve them from allegiance to the State. The amendment was rejected.
1785 — The cornerstone of St. Peter's Church, New York City, the first permanent structure of Catholic worship in the state, was laid.
1806 — The state test oath was repealed.
1808 — The Diocese of New York was created on April 8.
1825 — The Erie Canal brought many European Catholics to New York State.
1825 — The second Catholic weekly, "The Truth Teller," was established in New York.
1828 — The New York State Legislature enacted a law upholding the sanctity of the confessional.
1847 — The Diocese of Buffalo was established on April 23.
1847 — The Diocese of Albany was erected.
1850 — New York was made an archdiocese.
1853 — The Diocese of Brooklyn was erected.
1855 — Franciscans came to Buffalo diocese.
1856 — St. Bonaventure's College and Seminary founded at Allegany, N. Y.
1868 — The Diocese of Rochester was erected.
1872 — The Diocese of Ogdensburg was erected.
1875 — The Most Rev. John McCloskey, Archbishop of New York, was created the first American cardinal by Pius IX.

1880 — William R. Grace was the first Catholic elected Mayor of New York City.
1884 — The Third Plenary Council of Baltimore petitioned for the canonization of Fr. Jogues.
1886 — The Diocese of Syracuse was erected.
1911 — The Most Rev. John M. Farley, Archbishop of New York, was created a cardinal by Pius X.
1913 — Martin H. Glynn became the first Catholic Governor of the State.
1919 — Alfred E. Smith became the first elected Catholic Governor of the State.
1924 — The Most Rev. Patrick Hayes, Archbishop of New York, was created a cardinal by Pius XI.
1928 — Alfred E. Smith became the Democratic nominee for the Presidency.
1930 — The Jesuit Martyrs of New York and Canada, Fathers Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, and the Brothers, Rene Goupil and John de Lalande, were canonized on June 29.
1940 — Population, 13,479,142; Catholics, 3,144,533.

North Carolina

1776 — The State Constitution denied office to "those who denied the truths of the Protestant religion."
1805 — The few Catholics in the state were served by visiting priests.
1835 — William Gaston succeeded in repealing the article denying religious freedom.
1868 — Catholics obtained full civil liberty and rights.
1910 — Belmont Abbey, a Benedictine foundation, was created into an abbey nullius.
1924 — The Diocese of Raleigh was established.
1932 — Franciscans of the province of the Most Holy Name (New York) started missionary work in North Carolina, at Lenoir.
1940 — Population, 3,571,623; Catholics, 11,561.

North Dakota

1818 — Catholics were ministered to by Canadian priests.
1823 — The American priest, George A. Belcourt, became the resident pastor of Pembina.
1864 — Fr. Pierre de Smet visited the Mandans and Gros Ventres, Dakota Indians.
1868 — Fr. de Smet passed through the state on the way to his famous peace conference with Sitting Bull.
1889 — The Diocese of Fargo was established.
1910 — The Diocese of Bismarck was erected.
1940 — Population, 641,935; Catholics, 120,457.

Ohio

1749 — Jesuits on the expedition of Celoron de Bienville preached to the Indians.
1790 — The Benedictine Dom Pierre Didier ministered to the French immigrants.
1795 — The Indian mission near Fort Miami was short-lived.
1796 — The French settlement declined.
1812 — Bishop Flaget of Bardstown visited and baptized the Catholics of Lancaster and Somerset Counties.
1818 — The first church was erected by the Dominican, Rev. Edward Fenwick, on a site donated by the Dittoes.
1821 — The Diocese of Cincinnati was erected.

1822 — Father Fenwick was consecrated Bishop of Cincinnati.
1847 — The Diocese of Cleveland was established.
1850 — Cincinnati was made an archdiocese.
1868 — The Diocese of Columbus was erected.
1910 — The Diocese of Toledo was established.
1940 — Population, 6,907,612; Catholics, 1,101,242.

Oklahoma

1630 — The Spanish Franciscan, Fr. Juan de Salas, labored among the Indians.
1700 — Scattered Catholic families were visited by priests from Kansas and Arkansas.
1880 — Dom Isidore Robot became the first Prefect for Indian Territory.
1891 — The Rt. Rev. Theophile Meerschaert, O. S. B., began active work as a pioneer missionary.
1905 — The Diocese of Oklahoma was established.
1940 — Population, 2,336,434; Catholics, 64,410.

Oregon

1834 — Indian Missions in Northwest were entrusted to Jesuits by the Pope.
1839 — Fr. Francois Blanche offered the first Mass in the present state of Oregon, in Willamette Valley.
1842 — Dr. John McLaughlin, a pioneer called the "Father of Oregon," was received into the Church.
1843 — Fr. Modeste Demers came to Oregon City.
1844 — Fr. Pierre de Smet, S. J., established the Mission of St. Francis Xavier, near St. Paul.
1846 — The Archdiocese of Oregon City was created.
1865 — Rev. H. H. Spalding, a Protestant missionary, published the Whitman myth to hinder the work of Catholic missionaries.
1903 — The Diocese of Baker City was established.
1922 — Anti-Private School Bill sponsored by the Scottish Rite Masons was passed in State Legislature.
1928 — U. S. Supreme Court declared Oregon Anti-Private School Law unconstitutional.
1928 — The name of the archdiocese was changed by papal decree to the Archdiocese of Portland in Oregon.
1940 — Population, 1,089,684; Catholics, 67,734.

Pennsylvania

1673 — Priests from Maryland ministered to the Catholics in the colony.
1682 — The Colony of William Penn granted religious toleration to all.
1730 — Fr. Joseph Greaton, S. J., became the resident missionary of Philadelphia.
1730 — Catholics increased with German and Irish immigrations.
1742 — William Wapeler, S. J., built the Church of St. Nepomucene at Lancaster.
1745 — Mennonites and Moravians aided Fr. Theodore Schneider, S. J., to build the Chapel of St. Paul.
1799 — Prince Demetrius Augustine Gallitzin (Augustine Smith), the first cleric to receive all Holy Orders in the United States, built first church in western Pennsylvania, the only church between Lancaster and St. Louis, Mo.
1808 — The Diocese of Philadelphia was established, with Rev. Michael Egan, O. F. M., as its first Bishop. He was consecrated in Baltimore by Archbishop Carroll.
1843 — The Diocese of Pittsburgh was erected.
1844 — Know-nothing riots in Philadelphia resulted in the burning of two churches.

1846 — The first Benedictine monastery in the New World was founded near Latrobe by Fr. Boniface Wimmer, O. S. B.
1853 — The Diocese of Erie was erected.
1860 — Catholic Italians, Poles, Slavs and Lithuanians began to immigrate to the state.
1868 — The Dioceses of Harrisburg and Scranton were erected.
1875 — Philadelphia became an archdiocese.
1901 — The Diocese of Altoona was erected.
1913 — The Ukrainian Greek Catholic Diocese was established.
1921 — Archbishop Dougherty of Philadelphia was created a cardinal by Benedict XV.
1924 — The Diocese of Pittsburgh, Greek Rite, was established.
1940 — Population, 9,900,180; Catholics, 2,252,820.

Rhode Island

1663 — The Colonial Charter granted freedom of conscience.
1719 — Published laws nevertheless excepted Catholics from holding public office.
1780 — French chaplains offered Mass for the troops of Rochambeau's army at Providence and Newport.
1783 — As the result of the better feeling brought about during the Revolution, the anti-Catholic laws were repealed.
1791 — French Catholic refugees from Guadeloupe came to Newport and Bristol.
1828 — 1,000 Catholics were reported in the state.
1872 — The Diocese of Providence was erected.
1940 — Population, 713,346; Catholics, 347,961.

South Carolina

1566 — St. Francis Borgia sent Fr. John Robel of Pamplona to St. Helena and Port Royal to minister to the settlers and Indians.
1573 — The first Franciscans arrived at Santa Elena in southeastern South Carolina.
1655 — Franciscans had two missions among the Indians, later destroyed by the English.
1697 — Religious liberty was granted to all but "papists."
1700 — Catholics were not welcomed in the Carolinas under English rule.
1786 — An Italian priest said Mass for twelve Catholics at Charleston.
1788 — Bishop Carroll sent Fr. Ryan to Charleston.
1820 — The Diocese of Charleston was established.
1940 — Population, 1,899,804; Catholics, 12,571.

South Dakota

1841 — Scattered Catholics appealed to the Bishop of Dubuque for missionaries.
1842 — Rev. Augustin Ravoux began to minister to the French and Indians at Fort Pierre, Vermilion, and Prairie du Chien.
1843 — Fr. Augustin printed a devotional book in the Sioux language.
1867 — A parish was organized among the French Catholics at Jefferson.
1868 — Fr. de Smet visited the South Dakota Indians.
1889 — The Diocese of Sioux Falls was erected.
1902 — The Diocese of Lead was established.
1930 — The Diocese of Lead was transferred to Rapid City.
1940 — Population, 642,961; Catholics, 104,392.

Tennessee

1800 — Early Tennessee Catholics were served by priests from Bardstown, Ky.
1822 — Non-Catholics assisted in building the church in Nashville on the site of the present Capitol.

1837 — The Diocese of Nashville was established for 100 families.
1843 — The Sisters of Charity opened a school for girls in Nashville.
1940 — Population, 2,915,841; Catholics, 31,343.

Texas

1541 — The Spaniard, Coronado, came into Texas with the Franciscans, Fr. Juan de Padilla and Fr. Juan de la Cruz.
1685 — The Franciscans, Zenobius Membre and Maximus Le Clercq, and the Sulpician, Fr. Chefdeville, accompanied De La Salle to Fort St. Louis. They were murdered after his death.
1689 — Four Franciscans accompanied Don Alonzo de Leon from Mexico and founded the first mission of San Francisco de Los Tejas on Trinity River.
1703 — The Mission San Francisco de Solano was founded on the Rio Grande.
1717 — The Franciscan Apostle, Fr. Antonio Margil, founded six missions in northeastern Texas.
1721 — The Franciscan Jose Pita was killed by Indians.
1728 — A Spanish colony settled present San Antonio.
1744 — San Francisco de Solano was rebuilt as the Alamo.
1752 — Fr. Jose Ganzabal, O. F. M., was killed by Indians.
1758 — The Franciscans, Frs. Alonzo Ferrares and Jose San Esteban, were killed by Indians.
1793 — The State of Mexico ordered the secularization of the missions.
1813 — The missions finally were suppressed.
1830 — Irish priests cared for the Irish settlements of Refugio and San Patricio.
1847 — The Diocese of Galveston was erected.
1874 — The Diocese of San Antonio was erected.
1890 — The Diocese of Dallas was erected.
1912 — The Diocese of Corpus Christi was erected.
1914 — The Diocese of El Paso was erected.
1926 — The Diocese of Amarillo was erected.
1926 — San Antonio was made an archdiocese.
1940 — Population, 6,414,824; Catholics, 750,665.

Utah

1776 — Two Franciscans, Frs. Silvestre de Escalante and Atanasio Dominguez, came to the Great Salt Lake.
1841 — Fr. Pierre de Smet, S. J., traveled through the region on his way to Yellowstone.
1846 — Fr. de Smet's description of the Great Salt Lake Valley influenced Brigham Young to settle there.
1866 — The first Mass was said in Salt Lake City in the Assembly Hall of the Mormons.
1891 — The Diocese of Salt Lake was established.
1940 — Population, 550,310; Catholics, 17,117.

Vermont

1666 — The Sulpician Fr. Dollier de Casson offered the first Mass for the French at Fort Anne.
1710 — Jesuits ministered to the Indians near Lake Champlain.
1777 — The State Bill of Rights declared that no man who professed the Protestant religion could be deprived of his civil rights.
1793 — The discrimination against Catholics was removed.
1832 — A church was erected at Burlington on a site donated by Col. Archibald Hyde, a convert.
1853 — The Diocese of Burlington was erected.
1940 — Population, 359,231; Catholics, 110,531.

Virginia

1526 — Dominicans accompanied the Spanish settlers from San Domingo to the James River where a settlement was made at Guandape near the future Jamestown.
1570 — Spaniards accompanied by Jesuits from Florida settled Axacan on the Rappahannock. Eight Jesuits were put to death by the Indians.
1641 — Penal laws were enforced against Catholics under British control.
1776 — Religious freedom was granted.
1791 — Rev. Jean Dubois came to Richmond with letters from Lafayette. The House of Delegates was put at his disposal in which to celebrate Mass.
1796 — A church was erected at Alexandria.
1821 — The Diocese of Richmond was established.
1850 — The Diocese of Wheeling was established, comprising eighteen counties of Virginia.
1868 — The Diocese of Wilmington was established, comprising two counties of Virginia.
1940 — Population, 2,677,773; Catholics, 47,428.

Washington

1837 — French and Indian Catholics of the Hudson's Bay Co. were cared for by Canadian priests.
1839 —Missionaries at Cowlitz taught the Indians history by means of the "Catholic Ladder."
1840 — A log cabin church for Indians was built on Whidby Island in Puget Sound.
1844 — The Mission of St. Paul was founded at Colville.
1846 — The Diocese of Walla Walla was established.
1850 — The Diocese of Nisqually was established, with the transfer of Bishop Blanchet of Walla Walla to this see.
1853 — The Diocese of Walla Walla was suppressed.
1907 — The Diocese of Seattle was established, with the transfer to Seattle of the episcopal see of Nisqually.
1913 — The Diocese of Spokane was established.
1940 — Population, 1,736,191; Catholics, 133,547.

Washington, D. C. (District of Columbia)

1641 — Fr. Andrew White, S. J., evangelized the Anacosta Indians.
1774 — Fr. John Carroll ministered to the Catholics.
1789 — Erection of Diocese of Baltimore, including Washington in its jurisdiction.
1789 — Georgetown College, the first Catholic college in the United States, was founded.
1790 — The site of the Federal Government was established on ground formerly owned by the Catholic Barons of Baltimore. Daniel Carroll of Duddington parted with the site of the present congressional buildings for a most modest sum even in those days.
1791 — The French Catholic engineer, Pierre Charles L'Enfant, laid out the ground-plan for the Federal City of Washington.
1791 — The Catholic James Hoban became superintendent of the building of the city of Washington and drew plans for and supervised the erection of the White House.
1794 — Fr. Anthony Caffrey started to build St. Patrick's Church, the first parish church in the new Federal city.
1798 — Poor Clares, exiled by the French Reign of Terror, opened a school for girls, assisted by Alice Lalor and her companions.
1799 — The Pious Ladies' Convent of Georgetown was founded by Fr. Leonard Neale, S. J. They became Visitandines in 1816.

1802 — The first Mayor of Washington, appointed by President Jefferson was the Catholic, Judge Robert Brent.
1806 — Guiseppi Franzoni, the Italian Catholic sculptor, transformed the interior of the Capitol. Although most of his work was destroyed by the British in the War of 1812, the bronze above the Speaker's desk and the clock in Statuary Hall remain.
1832 — Fr. Charles C. Pise was appointed Chaplain of the U. S. Senate.
1887 — The Catholic University of America was founded.
1939 — Washington was made an archdiocese of equal rank with Baltimore, and under the direction of the same archbishop. This situation is unique in the history of the Church.
1940 — Population, 663,091; Catholics (est.), 100,000.

West Virginia

1794 — Priests from Maryland ministered to the Catholics of the region.
1833 — The first church was erected at Wheeling.
1833 — The Diocese of Richmond was erected, comprising eight counties of West Virginia.
1835 — The first church was erected at Martinsburg.
1838 — The Sisters of Charity founded a school at Martinsburg.
1850 — The Diocese of Wheeling was erected.
1940 — Population, 1,901,974; Catholics, 67,950.

Wisconsin

1660 — Fr. Rene Menard, S. J., ministered to the Hurons who had fled to northern Wisconsin. He was murdered at a portage on the Wisconsin River.
1665 — Fr. Claude Allouez, S. J., founded the Mission of the Holy Ghost at La Pointe Chegoimegon, now Bayfield.
1669 — Fr. James Marquette, S. J., labored at La Pointe, and heard of the Mississippi from the Indians.
1669 — Fr. Allouez founded the Mission of St. Francis Xavier, near the head of Green Bay.
1670 — Frs. Allouez and Dablon established several missions.
1673 — Frs. Marquette and Joliet traveled from Green Bay down the Wisconsin River and down the Mississippi. Fr. Andre ministered to the Indians at Green Bay.
1687 — Green Bay Mission was burned by the Indians.
1688 — Green Bay Mission was restored and the Mission of St. Joseph, near South Bend, founded.
1762 — Suppression of the Jesuits in the French colonies closed all missions for thirty years.
1830 — Green Bay Mission was revived. Fr. Samuel Mazzuchelli established a church and a school there.
1834 — Fr. Theodore Van den Broek labored at Green Bay.
1837 — The first Mass was celebrated at Milwaukee.
1843 — The Diocese of Milwaukee was erected.
1868 — The Diocese of Green Bay was erected.
1868 — The Diocese of La Crosse was erected.
1875 — Milwaukee was made an archdiocese.
1905 — The Diocese of Superior was erected.
1940 — Population, 3,137,587; Catholics, 834,879.

Wyoming

1840 — Fr. Pierre de Smet offered the first Mass in the region near Green River.
1851 — Fr. de Smet held peace conferences with the Indians near Fort Laramie.
1887 — The Diocese of Cheyenne was established.
1940 — Population, 250,742; Catholics, 32,933.

The Doctrines of the Church

Jesus Christ founded the Catholic Church to which He gave certain revealed truths embodied in what is called the **deposit of faith.** This deposit has a twofold source, namely Sacred Scripture and Tradition which together are called **Divine Revelation.** Holy Scripture or the Bible is the Word of God written under the inspiration of the Holy Ghost. Tradition is likewise the Word of God, not contained in the Bible but handed down by word of mouth and in writing from the Apostles to us in an unbroken succession.

Christ likewise endowed the Church with the authority to guard, interpret and teach these truths till the end of time. They are such that they can be defended by reason. Whenever the Catholic Church teaches any of these truths contained in the deposit of faith she uses either her solemn or her ordinary authority. A doctrine is solemnly taught when contained in one of the following: Definitions of Popes, Decrees of General Councils, Creeds, Professions of Faith. There are three principal Creeds or Symbols: the Apostles', the Nicene and the Athanasian. An outstanding Profession of Faith is that of Pius IV. The Church is also infallible in her ordinary teaching. This is exercised especially when dogmas are unanimously taught by the bishops of the whole world.

The doctrines of the Church are defined, that is, set forth in clear and unmistakable language, by the Pope when he speaks **ex cathedra,** that is, as the supreme pastor of the whole Church. Speaking thus about matters of faith and morals he cannot err. His definitions become **dogmas** — matters of belief. A creed is a summary of dogmas.

THE BIBLE

Sacred Scripture, or the **Bible,** is the written word of God. From the beginning the Church has considered the Holy Scripture a treasure entrusted to her keeping, and she has the sole right to explain to us its meaning. Sacred Scripture consists of the sacred books of the Old and New Testament which the Church declares are inspired, i. e., their writers were moved by God to write, and, while writing, were so guided by Him that they wrote down precisely what He wished them to express and nothing more. This is known as the Canon of Scripture.

According to Leo XIII's encyclical, "Providentissimus Deus" (translation of paragraph 110 of the Enchiridion Biblicum, 1927): "This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: 'The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contained revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author.' Hence, because the Holy Ghost employed men as His instruments, we

cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary Author. For, by supernatural power, He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture."

The Old Testament Canon includes all the inspired writings under the Old Dispensation, whether written in the current language of the Jews (Hebrew or Aramaic), or in Greek. For the benefit of Greek-speaking Jews in Egypt the books of the Old Testament in Hebrew were gradually translated into Greek and became known as the Septuagint. After the destruction of Jerusalem, in a Council held at Jamnia (*circa* 98) it was decided that all books not written in the sacred tongue (or about which there was some doubt due to the loss of the originals), and books written outside the holy precincts of Palestine were excluded from the Canon of the Jews, thus bringing into existence the present-day Jewish Canon. The motivating force behind this decision was the party spirit of the Jews.

The terms "protocanonical" and "deuterocanonical," though not strictly correct, are applied to the books acknowledged, respectively, by the Jewish Canon of today, and the Jewish Canon of the Septuagint handed down by Christ and the Apostles to the Church.

Indeed the Council of Trent in its list of canonical and inspired writings lists all the books that were acknowledged by all Jews the world over, especially in Palestine and Egypt, in the second century before Christ. The Septuagint Greek verision — the version referred to by Christ and His Apostles — testifies to this fact.

The New Testament Canon contains the collection of inspired Apostolic writings. In making the selection for this Canon the Church carefully guarded against accepting uninspired works, apocryphal and heretical writings and forgeries.

The Old Testament consists of: twenty-one Historical Books, relating to the history of the early ages of the world, or to that of the Jewish nation; seven Moral Books, consisting of prayers and holy maxims; and eighteen Books of Prophecies.

The Historical Books are: the Pentateuch, or five Books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the Book of Josue; the Book of Judges; the Book of Ruth; the four Books of Kings; the two Books of Chronicles or of Paralipomenon; the Book of Esdras; the Book of Nehemias; the Book of Tobias; the Book of Judith; the Book of Esther; and the two Books of Machabees.

The Moral Books are: the Book of Job, the Psalms, the Proverbs, Ecclesiastes, the Canticle of Canticles, the Book of Wisdom, and Ecclesiasticus.

The Books of Prophecies are those of Isaias, Jeremias (including Lamentations), Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachy.

The New Testament consists of: the four Gospels, or histories of the life of Our Saviour, by Sts. Matthew, Mark, Luke and John; the Acts of the Apostles, by St. Luke; the fourteen Epistles of St. Paul, viz., one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; one Epistle of St. James; two Epistles of St. Peter; three Epistles of St. John; one Epistle of St. Jude; the Book of the Apocalypse.

Books of the Bible

The Bible books are seventy-three,
Whose names in order you now may see.
Forty and six to the Old are given
Leaving the New but twenty-seven.
Genesis opens the list divine,
Exodus follows the next in line;
Leviticus and Numbers then arrive,
Deuteronomy fills the mystic five.
Josue and Judges bring Ruth to the fore
To glean the wheat escaping the mower.
Four Books of Kings pass quickly on,
Then the two called Paralipomenon.
Now two from Esdras the future probe,
For Tobias, Judith, Esther and Job.
Psalms and Proverbs with numbers please,
While good men revel in Ecclesiastes;
Canticle of Canticles — wondrous song,
Sweet with music, lovely and long.
Next Wisdom opens her lips so sage,
Ecclesiasticus lends a learned page.
Isaias, the prophet, draws the veil,
Jeremias weeps, Lamentations wail.
Baruch and Ezechiel both foretell,
Daniel and Osee give place to Joel.
Amos greets Abdias, Jonas sets sail,
To be rudely swallowed by a whale.
Micheas and Nahum things hidden explain.
Habacuc, Sophonias take up the refrain.
When Aggeus spoke the temple rose,
Zacharias and Malachias the prophets close.

The books of the Old will end, if you please,
With two that are known as Machabees.
From Old to New we hasten on —
To Matthew, Mark, to Luke and John.
The Gospels o'er, take up the Acts,
A book replete with mighty facts.
Fourteen Epistles, Paul indites:
To his dear Romans first he writes,
Two to the Corinthians were sent,
One to Galatia, one to Ephesus went.
Philippians and Colossians get advice:
Thessalonians hear from him but twice;
To Timothy a twain with lots of love,
To Titus wisdom from above.
Philemon and Hebrews his pen engage,
Till his hand grows weary, weak with age.
With lifeless finger and sightless eye,
'Twere hard to labor, sweet to die.
From James a letter in language quaint,
From Peter two that breathe the saint,
Three from the well-beloved John.
While Jude comes last with only one.
On eagle wings we take our flight
To the fountain of eternal light,
Where John with angels humbly sips
The wonders of the Apocalypse.
— Rt. Rev. Msgr. Thos. S. Duggan.

Number of Books in Bible

An easy way to remember the number of Books in the Bible is the following: Our Lord had 72 disciples. This is also the total number of Books in the Old and New Testament. If this number is reversed, we have 27, or the number of books in the New Testament. Subtract this number from the total and the remainder is the number of Books of the Old Testament, if we include the Book of Baruch with that of Jeremias.

Protestantism and the Bible

The difference between the Catholic and Protestant Bible arises from a difference in authority. The Catholic Church possesses the divinely appointed authority to declare which of the Sacred Writings are inspired and which are only human documents. Protestantism on the contrary which has as a fundamental principle, on this point, the right to private interpretation, thereby eliminates any recognized authoritative teaching body. Lacking such a teaching body there can be no question of its having a canon in the strict sense of the term.

The Protestants rejecting Tradition and receiving only the Scriptures, nevertheless had to rely on the Church for the list of books which they did select. In the beginning the Reformers more or less adhered to this canon of the Church. But as private interpretation was their norm, differences were inevitable. The books rejected, in general, were, in the Old Testament: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the two books of Machabees, and portions of Esther and Daniel; in the New Testament: the Epistle to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude and the Apocalypse.

When these books were called into question by the Reformation the Council of Trent on April 8, 1546, by a solemn decree drew up an official list of the books of the Old and New Testaments. This list was based on the tradition of the Church and contained exactly the same books as were given by Pope Damasus in a decretal of the year 374 by a synod held in Africa in 393, during the lifetime of St. Augustine; and by Pope Innocent I, in a letter to the Bishop of Toulouse, in 405. The Vatican Council reaffirmed this on April 24, 1870.

Moreover, with regard to the New Testament, the Church was already in existence before one book of the New Testament was written. Hence, she, and she alone, in virtue of the authority conferred on her by Christ, could determine which books were inspired, and which were not. This the Church has done.

With reference to the difference in wording and the use of names between the Catholic and the Protestant Bible this is due to the craze of the Protestant Reformers to go back to the Hebrew texts, instead of using the Greek Septuagint translation.

The American Revision of the New Testament

To meet the danger presented by English versions of the Bible which altered the true meaning of the Scriptures, the Rheims version of the New Testament was printed at Rheims in 1582. This work of exiled English priests and educators remained the standard English version for Catholic use for 168 years. However, the English language had undergone many changes during these years and there was a pressing need for an English version of the Bible more in keeping with the time.

Recognizing this need, Bishop Challoner, Vicar Apostolic of the London District, undertook the task, and in 1750 presented a new version of the entire Bible in English. Up to the present we have continued to use editions of the English Bible which are, in language and substance, the text that Bishop Challoner gave us 193 years ago. Since that time many of the words and forms of that venerable text have become obsolete, while long and labored sentences and an outmoded method of punctuation often obscure the original message of the Scriptures. The need of a better vernacular version was recognized by the First Provincial Council of Baltimore in 1829 and again in 1858 by the Ninth Provincial Council of Baltimore. However, until recent times, the Church in America has been too much occupied with other concerns and not sufficiently equipped to undertake the task.

Now in a better position, the Church in America in 1941 presented a newly revised English version as the answer to this need. It was prepared under the supervision of the Episcopal Committee of the Confraternity of Christian Doctrine. It is the fruit of five years of labor on the part of some twenty-seven Catholic biblical scholars employing principles approved by the Biblical Commission at Rome. The American revision enjoys, therefore, the authority and scholarship becoming an improved Catholic version of the New Testament in English.

While embodying many improvements, this work of American biblical scholars is not a new version but a revision of the Challoner-Rheims version based upon the Latin Vulgate. While the Clementine edition of the Vulgate served as the main source, the readings of this edition have been improved by recourse to more ancient texts of the Vulgate. Though adhering to the Latin text, the Semitic and Greek peculiarities and idioms reflected in that text have been rendered in a sense that is native to them.

As an aid to reading and understanding the New Testament, the old verse form and paragraphing have been abandoned, and headings that show the main divisions of the books with marginal notes describing their contents have been introduced. The new text is arranged with one column to a page and in paragraphs instead of the former verse form. Verse and chapter enumerations have been placed in the margin.

It is hoped that the new revision, while primarily made for study and exposition, may eventually be adopted for the liturgical use of the Church in this country.

Indulgence for Reading the Bible

An indulgence of 300 days is granted to all the faithful who read the Holy Gospels at least a quarter of an hour. A plenary indulgence under the usual conditions is granted once a month for the daily reading (Leo XIII, Dec. 13, 1888).

Prayer before Reading the Holy Scriptures

O, King of Glory, Lord of Hosts, who didst triumphantly ascend the heavens, leave us not as orphans, but send us the Promised of the Father, the Spirit of Truth.

We implore Thee, O Lord, that the Consoler Who proceedeth from Thee, will enlighten our souls and infuse into them all truth, as Thy Son hath promised.

O God, Father of our Lord Jesus Christ, vouchsafe to grant us, according to the riches of Thy glory, that Christ by faith may dwell in our hearts, which rooted and grounded in charity, may acknowledge the love of Christ, surpassing all knowledge. Through the same Christ our Lord. Amen. (Eph., iii, xiv, xvii, xix.)

Prayer after Reading the Holy Scriptures

(Prayer of St. Bede the Venerable; died 735.)

Let me not, O Lord, be puffed up with worldly wisdom, which passes away, but grant me that love which never abates, that I may not choose to know anything among men but Jesus, and Him crucified. (I Cor., xiii, 8; ii, 2.)

I beg Thee, dear Jesus, that he upon whom Thou hast graciously bestowed the sweet savor of the words of Thy Knowledge, may also possess Thee, Fount of all Wisdom, and shine forever before Thy countenance. Amen.

Biblical Calendar

The year was divided into twelve months, the names of which are:

Abib or Nisan (April)
Ijar (May)
Sivan (June)
Thammuz (July)
Ab (August)
Elul (September)
Veadar—intercalary month—every three years.
Tishri or Ethanim (October)
Marhhescevan (November)
Chisleu (December)
Tebeth (January)
Sheba (February)
Adar (March)

The month was divided into weeks of seven days, and the last day of each week was called the Sabbath.

Each day was divided into watches or hours corresponding to night and daytime.

Biblical Coins

Before the Babylonian exile there is no trace of money but only of weights. Gold and silver were weighed in the balance by means of little stones, models and examples of which were preserved in the Tabernacle (Exodus, xxx, 13). After the exile there is frequent mention of Hebrew coins. Pagan coins, too, were used.

Light shekel, silver .....40 cents
Heavy shekel, silver .....80 cents
Shekel, gold $12.87
Manah, silver (Mna) $20.24
Manah, gold (Mna) $323.96
Talent, silver $1,215
Talent, gold $19,440
Stater (or Sicle) .....51 cents
Gerah or Obol.....2½ cents
As ..... from 1 to 17 cents
Mite (Mark, xii, 42) .....¼ cent

Farthing (Matt., v, 26).....½ cent
Farthing (Matt., x, 29) .....1 cent
Penny (Matt., xviii, 28) ...17 cents
Groat (Luke, xv, 8) .....17 cents
Drachma .....17 cents
Didrachma (Matt., xvii, 23) .30 cents
Tribute Money (Matt., xvii, 24) ..... 32 cents
Piece of Silver (Matt., xxvi, 15) ..... 51 cents

Biblical Weights

Light shekel .....160 grains
Heavy shekel .....320 grains
Light Manah 1 lb., 4 oz., 13 dwt., 8 grains
Heavy Manah .....2 lbs., 8 oz.

Light Talent .....83 lbs., 6 oz.
Heavy Talent .....166 lbs., 12 oz.
Bekah .....½ shekel
Rebah .....¼ shekel
Gerah .....1-20 shekel

Talent or Kikkar .....60 manahs

Biblical Measures of Length

The unit was a cubit (forearm) divided into:

Barley Corn	.33 in.	Foot	10.66 in.
Finger	.66 in.	Small cubit	13.33 in.
Palm	2.66 in.	Building cubit	16.00 in.
Hand	5.33 in.	Large cubit	18.66 in.
Span	8.00 in.		

A Sabbath day's journey...1 U. S. mile
A day's journey...33 1-5 U. S. miles
Ezekiel's Reed ..... 11 feet

Biblical Dry Measure

Log	.69 pints	Hin	1.04 gallons
Cab	2.76 "	Seah	2.08 "
Omer	4.96 "	Ephah	6.20 "
Kor	62.00 gallons		

Biblical Liquid Measure

Log	.81 pints	Hin	1.40 gallons
Cab	3.24 "	Seah	2.90 "
Omer	6.70 "	Bath	8.40 "
Kor	84.00 gallons		

TRADITION

The Bible is silent or at least is not clear on a number of matters such as the baptism of infants and the exact number of the sacraments, concerning which the Church follows tradition.

Tradition consists of the truths of the Catholic Faith revealed by Jesus Christ to His apostles and handed down to us through the teaching of the Church and the writings of the holy fathers and doctors.

The Apostolic Fathers are Christian writers of the first and second centuries who are known or who are considered to have had personal relations with the Apostles and whose writings echo genuine Apostolic teaching. Chief in importance are: St. Clement (58-97), Bishop of Rome and third successor of St. Peter in the Papacy; St. Ignatius (50-98), Bishop of Antioch and second successor of St. Peter in that see, reputed to be a disciple of St. John; St. Polycarp (69-155), Bishop of Smyrna and a disciple of St. John. The author of the Didache and the author of the Epistle of Barnabas are also numbered among the Apostolic Fathers.

The Fathers of the Church are those "who stood at the cradle of the infant Church." They were writers who lived in the first eight centuries after the birth of Christ, who led saintly lives, propagated Christian doctrines, and suppressed heresy. The unanimous acceptance of a doctrine by the Fathers makes it an article of faith; the unanimous rejection brands it a heresy. The Church recognizes the Fathers as her mouthpieces. To be numbered among the Fathers, four qualities are required of a writer. First, he must have lived when the Church was in her youth; hence St. Gregory the Great who died about 604 is regarded as the last Father of the West, and St. John Damascene who

died about 754 is considered as the last Father of the East. Second, he must have led a saintly life. Third, his writings must not only be free from error, but must excel in the explanation and defense of Catholic doctrines. Fourth, the writings must bear the seal of the Church's approval. Among the Fathers of the Church not acclaimed as Doctors (the list of Doctors including no martyrs) are: St. Justin Martyr (100-165), a layman and a Christian apologist of Asia Minor and Rome; St. Irenaeus (130-200), Bishop of Lyons, who opposed Gnosticism; and St. Cyprian (200-258), Bishop of Carthage, who opposed Novatianism.

The Doctors of the Church include many Fathers of the Church. They are ecclesiastical writers of eminent learning, and a high degree of sanctity, who have received this title because of the great advantage the whole Church has derived from their doctrine. Their writings are not necessarily entirely free from error. The required conditions before a man can be proclaimed a Doctor of the Church are: first, eminent learning; second, a high degree of sanctity; and third, proclamation by the Church. They are, in chronological order, as follows.

Name	Office	Work	Dates
St. Hilary	Bishop of Poitiers	Opposed Arianism	300- 368
St. Athanasius	Bishop of Jerusalem	Father of Orthodoxy	296- 373
St. Ephraem	Deacon	Exegete. Liturgical poet of the Orient	306- 373
St. Cyril	Bishop of Jerusalem	Catechetical teachings	315- 386
St. Gregory	Bishop of Nazianzen	Opposed Arianism	325- 389
St. Basil the Great	Archbishop of Caesarea	Father of Oriental Monasticism.	329- 379
St. Ambrose	Archbishop of Milan	Founded Christian Hymnology	340- 397
St. Jerome	Priest	Father of Biblical Science	340- 420
St. John Chrysostom	Abp. of Constantinople	Golden mouthed reformer	347- 407
St. Augustine	Bishop of Hippo	Doctor of Grace	354- 430
St. Cyril	Bishop of Alexandria	Defended the Church against Nestorius	376- 444
St. Peter Chrysologus	Bishop of Ravenna	Opposed Monophysitism	406- 450
St. Leo the Great	Pope	Unified the Church	440- 461
St. Gregory the Great	Pope	Began the conversion of England	590- 604
St. Isidore	Bishop of Seville	Welded the Spanish people into a homogeneous nation	560- 636
Ven. Bede	English Historian	Most learned man of his day	672- 735
St. John Damascene	Last Greek Father	Opposed Iconoclasm	676- 770
St. Peter Damian	Cardinal-Bp. of Ostia	Reformer	1007-1072
St. Anselm	Bishop of Canterbury	Defended the Church against the State	1033-1109
St. Bernard	Abbot of Clairvaux	Opposed the errors of Abelard	1090-1153
St. Albertus	Dominican Friar	Master of Dogmatic Theology	1206-1280
St. Bonaventure	Card. Bp. of Albano	Master of Scholastic Theology	1221-1274
St. Thomas Aquinas	Dominican Friar	Angelic Doctor; author of the "Summa"	1225-1272
St. Peter Canisius	Jesuit	Leader of the Counter-reformation	1521-1597
St. John of the Cross	Co-founder of Discalced Carmelites	Doctor of Mystic Theology	1542-1591
St. Robert Bellarmine	Cardinal	Defined the relations of Church and State; upheld the principles of democracy	1542-1621
St. Francis de Sales	Bishop of Geneva	Famed for Religious Journalism	1567-1622
St. Alphonsus Liguori	Bp. of San Agata dei Goti	Master of Moral Theology	1696-1787

EVERY CHRISTIAN MUST BELIEVE:

1. That there is one God, a pure spirit, Maker of heaven and earth, without beginning or end, omnipresent, knowing and seeing all, omnipotent, infinite in perfection.

2. That there are three persons in God, equal, and of the same substance: the Father, the Son, born of the Father, and the Holy Ghost proceeding eternally from the Father and the Son, all three eternal in wisdom and power, and all three the same Lord and the same God.

3. That God created the angels to be with Him forever, that some of them fell and became devils; that God created Adam and Eve, the first parents, placed them in Paradise, wherefrom they were justly banished for eating the forbidden fruit; therefore we are born in sin and would have been lost had not God sent us a Saviour.

4. That the Saviour is Jesus Christ, the Son of God, equal to the Father in all things; perfect Man with a body and soul like ours.

5. That Christ was conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without any man for His father; that she remained a pure virgin; that during His life He founded the Christian religion and offered Himself a sacrifice for the sins of the world by dying on the cross to gain mercy, grace, and salvation for us.

6. That after His death and burial He rose to life on the third day, manifested Himself to His disciples for forty days; ascended into heaven, where He continually intercedes for us; whence He sent down the Holy Ghost upon His Apostles to guide them and their successors in truth.

7. That He is the head of the Catholic or Universal Church, His Spirit acting as its director; that He founded the Church on a rock; that it is always victorious against the powers of death and hell; that it is always One because its members profess one faith, one communion, under one pastor, the successor of St. Peter to whom Christ committed His whole flock; that it is always Holy because it teaches a holy life; that it is Catholic because it has subsisted in all ages, and has taught all nations the truth; that it is Apostolic because it derives doctrines, mission, and succession from the Apostles.

8. That the Scriptures, Old and New Testaments, were deposited by the Apostles with the Church, who is the guardian and protector, interpreter, and judge of all controversies concerning them; as interpreted, these Scriptures, with the teaching of the Church founded on Tradition, must be received by all as the practice and rule of faith.

9. That Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

10. That Christ also instituted the sacrifice of His Body and Blood as a remembrance of His death and Passion in the Mass, where every day He is immolated upon the altar, being Himself both priest and victim; that we are united with Him, adore Him, give Him thanks, obtain His grace and pardon in the Mass.

11. That in the Church there is a communion of saints by means of which we communicate with the holy ones in heaven, give thanks to God for His gift to them and beg a share in their prayers; that we communicate with the faithful in purgatory by offering prayers, alms and sacrifice to God for them.

12. That without divine grace we cannot make even one step toward heaven; that all our merits are the gifts of God; that Christ died for all men; that God is not the author of sin; that His grace does not take away our free will.

13. That Christ will come from heaven on the last day to judge us all; that the dead, good and bad, shall rise from their graves to be judged according to their works; that the good shall go to heaven, body and soul, to be happy for all eternity; that the wicked shall be condemned, body and soul, to the everlasting torments of hell.

EVERY CHRISTIAN MUST DO THE FOLLOWING THINGS:

1. Worship God by faith, in humbly adoring and embracing all truths which God has taught, however obscure and incomprehensible they may appear to us; by hope, in honoring the infinite power, goodness and mercy of God, and the truth of His promises, by the expectation of mercy, grace and salvation through the merits of Christ; by charity, in loving God wholeheartedly for His own sake, and neighbors for God's sake; by the virtues of religion, namely, adoration, praise, thanksgiving, oblation, sacrifice and prayer, daily if possible. Avoid all idolatry, false religion and superstition, including fortune-telling, witchcraft, charms, spells, dreams, observation of omens, all of which are heathenish, contrary to the dependence of the Christian soul on God.

2. Reverence the name of God and His truth by the observance of all lawful oaths and vows, by avoiding all false, rash, unjust, or blasphemous oaths and curses.

3. Dedicate some notable part of his time to divine service, consecrate those days God has ordered to be kept holy.

4. Love, reverence, and obey parents and lawful superiors, spiritual and temporal; observe the laws of the Church and State, care for children and others under his care in both their souls and bodies.

5. Abstain from all injuries to his neighbor's person, by murder or other violence; from all hatred, envy, and desire of revenge; from spiritual murder by drawing him into sin by words, actions, or bad example.

6. Abstain from adultery, uncleanness of thought, word and action.

7. Avoid stealing, cheating, or wronging his neighbor's goods and possessions; give everyone his own, pay debts, make restitution for damages he has caused.

8. Avoid wronging his neighbor in character or good name, by detraction or rash judgment, or by dishonoring him with reproaches or affronts, or by robbing him of peace of mind by scoffs and contempt, or by carrying stories backward and forward, thus robbing him of his friends. Restitution or satisfaction for any wrongs done to him must be made.

9. Refrain from all desires of lust with regard to a neighbor's wife.

10. Resist all irregular desires for the goods of a neighbor, whatever they may be, and avoid even internal, unjust actions against him.

THE SACRAMENTS OF THE CHURCH

The Catholic Church teaches that there are but seven sacraments, instituted by Jesus Christ Himself. They are the ordinary channels or means of grace for those properly disposed to receive them. The sacraments of Baptism, Confirmation and Holy Orders can be received only once because they imprint a character or indelible mark on the soul. To confer a sacrament validly, that is, to produce the effects intended by Christ, the one administering it, besides having the necessary power, must intend to do what the Church wishes. The state of grace is not a requirement for validity.

Baptism — By this sacrament we are made Christians, children of God and heirs of heaven. It is absolutely necessary for salvation. No other sacrament can be received before its reception. It is administered by means of water. This is baptism strictly so-called. If it cannot be had, then baptism of blood or baptism of desire can suffice. Its effects are the removal of the stain of original sin, the stain of actual sin and the remission of the punishment due to sin. It can be validly received by infants.

The ordinary minister of baptism is a priest; in case of necessity, anyone can baptize by using the formula: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Confirmation — By this sacrament we become strong and perfect Christians. It increases grace and strengthens one in the Catholic Faith, and cannot be neglected without grave sin.

The bishop is the ordinary minister of confirmation.

Holy Eucharist—This sacrament is the real, true and substantial Presence of the Body and Blood, Soul and Divinity of Jesus Christ under the appearance of bread and wine. At the Consecration during the Mass the substance of bread and wine is changed into the Body and Blood of Christ. The Holy Eucharist is the true food of the soul. It helps one to avoid mortal sin and to grow in virtue by conferring and increasing grace in the one who receives it worthily. The Holy Eucharist need not be received under two species except by the priest in the Mass.

The priest is the ordinary minister of this sacrament.

Penance — This sacrament was instituted by Christ for the purpose of forgiving sins committed after baptism. All validly ordained priests have the power to forgive sins, a power had in virtue of the words: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, xx, 22-23). To exercise this power, however, the permission of the proper authorities must be had. In case of necessity, this may be presumed.

When receiving this sacrament the penitent is his own accuser and the priest acts as judge, giving a penance in proportion to the gravity of the sins. To obtain absolution it is necessary that a person be truly sorry for his sins, make them known to the confessor and make due satisfaction, that is, perform the penance imposed on him by the priest. The penitent must confess all mortal sins which he remembers and which have not yet been forgiven. Sorrow for sins can be perfect or imperfect: perfect, which arises because the Supreme Good, God, has been wronged; imperfect, which comes from other motives, as hatred of sin, fear of hell, loss of heaven. This sacrament is absolutely necessary for one who has fallen into mortal sin after baptism. An act of perfect contrition outside confession reconciles the sinner to God but still he must have the desire to confess his mortal sins.

The minister of this sacrament is the priest.

Extreme Unction — This is a sacrament instituted by Christ through which those in danger of death from bodily illness or infirmity are strengthened by grace for the good of the soul and often of the body, by the anointing with holy oil and the prayers of the priest. It remits all sin, if the sick person has remained in the state of sin inculpably and has at least attrition; and destroys the remains of sin.

Extreme Unction can be administered validly only by a priest.

Holy Orders — Instituted by Christ, this sacrament confers on a man grace and spiritual powers, enabling him to perform validly and worthily the sacred and ecclesiastical functions. The three major orders are subdiaconate, diaconate and priesthood. In virtue of his ordination a priest has the power to consecrate the Body and Blood of Christ and to forgive sins.

The ordinary minister of Orders is a consecrated bishop.

Matrimony — This sacrament, instituted by Christ, gives grace to sanctify the legitimate union of man and woman, to help them beget children properly and educate them seriously. Marriage is indissoluble. The Church alone has the power to constitute marriage impediments and to grant separations, in which case neither party is free to marry again while the other lives. Clerics in major orders and religious with a solemn vow of chastity cannot marry validly.

The Church teaches that the persons themselves are the ministers of this sacrament. For Catholics the presence of the priest is required for validity; he is the minister of the ceremonies.

RITES AND CEREMONIES OF HOLY EUCHARIST

(It is proposed to give in the Almanac over a period of years the rites and ceremonies for the administration of the seven sacraments. This is the third installment. See the 1941 Almanac for the rites and ceremonies of Baptism, and the 1942 Almanac for those of Confirmation.)

Holy Eucharist is that sacrament of the New Law, which was instituted by Christ for the spiritual refreshment of our souls, and in which the Body and Blood of Christ under the appearance of bread and wine are present truly, really and substantially. The conversion of the bread and wine into the Sacred Species, which is called Transubstantiation, takes place during the Consecration of the Mass. By the act of consecration are fulfilled the words of Christ, "And the bread that I will give is My flesh for the life of the world" (John 6:52). Christ has commanded us to eat this Sacred Bread, for He says, "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you."

Catholics ordinarily receive Holy Communion at Mass. They may, however, receive Holy Communion outside of Mass, and in their own homes when sick. When Holy Communion is administered to those who are at the point of death it is referred to as Holy Viaticum, in which case the prayers of the ceremony differ slightly from those which are ordinarily prescribed.

Minister — The ordinary minister of the sacrament of Holy Eucharist is the priest. The extraordinary minister is the deacon, who must, however, have the permission of the bishop or pastor to exercise this ministry.

Rite: Outside of Mass — The priest, vested with surplice and stole, whose color is white or the color of the day, approaches the altar preceded by the server. Having ascended the altar steps, the priest unfolds the corporal, opens the tabernacle, and taking out the ciborium which contains the Consecrated Particles, places it upon the corporal, uncovers it and genuflects. The server then says the Confiteor. Again genuflecting, the priest, withdrawing slightly toward the Gospel side of the altar, turns toward the people and recites the prayers:

V. "May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting."

R. "Amen."

V. "May the almighty and merciful Lord grant you pardon, absolution and remission of all your sins."

R. "Amen."

Upon the completion of these prayers the priest, again facing the Blessed Sacrament, genuflects. He now takes the ciborium with his left hand and with his right he lifts up one of the Sacred Hosts, and, turning toward the communicants, says:

"Behold the Lamb of God, behold Him Who taketh away the sins of the world."

The priest then says three times:

"Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed."

When finished, the priest approaches those who are about to receive, starting on the Epistle side. As the priest withdraws each Host he makes with it the sign of the cross, and as he places the Sacred Species upon the tongue of the recipient he says:

"May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

After all have received, the priest returns to the altar, places the ciborium upon the corporal and genuflects. He then removes any fragments which may be clinging to his hands, or to the paten, replaces the ciborium in the tabernacle, genuflects and locks the tabernacle. While thus engaged and before finishing, the priest says these prayers:

"O sacred banquet, in which Christ is received, the memory of His Passion renewed, the mind filled with grace, and a pledge of future glory given unto us." (During Paschal time "Alleluia" is added.)

V. "Thou didst give them bread from heaven. (Alleluia.)"

R. "Containing in itself all sweetness. (Alleluia.)"

"Let us pray

"O God, who in this wondrous sacrament hast left unto us a memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end."

R. "Amen."

This latter oration, however, is replaced, during the Paschal season, by the following:

"Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy loving kindness, Thou mayest make to be of one mind those whom Thou hast fed with the Paschal sacraments. Through our Lord, Jesus Christ, Thy Son, Who livest and reignest with Thee in the unity of the same Holy Spirit, God, world without end."

R. "Amen."

When the priest has finished all the actions mentioned above he turns toward the people, and, making the Sign of the Cross over them, he pronounces this blessing:

"The blessing of God almighty, the Father, the Son and the Holy Ghost, descend upon you and abide forever."

R. "Amen."

Turning back toward the altar the priest refolds the corporal and then departs, preceded, as before, by the server.

Rite: For the Sick, and Viaticum — The rites for these two ceremonies are, in general, the same, and, ordinarily, all that is prescribed should be observed. Since, however, Viaticum is especially for those at the point of death it is permitted, and sometimes required, that many of the prescribed prayers be omitted in order that the one dying can comply with the precept and be spiritually strengthened on his journey into eternity. Hence, Viaticum can be administered at any hour of the day or night, regardless of the fact that that person may have eaten after midnight. When time allows, the full ceremony should be carried out as follows:

The priest, wearing the stole, approaches the altar upon which two candles have been lighted. Unfolding the corporal and opening the tabernacle, the priest genuflects, and withdrawing the Consecrated Hosts, he places as many as will be needed into a small vessel called the pyx. He then purifies his hands, genuflects and closes the tabernacle. The priest now loops the cord attached to the pyx around his neck, places the pyx next to his breast, and, after folding the corporal, departs.

Upon his entrance into the sick room the priest says:

V. "Peace be to this house."

R. "And to all who dwell therein."

The priest, approaching the table which has been properly prepared for the occasion (see Sick Calls), unfolds the corporal, places the pyx upon it, and genuflects. Following this, he sprinkles the room and the sick person with holy water, and says:

Antiphon: "Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow."

Psalm: "Have mercy on me, O God, according to Thy great mercy."

V. "Glory be to the Father," etc.

Repeating the antiphon, the priest continues with the following versicles, responses and oration:

V. "Our help is in the name of the Lord."

R. "Who hath made heaven and earth."

V. "O Lord, hear my prayer."

R. "And let my cry come unto Thee."

V. "The Lord be with you."

R. "And with thy spirit."

"Let us pray

"Hear us, O holy Lord, almighty Father, eternal God; and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this house. Through Christ our Lord."

R. "Amen."

At this juncture the priest hears the confession of the patient if necessary. If, however, the sick person is already in the state of grace, and able to do so, he says the Confiteor. Another person may and should do this if the patient is too weak to do so. At its end, the priest turns toward the one about to receive the Blessed Sacrament and imparts the absolution:

"May almighty God have mercy upon you," etc.

"May the almighty and merciful Lord grant you pardon," etc.

Then, as in Communion outside Mass, he genuflects, and, holding the Consecrated Host in his fingers, he addresses the one to receive with the words:

"Behold the Lamb of God," etc.

Following this there is said three times:

"Lord, I am not worthy," etc.

This the sick person should repeat at least once.

The sacrament is now administered as the priest says:

"May the Body of our Lord Jesus Christ," etc.

If, however, the Sacrament is conferred as Viaticum, the latter prayer is changed to:

"Receive, brother (or sister), the Viaticum of our Lord Jesus Christ, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen."

The priest, if he finds death imminent, may omit all the prayers except the absolution as given above and the prayer, "Receive, brother," etc. In extreme necessity, the latter alone suffices.

After administering the Sacrament the priest returns to the table where he purifies his fingers, and if necessary, the pyx. He then prays:

V. "The Lord be with you."

R. "And with thy spirit."

"Let us pray

"O holy Lord, almighty Father, eternal God, we earnestly beseech thee, that the most sacred body of our Lord Jesus Christ Thy Son, which our brother (or sister) hath now received, may be to him (or her) an eternal remedy, both of body and soul: who liveth and reigneth with Thee, in the unity of the Holy Spirit, God forever and ever. Amen."

If the priest has been carrying more than one Host he now makes the Sign of the Cross over the sick person with the receptacle containing the Sacred Species, saying nothing. If no Host remains the priest makes with his hand the Sign of the Cross over the sick person as he utters the blessing:

"The blessing of God almighty," etc.

When Holy Communion is distributed to many sick persons in the same building, but in different rooms, as, for example, in a hospital, all the prayers up to the absolution following the Confiteor are said in the plural number at the bedside of the first one visited. At the bed of each individual the priest imparts the absolution in the singular number, and says but once the prayer:

"Lord, I am not worthy," etc.

At the last bedside the priest says all the prayers which follow the administration of the Sacrament, using again the plural number. Here, too, he raises the Blessed Sacrament in silent benediction if any of the Sacred Species remain, or bestows the blessing if all have been consumed.

Apologetics
An Explanation of the Catholic Faith

(A unified explanation of the Faith of the Catholic Church is being given in a four-year cycle. It is a more detailed treatment than that contained in the section "The Doctrines of the Church," and is meant to integrate and co-ordinate the truths taught there. This is the third of four installments.)

PART IV
THE TESTIMONY OF JESUS
(Continued)

The previous installment has shown what Christ affirmed on God, creation, the angels and man; and what He taught as to man's duties towards his Creator, his neighbor, society and himself.

What Jesus Revealed
A. The Holy Trinity

There is but one God, one Supreme Being; but there are at the same time three Divine Persons in God: Father, Son and Holy Spirit. This truth cannot be explained adequately, because it is a mystery, the mystery of the Holy Trinity. A theological mystery, properly so-called, is a truth which, while not opposed to reason, cannot be discovered by unaided human reason nor understood in its essence even after its existence has been revealed.

The Old Testament, while it does not expressly teach this mystery, nevertheless does allude to it. Isaias tells us that the Seraphim in heaven cry: "Holy, holy, holy, the Lord God of hosts" (Is. 6, 3); and the Jewish priests repeated the name of God three times when they blessed the people in their ritual (cf. Num. 6, 23-26). A more positive and explicit revelation of the mystery could be given only by God. This was indeed given by Christ. "No one has at any time seen God. The Only-begotten Son, Who is in the bosom of the Father, He has revealed Him" (John 1, 18). "All things have been delivered to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and him to whom the Son chooses to reveal Him" (Matt. 11, 27). Christ revealed the existence of the Trinity when He said to His Apostles before His ascension: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28, 19).

The mystery of the Holy Trinity is not repugnant to reason, for in it no contradiction is introduced. It does not claim that there are at the same time three Persons and only one Person, or one nature which is also three natures; but it teaches that there is one nature and three Persons. After the mystery has been revealed, we can reason that there is some distinction between nature and person. We find human nature only when we find a person; for that reason we come to think that the two must always be associated, and we use the two notions almost interchangeably. Yet reflection shows that the nature is the principle by which the individual acts, whereas the person is principle which acts and to which all the activities are attributed. This distinction is perhaps more mental than real, but the mere fact that it can even be alluded to shows that there is, even in human beings, a suggestion of the distinction between the divine nature and the Three Divine Persons which is a truth of revelation.

The Three Divine Persons have only one nature, the nature of God. When we say that the three Divine Persons have the one nature, we speak in a different manner than when we say the same

thing of men; with God the unity is numerical, while with men it is a unity of kind. All three enjoying this numerically one nature, each divine Person is therefore God.

The Father is God. On the day of His Resurrection, Our Lord said to Mary Magdalen: "Do not touch me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, to My God and your God'" (John 20, 17). He uses the words "Father" and "God" as synonyms.

The Son is God. In the Gospel according to St. John we read: "In the beginning was the Word, and the Word was with God; and the Word was God.... And the Word was made flesh, and dwelt among us. And we saw His glory — glory as of the Only-begotten of the Father — full of grace and of truth" (John 1, 1, 14). St. John, after showing a distinction of Persons ("the Word was with God"), says this Word was God. He tells us that the Word was made flesh or became man; this is Christ. Christ Himself claims to be the Son of God the Father, and equal to Him: "I and the Father are one" (John 10, 30).

The Holy Spirit is God. St. Peter, speaking to Ananias said: "Ananias, why has Satan tempted thy heart, that thou shouldst lie to the Holy Spirit and by fraud keep back part of the price of the land? ... Thou hast not lied to men, but to God" (Acts 5, 3-4). The Holy Spirit is hereby shown to be God.

The three divine Persons are distinct from one another. Although each of the three Persons is God, they are not for that reason all the same Person. It is only in substance or nature that they must be one; as Persons, they are separate and distinct. The Father begets the Son; the Father is distinct from the Son for the reason that the Person begetting and the Person begotten cannot be identical. The Holy Spirit proceeds from both the Father and the Son; He is distinct from them for the reason that no one can proceed from himself. The generation of the Son and the procession of the Holy Spirit are eternal. The Son and the Holy Spirit did not begin to exist at any given time, but have existed forever with the Father because the Son is forever begotten and the Holy Spirit is forever proceeding.

B. The Incarnation

The Son of God, the Second Person of the Blessed Trinity, by assuming human nature, became man. This man, the God-man, is Jesus Christ. By the miraculous intervention of the Holy Spirit, He was conceived in the womb of the Blessed Virgin Mary, was born an infant, and grew through natural stages to manhood.

Jesus Christ is true God. He is also true and complete man, having a perfect human body and a perfect human soul with an intellect and will and sentient faculties. These two complete natures, namely the divine and human natures, are united in the one Person of the Word. The divine nature was not lost, neither was the assumed human nature destroyed or absorbed by the Divinity or mixed with it so as to lose its own identity. The humanity and Divinity remain distinct, but nevertheless united in one Person. There are not two persons in Christ, one human and the other divine. By assuming human nature, the Son of God did not join Himself to a human person, but only to a human nature which was begotten at the very moment of His conception. Christ is only one person, the Son of God, the Second Person of the Blessed Trinity.

The union of the divine and human natures in the one Person of Christ is called "the Hypostatic Union" (from the Greek word *hypostasis*, which is used in philosophy as a technical term for per-

son). The Hypostatic Union is defined as the singular and marvelous union of divine nature and human nature in the one Person of the Word, resulting in Jesus Christ. It is more than an accidental union, such as, for example, exists in two parts of a machine, or in the mixture of two liquids. It is more than a moral union, such as exists between members of an association. It is greater than the union between God and man effected through grace. It is a substantial union of a unique kind. Ordinary substantial unions are, for example, chemical combinations, or the union of body and soul in the formation of man. But in such unions, the one substance is united directly to the other. In the Hypostatic Union, however, the two substances, namely the divine and human natures, are united in and through the Person.

Christ is God and man. St. John devoted his Gospel to proving the Divinity of Jesus and His mission. In the prologue of that Gospel he calls Jesus by the name "Word," and teaches His eternity and Divinity in the words: "In the beginning was the Word, and the Word was with God; and the Word was God." Another proof of the Divinity of Jesus is had from the words of the Angel in announcing His conception to Mary. The Angel called the Son that Mary was to bear the Son of the Most High: "And behold, thou shalt conceive in thy womb and shalt bring forth a son.... He shall be great, and shall be called the Son of the Most High" (Luke 1, 31-32). God the Father testified to the Divinity of His Son when Christ, physically present in His manhood, was baptized in the Jordan. As Christ came up from the water, the heavens opened and the Father said: "This is My beloved Son, in Whom I am well pleased" (Matt. 3, 17). Again on the occasion of the Transfiguration on the mountain, the Father spoke out of a cloud in the same way: "This is My beloved Son, in Whom I am well pleased; hear Him" (Matt. 17, 5). St. Paul says of Christ in his Epistle to the Philippians (2, 6-8) that "though He was by nature God, He did not consider being equal to God a thing to be clung to, but emptied Himself, taking the nature of a slave and being made like unto men."

Even while appearing in His humanity, our Lord Himself testified to His Divinity, as, for instance when He was brought before the Jewish Sanhedrin. "The high priest said to Him, 'I adjure Thee by the living God that Thou tell us whether Thou art the Christ, the Son of God.' Jesus said to him, 'Thou hast said it. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven' " (Matt. 26, 63-64). The high priest clearly understood that Jesus called Himself God, for he immediately accused Him of blasphemy. On another occasion, speaking of Himself as God, Christ said: "I and the Father are one" (John 10, 30); while speaking of Himself as man He said: "The Father is greater than I" (John 14, 28).

Despite the two natures, there is only one Person in Christ. Christ as God, and Christ as this man, are the same Person. This is clear from what has already been shown. Christ was conceived in the flesh and born of a woman, but He was conceived by the Holy Spirit. He was baptized in the Jordan in His human nature, and the Father at the same time called Him His beloved Son. St. John tells us that "the Word was God," and then tells us that "the Word was made flesh." St. Paul tells us that "though He was by nature God," He took on an additional nature and became man. In all these statements, qualities and actions proper respectively to divine and human nature are attributed to one Person. There is therefore only one Person in Christ to Whom we refer all His actions and qualities,

whether those actions and qualities be human or divine.

It follows from what has been said, that the Blessed Virgin Mary is the Mother of God. Her Son existed before her as God, but He took His human nature from her. She is His mother in the natural order. Since the Person Who is her Son is God, she is truly the Mother of God.

Since Christ is both God and man, He must be adored as God. When we speak of some friend, we speak of him not as a human body but as a person. We say: "John did it," not "John's hand did it." So with Christ. His human body taken by itself is not God. We do not say His humanity is His divinity, because they are most certainly different. But that person, that Man, Christ, is God; and hence, even in His human nature, He must be adored as God, because the human nature is hypostatically united to the divine nature.

Since Christ was God He knew all things, but in His human nature He could and did acquire knowledge. Just as we human beings see, hear and feel, and thus have new experiences, in the same human way did Christ's psychological processes work.

All these truths are embraced in the Mystery of the Incarnation. Though reason can show that there is no contradiction in the doctrine, it is beyond the powers of the human mind to understand the Incarnation itself. It is a truth revealed by God, and accepted by faith on the testimony of God and His Church. Once it has been revealed however, human reason can show that it was fitting, both on the part of God and on the part of man, that the Son of God become man. For by the Incarnation glory is rendered to God, the Son of God becomes the firstborn of men, God's goodness and love for men are made manifest, and a means is provided for redeeming man from his state of sin and the slavery of Satan, and restoring him to a state of friendship with God.

C. The Redemption

1. Meaning of Redemption. The Catholic doctrine of the Redemption teaches that Christ personally satisfied for our sins and merited grace and eternal life for us through His Passion and death. He did this principally by offering Himself as a victim on the cross. Everything which He did and suffered during His life contributed to our reparation, but His death on the cross was the chief work of Redemption.

The purpose of the Redemption was to satisfy God's justice which had been outraged by Adam's sin and the sins of the whole human race; at the same time it was to restore mankind to the supernatural state which he had lost, and to the right of inheriting eternal life with God in heaven. In order to accomplish this end the Son of God became man; and, as Head of the human race, He acted as an official Mediator between man and God. By sacrificing Himself on the cross He paid the penalty due to sin, which of ourselves we could never have paid; and He merited grace for us through which we are able to profit by His sacrifice and to secure heaven.

God was not bound to provide for our redemption. He had not been bound in justice to give Adam and Eve the right to heaven as His adopted children in the first instance. By ordinary nature they were entitled only to an everlasting natural happiness. The right to heaven which He did confer on them was a pure gift, a supernatural gift, something above their nature. For that reason God was not bound in justice to restore that gift to mankind when Adam and Eve had lost it for them. However, He loved his creatures so much that He sent His own Son to redeem us (cf. John 3, 16).

Jesus Christ is the true and only primary Mediator between God and men. The Blessed Mother and the

saints are mediators for us, but not in the same sense as Christ. Christ is the principal and indispensable link between God and men. The Council of Trent defines that we are saved by the merit of the one Mediator, our Lord Jesus Christ. St. Paul wrote: "There is one God, and one Mediator between God and men, Himself man, Christ Jesus, Who gave Himself a ransom for all, bearing witness in His own time" (Tim. 2, 5-6). St. Peter declared of Christ: "This is 'the stone that was rejected by you, the builders, which has become the corner stone.' Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved" (Acts 4, 11-12).

Our faith holds that the redemption was an actual buying back, a satisfaction of justice through the payment of a price. The Council of Ephesus tells us that He offered Himself for us, and the Council of Trent says: "the meritorious cause [of our justification] is... our Lord Jesus Christ, Who, when we were enemies, for the exceeding charity wherewith He loved us, merited for us justification by His most holy Passion on the wood of the cross and made satisfaction for us to God the Father" (Sess. VI, ch. 7). St. Peter puts it thus: "You know that you were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, but with the precious blood of Christ" (1 Pet. 1, 18-19); and again: "Unto this, indeed, you have been called, because Christ also has suffered for you, leaving you an example that you may follow in His steps,... Who Himself bore our sins in His body upon the tree;... and by His stripes you were healed" (1 Pet. 2, 21-24). St. Paul wrote: "Christ died for our sins according to the Scriptures" (1 Cor. 15, 3). Elsewhere he says: "In Him we have redemption through His blood, the remission of sins, according to the riches of His grace," and Christ also loved us and delivered Himself up for us an offering and a sacrifice to God" (Eph. 1, 7; 5, 2).

Christ Himself showed that His death was to be for the redemption of mankind: "The Son of Man... has not come to be served but to serve, and to give His life as a ransom for many" (Mark 10, 45). At the Last Supper He said: "This is My blood of the new covenant, which is being shed for many" (Mark 14, 24).

2. The Redemption embraces all sin. By His sacrifice on the cross, Christ offered to His heavenly Father adequate reparation, not only for original sin, but also for all the actual sins men have committed or will commit, and for all the penalties due to sin. The fund of Christ's reparation is inexhaustible. No number or magnitude of sins is beyond the power of His redemptive sacrifice. "And you, when you were dead by reason of your sins and the uncircumcision of your flesh, He brought to life along with Him, forgiving you all your sins, cancelling the decree against us, which was hostile to us. Indeed, He has taken it completely away, nailing it to the cross" (Col. 2, 13-14). Christ "gave Himself for us that He might redeem us from all iniquity" (Tit. 2, 14). "The blood of Jesus Christ, His Son, cleanses us from all sin" (1 John 1, 7).

Our sins are not unconditionally forgiven by Christ's sacrifice. They are forgiven in virtue of that sacrifice, but on condition that we make ourselves recipients of its merits through the means provided by our religion. When a person is baptized, he is cleansed of all stain of sin including any actual sins he may have committed, and he is at the same time liberated from all penalty due to sin. If he should die without having committed any further sin, he is taken immediately to heaven. If a man sins after baptism, he again incurs guilt and falls under penalty in proportion to the gravity and imputability of the sins. If he commits mortal sins,

he deserves hell; if the sins are venial, the penalty is only temporal punishment. But because the Redemption extends to all sins, the new guilt and penalties can likewise be washed away. The means for this is grace, and its effects are realized by contrition, by the sacraments and by mortification.

3. Redemption embraces the entire human race. The price Christ paid for our salvation is more than enough to cover the debt caused by original sin and all actual sins. It is superabundant not only to the extent that all men ever born and ever to be born can gain eternal life by His grace, but also to the extent that all who ever could come into existence though actually they will not, would not exhaust its atoning power. St. Paul says: "Not like the offense is the gift. For if by the offense of the one the many died, much more has the grace of God, and the gift in the grace of the one man Jesus Christ, abounded unto the many.... Where the offense has abounded, grace has abounded yet more" (Rom. 5, 15, 20). Christ died for Catholics, non-Catholics, Jews and pagans, and not only for those who will eventually be saved, but even those who will refuse His grace and be lost. "The grace of God our Saviour has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God and Saviour, Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity and cleanse for Himself an acceptable people, pursuing good works" (Tit. 2, 11-14). Pagans are not excepted, for St. Paul says elsewhere: "We work and are reviled for this reason, that we hope in the living God, who is the Saviour of all men, especially of believers" (1 Tim. 4, 10).

St. Paul shows in his Epistle to the Romans that the Redemption is intended also for those who will eventually be lost because of mortal sin. "Do not destroy [i. e., cause to be lost] him for whom Christ died" (Rom. 14, 15). The implication is clear. If a soul is lost, it does not receive and profit by the fruits of the Redemption; and yet St. Paul clearly says that Christ died for that soul.

4. The Redemption realized in individuals. Though Christ died for all, all men are not necessarily saved. The death of Christ is the universal cause of salvation, but we are not saved without effort on our part. Only those who make themselves partakers in the merits provided by Christ will profit by His death. It is not sufficient merely to believe in the doctrine of the Redemption. We must also be baptized to become children of God. We must also make use of the other sacraments as means of further grace, and then cooperate with that grace by observing the commandments of God and the precepts of the Church. If we have fallen into serious sin, we are obliged to return to the sacraments and begin again our Christian life. Christ commanded His Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28, 19-20). It is sufficient for infants that they be baptized, but persons with the use of reason are obliged to an active cooperation in order to participate in the merits of Christ's death. The Council of Trent expressly condemns the error that justifying faith is nothing more than a confidence in divine mercy, which remits sins for Christ's sake; it likewise condemns the error that a man who is justified is not bound to observe the commandments of God and the Church, but only to believe, as if the Gospel were a bare and absolute promise of eternal life without the condition of observing the commandments (Sess. VI, can. 12, 20).

THE THREE THEOLOGICAL VIRTUES

Faith — Hope — Charity

THE FOUR CARDINAL VIRTUES

Prudence — Justice — Fortitude — Temperance

FRUITS OF THE HOLY GHOST

1. **Charity**, which enables us to love God above all things, and our neighbors as ourselves, for God's sake.

2. **Joy**, which helps us to serve God with cheerful hearts.

3. **Peace**, which keeps us unmoved in our minds, and helps us to enjoy a perpetual calmness of conscience, in the midst of the storms and tempests of the world.

4. **Patience**, which enables us to suffer willingly and with resignation all the trials of this life for the love of God.

5. **Longanimity**, by which we persevere steadfastly in our duty; and never stop or grow weary, whatever trials we may have to endure.

6. **Goodness**, by which we avoid injuring others, and are always ready to be of service to others.

7. **Benignity**, which causes us to conduct ourselves toward others with kindness and sweetness of temper, both in our manners and conversation.

8. **Mildness**, which keeps back all emotions of passion and anger, and makes a person really amiable, and beloved both by God and man.

9. **Fidelity**, which enables us to keep to our engagements and fulfill our promises.

10. **Modesty**, which enables us to observe a becoming deportment and reservation in all our outward actions, and avoid bestowing an undue amount of praise upon ourselves.

11. **Continence**, which enables us to restrain and resist carnal inclinations, and become abstemious both in our meat and drink.

12. **Chastity**, by which we are enabled to keep a pure soul in a pure body, and have a great love and esteem for angelic purity.

GIFTS OF THE HOLY GHOST

1. **Wisdom**, which teaches us to direct our whole lives and actions to the honor of God and the salvation of our souls.

2. **Understanding**, which enables us to comprehend more perfectly the great mysteries of our faith.

3. **Counsel**, which leads us to make a right choice in things relating to our salvation, and to avoid the deceits of the devil.

4. **Fortitude**, whereby we are enabled to undergo and despise all dangers for God's sake, and to be firm and constant in the performance of our Christian duties.

5. **Knowledge**, by which we know and understand the will of God, learn the duties of religion, and distinguish good from evil.

6. **Piety**, which makes us devout and zealous in the service of God, and faithful to Him in all things, and practise the duties of our religion.

7. **Fear of the Lord**, which checks our rashness, keeps us from sin, and makes us obedient to the law of God and dread ever offending Him.

THREE EMINENT GOOD WORKS

Prayer — Fasting — Almsgiving

THE EVANGELICAL COUNSELS

Poverty — Chastity — Obedience

Abandonment — First stage of the soul's union with God: by conforming to His will, accepting trials and sufferings, surrendering natural consolations for the purpose of purification.

Abbess — A title commonly ascribed to the superioress of a community of nuns. The office of abbess existed as early as the sixth century. Since then it has had a very gradual development, and in the course of time, Canon Law has decreed the manner of election, the extent of powers, and the rights and privileges of an abbess. A bishop may confer the dignity of abbess which is regularly symbolized by a ring and staff.

Abbey — An independent canonically erected monastery generally built around a quadrangle, ruled by an abbot or abbess, and consisting of the following: almonry, calefactory, cellars, cells, chapter house, choir, cloister, conference room, dormitory, guest house, infirmary, kitchen, novitiate, oratory, parlor, refectory, workshops.

Abbot — The superior of a community of men consecrated to God by the religious vows, and dwelling in monastic institutions. It is also used to designate the office of such a superior. The earliest abbots were frequently laymen, since among several hundred monks in the first ages of the Church, there might be only one or two priests. In time, however, the abbot on his inception was obliged to enter the sacerdotal state. As with the abbess, the election, duties and privileges of an abbot have had a gradual development since the sixth century. Some abbots were invested with episcopal jurisdiction over their subjects, and hence were permitted the use of the mitre, crozier and ring, indicative of their authority.

Abdication — The renunciation of a benefice or dignity. It must be voluntary and not in any way connected with a sale. Papal abdication must be made into the hands of the College of Cardinals, which body must elect a successor.

Abduction — The carrying off or keeping of a woman against her will. Abduction is an impediment and renders a marriage with the one abducted invalid.

Abjuration — Renunciation of apostasy, heresy or schism.

Abortion — When a practitioner or other person intentionally removes the fetus, even in the earliest period of pregnancy, direct abortion is committed and is a grievous sin, amounting to homicide. When in an operation on the mother, the child is accidentally injured or expelled, indirect abortion occurs. Indirect abortion is sometimes permitted with sufficient and grave reason, as, for instance, to save the mother's life, providing every precaution be taken to save the life of the child, and providing the child receive timely baptism. Direct abortion has always been condemned by the Church as a crime of the most heinous nature. According to the New Code of Canon Law, those who procure abortion, not excepting the mother, if the abortion has actually taken place, incur an excommunication reserved to the ordinary (C. 2350). Those who co-operate physically or use moral force also incur this excommunication.

Absolution — Absolution is had when the priest using the authority he has received from our Lord, grants the remission of sins. This faculty, as it is called, is possessed by all priests, when a person is in danger of death. But in ordinary cases, priests must have the additional faculty which is called jurisdiction. Since a priest acts as a judge in the Sacrament of Penance, and passes sentence on the penitent, it is quite natural that he can only judge and pass sentence upon those who are subject to him. In general, a bishop has jurisdiction within his own diocese, which jurisdiction he can and usually does delegate to the priests of that diocese.

Absolution, General — A blessing of the Church, to which a plenary indulgence is attached, given at stated times to religious and tertiaries. It also is given without confession of sin where confession is impossible, such as to soldiers on the battlefield. Persons so absolved must acknowledge the sins from which they were absolved in their next confession.

Abstinence — Abstinence, in its restricted and special sense, denotes voluntary deprivation of certain kinds of food and drink, in a rational way, and for the good of the soul. On a fasting-day the Church requires us to limit the quantity as well as the kind of our food. On an abstinence-day, the limit imposed affects only the nature of the food we take.

Accessory to Another's Sin — Ways of being accessory to another's sin are by counsel, by command, by provocation, by consent, by praise or flattery, by concealment, by partaking, by silence, by defense of the evil done.

Acclamation — At the Mass of the Coronation of the Pope, the people cry out three times: "Long life to our lord who has been appointed Supreme Pontiff and universal Pope." Acclamation is also a form of papal election, when a candidate is proclaimed pope without a previous consultation or formal election.

Acolyte — Acolyte is the highest of the four minor orders. It is the duty of an acolyte to serve the priest at Mass, by supplying wine and water, and carrying the lights. The functions of acolyte are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

Action Francaise — A movement founded in France about 1897 by Charles Maurras, an atheist, who sought Catholic Royalists' support to restore the monarchy. It made religion subservient to politics and fostered hate and violence, and propagated paganistic doctrines through its review, "Action Francaise," which was condemned by the Pope. In 1939 the managing committee of the newspaper petitioned Pius XII for revocation of the condemnation and professed veneration for the Holy See and the Pope. After consideration by the Holy Office, the ban was lifted.

Act of God — An accident that cannot be controlled by man, such as lightning, is attributed to God, the author of the laws of nature.

Actual Grace — A supernatural gift of God, enabling the intellect and will to elicit acts related to eternal life; called actual because it assists the faculty of the soul only when it is in operation.

Actual Sins — Personal acts or omissions contrary to the law of God; they may be mortal or venial, interior or exterior sins, due to weakness, ignorance or malice, against God, one's neighbor or oneself.

Ad Bestias — Lat. "to the beasts" — referring to Christians condemned to death in the arena.

Ad Libitum — Lat. "at one's pleasure" — referring to a choice of a prayer in the Office or in the Mass.

Ad Limina Visit — A pilgrimage to the tombs of Saints Peter and Paul, required of all bishops every three to ten years when also they render an account of their dioceses to the Pope. The term is derived from the Latin *Ad limina apostolorum:* "to the thresholds of the Apostles."

Administrator — The priest or bishop appointed to administer a diocese or parish which is vacant.

Adoption — Act by which a person legally takes the child of another as his own. Those who are declared incapable of marrying by civil law on account of legal adoption, are likewise forbidden to contract marriage by Canon Law (C. 1080).

Adoration — An act of religion offered to God alone because of His infinite perfection and supreme dominion. It is expressed outwardly in postures of reverence and prayers of praise.

Adultery — Carnal intercourse of a married person with another who is not the lawful spouse. The Catholic Church holds that the bond of marriage is not and cannot be dissolved by the adultery of either party. Canon Law, however, allows separation from bed and board, whether permanent or temporary, for various causes. Of these, adultery is one of the chief. The right to this separation accrues to either party in consequence of the adultery of the other, provided that the guilt be certain and notorious, whether in fact or in law. The adultery of either party is a sufficient cause entitling the innocent person to claim judicial separation for life. According to the statutes of many states, adultery is a sufficient cause for the absolute severance of the nuptial bond. The Church, however, does not recognize these divorces. Catholics cannot obtain an absolute divorce on the ground of adultery.

Advent — The word signifies "coming" or "arrival." It is applied to the period of waiting which preceded the coming of the Son of God, and this name is given to the four weeks preceding Christmas to recall to the minds of the faithful this period of preparation for the first coming of the Saviour in His birth as man. It begins with the Sunday nearest the feast of St. Andrew. The reason for this is that St. Andrew showed his brother Simon Peter the way to Christ. Records of a liturgical period called Advent are found as far back as the year 380, at the time of the Council of Saragossa.

Affinity — The relationship existing between a man and his wife's relatives and a woman and her husband's relatives. Affinity invalidates marriage in any degree of the direct line, and in the collateral line to the second degree inclusively (C. 1077).

Agape — In the very first age of the Church the Eucharistic celebration was preceded by an ordinary meal, and this was known as the Agape. The strictly liturgical agape disappeared within less than a hundred years after the preaching of the Gospel. Adaptations of it survived until about the fifth century.

Age of Reason — The time of life when one begins to distinguish clearly between right and wrong, understands an obligation and takes on moral responsibility; generally at seven years of age.

Agnosticism — A theory which claims that man cannot know reality because he is unable to apprehend it or it is unknowable. Applied to religion, it claims that human reason cannot know God. The Church in the Vatican Council declared that with the natural light of human reason, God may be known.

Agnus Dei — A disc of wax having on one side the impression of a lamb, and on the other the name and arms of the Pope. It is generally covered with textile and worn suspended from the neck. Its purpose is to protect its possessor from evil.

Agrapha — Sayings supposed to have been spoken by our Lord.

Alleluia — An ejaculation derived from the Hebrew, meaning "Praise the Lord;" used in the Church during joyful seasons.

Allocution—An address delivered from the throne by the Pope to the cardinals in secret consistory.

Alma Mater — Lat. "nourishing mother" — applied to universities and schools which are considered the foster mothers of students.

Alms-deeds — Material help given to another for God's sake and necessary in a Christian society as a bond uniting all in dependence on God.

Alpha and Omega — The first and last letters of the Greek alphabet, used to refer to Christ, the beginning and end of all things.

Altar — A table on which the Sacrifice of the Mass is offered. By decree of Pope St. Felix I it was required that the Sacrifice be offered on the tombs of martyrs, in conformity with which relics of martyrs are now placed in every altar, and hence also the tomb-like

structure of the modern altar. A portable altar consists of an altar-stone which must contain the relics of two canonized martyrs.

Amen — A Hebrew word signifying "truly," "certainly." It is an assent to a truth or an expression of a desire, and is equivalent to: "so be it." In this sense it may express consent to the divine will. In the words of Christ: "Amen, I say to you," it means "of a truth."

At the end of prayers "Amen" signifies a desire to obtain what we ask. Thus it is said by the server at Mass, as a sign that the faithful unite their petitions to those of the priest.

Anathema — A thing given over to evil, so that "anathema sit" means "let him be accursed." St. Paul uses it against those who repudiate our blessed Savior. Those against whom it is used are excluded from the communion of the Church. Those who are so condemned, however, may return to the Church if they repent.

Angelic Doctor — St. Thomas Aquinas (1225-1274), so called because of the sanctity of his life and the sublimity of his philosophical and theological writings.

Angels — Spiritual beings, created by God, but superior in nature and intelligence to man. When they were created is an open question. The angels have no body, but they are capable of assuming bodies, as we read in Scripture.

They are purely spiritual intelligences. They do not have to reason, as we do; their knowledge is intuitive, depending on the images received from God. God put them on probation with the help of sanctifying grace, but Lucifer and many others fell through pride and were cast into hell without hope of pardon. The very greatness and perfection of angelic nature, says St. Gregory the Great, made their sin unpardonable.

The good angels went into everlasting bliss. They are ministering spirits serving God. We offer veneration and inferior honor to these angels due to their noble nature. God alone do we adore with latria, or supreme adoration.

Angelus — The practice of ringing a bell for the recitation of the Hail Mary, introduced by the Franciscans in 1263, has since developed into the universal custom of reciting a prayer at morning, noon and evening, in honor of the Incarnation. During paschal time the Regina Coeli takes the place of the Angelus.

Anglican Orders — Anglican Orders were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull "Apostolicae Curae."

Annulment — A civil or ecclesiastical declaration that a supposed marriage never was valid owing to a known or hidden impediment.

Annunciation — The Angel Gabriel's announcement to the Virgin Mary that she was to become the Mother of God. The event is commemorated in the daily recitation of the Angelus during the greater part of the year and by a special feast on March 25.

Antichrist — It is the constant belief of the Church since the time of Irenaeus that before our Lord comes again, a great power will arise which will persecute the Church. In St. Matthew's Gospel we read that the false Christs and false prophets shall be so clever "as to deceive, if possible, even the elect." While the antichrist, properly speaking, may be expected just before the end of the world, those who attack Christ and His Church should be so classified and avoided as antichrists.

Antipopes — False popes who, while not duly elected, claimed the papacy and attempted to rule the Church. There have been thirty-seven antipopes.

Apocrypha — Greek "hidden" — writings that claim sacred origin supposed to have been hidden for generations. They lack genuineness and canonicity, and are not included in the Bible.

Apologetics — Science of the explanation of religious teaching according to reason. SS. Justin and Irenaeus were the first apologists.

Apostasy — A breaking away from religion after baptism — a rejection of the Faith. When manifested outwardly with consciousness of the obligation to remain in the Faith, apostasy involves excommunication reserved to the Holy See.

Apostle — One who is sent. The apostles were men sent by Christ to spread the Gospel throughout the world. The apostles were bishops, and so had the power to consecrate, ordain, confirm, etc. They received a divine commission to preach the Gospel to the whole world — to be witnesses of Christ "even to the end of the earth." They had the power of founding churches, ordaining bishops, and other ecclesiastics. All these powers, however, they exercised in subjection to St. Peter, who was the head of the Church. The bishops are successors of the apostles, but their power is limited to the sphere of their jurisdiction, whereas that of the apostles was universal.

Apostolic Delegate — The representative of the Pope who watches over and informs His Holiness of the state of the Church in a certain territory. When countries have diplomatic relations with the Holy See he has a diplomatic character, otherwise purely ecclesiastical. He precedes all ordinaries in his territory excepting cardinals.

Apostolic Indulgences — Attached to crucifixes, rosaries, medals, etc., by the Pope or an authorized priest when the articles are blessed. Such articles must be carried on one's person or kept in a suitable place.

Apparitions — Remarkable appearances or manifestations made by God in an extraordinary manner, either before the senses in flesh and blood or in luminous form.

Archimandrite — The superior of a monastery in an Eastern Church, such as among the Melchites or Uniate Greeks; also an honorary title of officials in Eastern Churches.

Articulo Mortis — Lat. "at the moment of death" — referring to indulgences granted to those about to die.

Ascension — Christ's ascending into heaven forty days after His Resurrection. It is commemorated by a special feast, which is a holyday of obligation.

Ashes — Ashes were used in ancient religions to express humiliation and sorrow, and their use was continued in the early and medieval Church as a symbol of penance. On Ash Wednesday blessed ashes are placed on the foreheads of the faithful to remind them they are but dust and ashes, and that they should enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit. This is a sacramental.

Asperges — The first word of the ninth verse of the fiftieth psalm "Asperges Me," meaning "Thou shalt sprinkle me" — sung during the ceremony of sprinkling with holy water before High Mass on Sundays.

Aspiration — A prayer said in a breath, derived from the Latin, *Aspiro,* to breathe, and so containing only a few words, as for example, "My Jesus, mercy." Indulgences are applied to many of these prayers.

Assumption — The reception into heaven of the body of the Blessed Virgin shortly after her death. Its commemoration on August 15 is a holyday of obligation.

Atheism — A system opposed to theism, which denies God's existence and refers mortality to a material rather than a spiritual source.

Atonement — The suffering of Christ caused by sin; the payment of the debt to divine justice that He alone could make. The atonement was an act of love because the complete anguish He endured was not absolutely necessary.

Attributes of God — Though God is one and simple, we form a better idea by applying characteristics to Him,. such as: almighty, eternal,

holy, immortal, immense, immutable, incomprehensible, ineffable, infinite, intelligent, invisible, just, loving, merciful, most high, most wise, omnipotent, omniscient, omnipresent, patient, perfect, provident, self-dependent, supreme, true.

Attrition — Imperfect contrition based on an inferior motive such as the loss of heaven or the punishment of hell, not on the pure love of God.

Audiences, Papal — Receptions by the Holy Father to groups or individuals. Requests for audiences are made to the Master of the Chamber.

Aureole — A symbolic oval of light placed over the heads of saints in Christian art to symbolize their special honor in heaven; also called a halo or nimbus.

Authority — The right of some to impose the duty of obedience on others. There must be authority everywhere as well as obedience, but men are not bound to live under any particular form of authority.

If a particular form of authority encroaches upon the rights and liberties of the people, a revolution may be justified. When the authority of the State and that of the Church conflict, the State is not to be obeyed against God. All authority comes from God.

Auto da fe — The public ceremony in which those convicted of heresy by the Inquisition were given their final sentence.

Banns of Marriage — Three publications of an intended marriage on Sundays or holy days in the churches of the parties concerned for the purpose of discovering any impediments that may invalidate the marriage. Ordinarily the pastor should not perform the marriage until three days after the last publication of the banns.

Baptism — The sacrament of initiation and regeneration. By pouring water on the head of the person to be baptized, while invoking the Holy Trinity, he is cleansed of original sin and made a disciple of Christ. This is baptism by water, which may be administered also by immersion or aspersion. There are two other kinds of baptism: by blood (or martyrdom) and of desire (perfect charity or love of God, and therefore implicitly the desire for the sacrament).

The significance of the ceremonies of baptism is very beautiful, yet few people ever think of them. Among the ceremonies are the following:

The person baptized is to receive in baptism the name of a saint, that the person may profit by the example and patronage of that saint. The priest breathes thrice upon his face to signify the new spiritual life which is to be breathed into his soul; he puts salt into his mouth, as a sign that he is to be freed from the corruption of sin. Then the priest solemnly exorcises the person; anoints his ears and nostrils with spittle — after our Lord's example, who restored sight to the blind man — and asks him in three separate interrogations whether he renounces Satan, all his works and all his pomps.

He next anoints him with the oil of catechumens on his breast and between his shoulders. The ancient athletes were anointed before their contests in the arena, and in the same way the young Christian is prepared for the "good fight" which lies before him. The recipient, through his sponsors if he be a child, professes his faith by reciting the Creed, and then the priest pours water three times on his head, in the form of a cross, at the same time pronouncing the words, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost." After baptism, chrism is put on the top of his head to signify his union with Christ, the head of the Church; he receives a white garment, and a burning candle in his hands, a symbol of the light of faith and charity.

These rites are recommended by their beautiful symbolism and the majestic words which accompany

them as well as by their venerable antiquity.

Basilica — Originally the form of building used for early Christian churches, being an adaptation of a pagan edifice for Christian worship; the ground plan resembles a cross; the roof is supported by pillars with arched windows in the clerestory; the facade faces the East. Today the name basilica is applied to historic and privileged churches, such as those of St. Peter and St. John Lateran.

Beatification — A pontifical declaration that a member of the Church deserves to be regarded as residing in heaven due to a saintly life or heroic death. An examination of the life, virtues and writings is first made in the diocese of the candidate, as well as by the Church officially, before the person is declared blessed.

Beatific Vision — The vision of God enjoyed by the blessed in heaven, called beatific because it is the supreme source of happiness in heaven.

Beatitudes — Eight blessings given in the Sermon on the Mount (Matt., v, 3-10): blessed are the poor in spirit, the meek, those who mourn, who seek justice, the merciful, peacemakers, the clean of heart and the persecuted.

Bells — Sacramentals used to remind us of God and our duties to Him, introduced toward the close of the fourth century. Tower bells have been rung at the elevation of the principal Mass in a church since the thirteenth century.

The power of calling the faithful to Church is often attributed to the efficacy of the bell; but, of course, this notion is a superstitious one. This power is due only to the blessing and prayer of the Church.

Benediction of the Blessed Sacrament — A religious service which originated in the fourteenth century with the custom of exposing the Blessed Sacrament. A blessing with the Host is given before It is taken from the ostensorium and replaced in the tabernacle.

Benediction with Ciborium — A less solemn form of benediction in which the Host remains in the ciborium and is not visible.

Benefice — Church property or revenue attached to spiritual offices for the support of the clergy.

Benefit of Clergy — The privilege of the clergy to be exempt from the jurisdiction of civil courts, once in effect in the American colonies, now abolished.

Benevolence — A disposition akin to charity, consisting in wishing well for the happiness of others.

Betrothal — A mutual agreement to marry. The contract to marry must be made in writing, signed by the parties and, in addition, by either the pastor or the ordinary of the place, or by at least two witnesses, if neither the pastor nor the ordinary sign. If either or both parties be unable to write, mention of that fact must be made in the document, for the validity of the act, and another witness must be added to sign the document. Promises of marriage made according to the prescribed form will be binding in conscience, but they do not give rise any more to the diriment impediment of public decency, nor to any canonical prohibiting impediment properly so called.

Betting — The backing of an issue with a sum of money, or other valuables, binding in conscience, if the object is honest, if the two parties have the free disposal of their stakes, if the bet is thoroughly understood by both parties, and if the outcome is not known beforehand. Bets are often null and void in the eyes of the law.

Bible, The — This name was given to the sacred books of the Jews and the Christians. The Catholic Bible is composed of a number of inspired books contained in the Vulgate translation and enumerated by the Council of Trent.

Some few Catholic theologians have, indeed, maintained that the Scriptures may err *in minimis* — i. e., in small matters of historical detail which in no way affect faith or morals. But in doing so, they do

not contradict any express definition of Pope or Council, though such an opinion has never obtained any currency in the Church.

Secondly, the Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above the Scripture. The Catholic view is reasonable. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact, He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth Me." Scripture is a source, but by no means the only source, of Christian doctrine. We must also appeal to the tradition of the Church. The Church from the beginning taught by word and letter.

Again, it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture; we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the Faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scriptures, for our Lord has promised that the gates of hell shall not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment.

It is not necessary for all Christians to read the Bible. Many nations, without knowledge of letters, without a Bible in their own tongue, received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI condemned the proposition that "the reading of Scripture is for all."

Bible in Public Schools — The practice of reading the Bible in the public schools has been opposed by non-Christians and Catholics, as generally only Protestant versions are used. Catholic school teachers in the public schools enjoined upon to read the Bible may compare the Catholic with the Protestant versions and read verses common to both.

Bigamy — The contracting of a marriage while a previous one is still binding.

Bigotry — Ignorant adherence to a belief, opinion, or practice, combined with intolerance of others holding different views.

Bination — The celebration of Mass twice in one day by the same priest, permitted when there are not enough priests to satisfy the needs of a community.

Biretta — A stiff square cap with a number of ridges on top worn by clerics when entering the sanctuary and at other times.

Birth Control — The prevention of pregnancy, condemned by the Church as intrinsically evil because it defeats the primary purpose of marriage, i. e., the procreation of children, and lessens the respect of husband and wife, fulfilling only the secondary and baser purpose of allaying concupiscence.

Blasphemy — Evil, contumelious or reproachful language directed at or concerning God.

Bollandists—Belgian Jesuits, editors of the "Acta Sanctorum," an extensive collection of research into the lives of the saints.

Breviary — A book containing an abridgment of psalms, antiphons, responses, hymns, and selected parts of Holy Scripture. It has been in use from the infancy of the Church, though it has been subject to many revisions. In the present breviary we have seven hours

corresponding to Matins with Lauds, Prime, Tierce, Sext, None, Vespers and Compline.

Bribery — An immoral act aiming to defeat justice by influencing those in office to act in a particular manner for a stipulated sum of money or other valuables.

Brief — A letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's secretary of briefs, and sealed with the Pope's signet-ring, the Seal of the Fisherman.

Brothers — Members of religious congregations and orders of men who follow a rule of life for the purpose of realizing personal sanctification and who perform works of Christian charity.

Bull — So named from the *bulla* (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord if it be a bull of grace, and by one of hemp if a bull of justice) and which gives authenticity to it.

Bullarium — A collection of papal bulls. That of Cocquelines containing the bulls of all popes from Leo the Great to Benedict XIII is the most famous.

Burial — Interment with ecclesiastical rites and in consecrated ground granted to all baptized, converts and catechumens; denied to apostates, heretics, schismatics, Freemasons, etc., those excommunicated, deliberate suicides, duelists, those who have ordered their bodies cremated, and public sinners.

Burse—A square case into which the priest puts the corporal which is to be used in Mass; a fund for the education of poor students.

Calendar, Ecclesiastical — An arrangement founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular celebration.

Calumny — Lying about one's neighbor. Imputing to him faults of which he is not guilty.

Calvary — The hill near Jerusalem where Christ was crucified, so called from the Latin word *calvaria,* meaning skull, from the shape of the eminence.

Candelabrum — Name applied to a chandelier for lamps, now also applied to a candlestick, generally one holding a number of lights.

Candles — When used for liturgical purposes, candles should be made of pure virgin beeswax, typifying the flesh of Christ, Who was born of a virgin Mother. The wick symbolizes the soul of Christ and the flame His divinity absorbing and dominating both body and soul. Candles are blessed and distributed to the faithful for use in the home on Candlemas day, the feast of the Purification of the Blessed Virgin, celebrated on February 2. Blessed candles are a sacramental. Every Catholic home should have at least one, to be lighted when the Blessed Sacrament is brought to the sick.

Candlestick — A symbol of the Eucharist. Six are placed on the main altar, three on either side of the crucifix.

Canonical Hours — Times set apart for the recitation of the Divine Office: Prime, meaning first hour; Tierce, the third; Sext, the sixth; None, the ninth; Vespers, evening, and Compline, the last. Matins and Lauds are recited in the morning.

Canonization — A papal declaration that one already beatified is to be regarded as a saint and to be venerated everywhere. Proof of two miracles through intercession must first be accepted as having occurred after beatification. The celebration of canonization is solemnly held at St. Peter's, Rome.

Canon Law — Canon Law is the assemblage of rules or laws relating to faith, morals and discipline, prescribed or propounded to Christians by ecclesiastical authority. These are binding laws and liable to be enforced by penalties. In the early Church whenever a difficult case was set before a bishop, he had three things to guide him: Scripture, tradition and the holy

canons. The latter were the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. A new code came into use in 1918 and contains five books, covering general rules, ecclesiastical persons, sacred things, trials, crimes and punishments.

Canon of Scripture — The list of inspired books accepted by the Church as books of the Bible.

Canopy — A cloth, wood, or metal covering for an altar or throne for dignitaries; also a white cloth carried over the Blessed Sacrament in procession.

Cantata — Originally meant a story set to music for one or two voices; now generally applied to choral music.

Canticle — A sacred scriptural chant or prayer differing from the psalms, used in the Divine Office, such as the Benedictus and Magnificat.

Capital Sins — Grave offenses which give rise to many more sins. They are: pride, covetousness, lust, anger, gluttony, envy, sloth. The opposite virtues are: humility, liberality, chastity, meekness, temperance, brotherly love, diligence.

Cappa Magna — A long garment with a train, lined with silk or fur, worn by bishops and cardinals.

Cardinal — The cardinals are commonly known as the princes of the Church. They owe their appointment solely to the Pope and are chosen usually from among those priests and bishops notable for their learning, piety and prudence.

The duties of the cardinals are twofold. They take an active part in the government of the universal Church; and at a vacancy of the Holy See, their duties are confined to protecting the Church and maintaining all things in their due order, till a conclave can be assembled for the election of a new Pope, who is chosen from among them. According to a regulation made by Sixtus V, their number is not to exceed seventy of whom six are cardinal bishops, residing in Rome and administering the suburbican sees (these number seven but two are frequently united), fifty are cardinal priests, charged with the spiritual ministry of the faithful, and fourteen are cardinal deacons who exercise the ministry of material charity: distribution of alms, care of hospitals, orphanages, etc. By Canon Law today all cardinals must be priests and at least twenty-four years of age, and all are made members of one or more of the Roman Congregations.

Cardinal Protector — A cardinal entrusted with the care of a particular religious group.

Cardinal Virtues — The four principal virtues of justice, prudence, temperance and fortitude.

Cases of Conscience — Problems exemplifying the application of the moral and canon law, such as in the case of a thief: in how far he is obliged to make restitution.

Cassock — A gown worn by clerics and priests — usually black for priests, purple for bishops and prelates, red for cardinals, white for the Pope.

Catacombs — In the days of the early Church, the Christians were subject to many and vigorous persecutions. It was necessary, therefore, that they should bury their dead and hold public worship in places far removed from the eyes of their persecutors. Hence the catacombs, which were long subterranean passageways, whose walls were lined on both sides with niches in which the dead were buried. These niches were sealed with a slab set in mortar. There were places where these tunnels widened out so as to make room for a moderate assembly of the faithful, and it was in these chapels that Mass was celebrated upon altars of stone. Sometimes there were three or four stories to these catacombs, each hallowed out underneath the preceding one as a necessity arose.

During the first two centuries the Christians used the catacombs in peace and safety. During this time the underground chambers were decorated with painting and sculpture. With the third century per-

secution became fierce and in numerous cases the Christians were followed to their catacombs and there martyred. After the third century they became a place of pilgrimage. During the seventh and eighth centuries the Lombard invaders desecrated, plundered and partly destroyed them. After this they were for the most part closed and by many forgotten, and it was not until the sixteenth century that interest in them revived.

Catafalque — An erection like a bier during the Masses of the dead, when the corpse itself is not there, covered with black cloth and surrounded by candles.

Catechism—A summary of Christian doctrine usually in the form of question and answer for the instruction of Christian people.

Catechumen—One undergoing instruction before Baptism and reception into the Church.

Cathedra — The chair throne on which the Bishop sits during church functions. The term refers to pronouncements made by the Pope from the Chair of Peter.

Cathedral — Official church of a bishop.

Cathedral Schools — Church schools introduced in the eighth century resembling somewhat the public schools of today and in use up to the eighteenth century.

Cathedraticum — The annual tax paid by all churches and benefices subject to a bishop, for his support.

Catholic — Term meaning universal. It was applied to the early church to distinguish it from heretical sects. It is one of the marks of the true Church.

Catholic Action — "The participation of the laity in the apostolate of the hierarchy" (Pope Pius XI), by the pursuit of personal Christian perfection and a union of all classes around those centers of sound doctrine and multiple social activity sustained by the authority of the bishops.

Catholic Church — A divinely instituted society with members in every land believing the same truths, ruled by the successors of St. Peter. The total membership is about 335,000,000.

Catholic Encyclopedia — A work of reference on the constitution, doctrine, discipline and history of the Catholic Church, completed in 1914 and now being revised.

Celibacy — An ecclesiastical law of the Western Church binding all its clerics in major orders, in virtue of the dignity and the duties of the sacred priesthood, to refrain from entering the marriage state.

Censer—A metal vessel in which incense is burned, with a cover suspended by chains; swung before the Blessed Sacrament and used to incense priests and people.

Censorship — Examination before publication of religious writings by a priest especially appointed to the task. Nihil Obstat on a book means that it has been examined and that nothing hinders its publication.

Censure — A spiritual penalty imposed by the Church for the correction and amendment of offenders. This is the case with those who have committed a crime and are contumacious, and are deprived of the use of certain spiritual advantages. Censures are divided according to their nature and the extent of punishment they inflict.

Ceremonies — External acts, gestures or movements that accompany prayers and public worship.

Chained Bibles — Bibles chained to a wall or table in the Middle Ages to save them from stealth. Contrary to a widespread and false opinion among Protestants, they were so secured to afford people the opportunity of reading the Scriptures rather than prevent them from doing so. Protestants themselves chained Bibles.

Chalice — The precious cup used in Mass for the wine which is to be consecrated. The chalice must be consecrated by the bishop and cannot be touched except by persons in Holy Orders.

Chamberlain — The title of several classes of palace officials of the Roman Court.

Chancel — Part of the choir near the altar.

Chancellor—Ecclesiastical notary of a diocese who draws up all written documents in the government of the diocese, takes care of, arranges and indexes diocesan archives, records of dispensations and Church trials.

Chancery — A branch of Church administration that handles all written documents used in the government of a diocese.

Chant is the music proper (but not exclusively so) to the liturgy of the Catholic Church. It is the "vehicle of the sacred text" which the Church uses when she sings her dogmas. It is a unisonous, diatonic, simple or florid melody moving with free rhythm in one or more of the eight modes.

Chapel — An informal church oftentimes attached to a larger edifice. There are many kinds, such as cemetery chapels, lady chapels, wayside chapels.

Chaplain — A priest appointed by the bishop to care for the spiritual welfare of a part of the army, religious communities or institutions.

Chaplet—One-third of the rosary, or fifty-five beads on which are recited fifty Hail Marys and five Our Fathers.

Chapter — A general meeting of delegates of certain religious orders to consider important interests of their communities.

Charity — A supernatural, infused virtue by which God is loved for His own sake. This motive is necessary for charity in the true sense of the word.

Chastity — A moral virtue, opposed to lust, by which is moderated, in the case of the married, and excluded, in the case of the unmarried, the desire to indulge in carnal pleasure. It may also be considered as one of the three Vows of Religion.

Cherubim — The second among the nine choirs of angels.

Children of Mary — Sodalities of our Lady for women and girls; in existence for the past century.

Chrism — A mixture of olive oil and balm, blessed by the bishop and used in the Church in Confirmation, Baptism and other ceremonies. The oil signifies fullness of grace and the balm mixed with it signifies incorruption.

Christ — The Greek word *Christos* meaning "Anointed," is a translation of the Hebrew word *Messiah*, designating the King who, for the Jews, was to come. Thus, when our Lord came, "the Christ" was His official title, while "Jesus" was His ordinary name.

The work and office of Christ: Christ came chiefly to take away sin, to teach, to be the Head of the Church, to hold the supreme kingly, priestly, and judicial power, and, finally, by His vicarious atonement on the cross, to suffer and die for us, thus effecting the remission of our sins, and enabling us once more to become heirs to the Kingdom of Heaven.

Christians—A name first applied about the year 43 to the followers of Christ at Antioch, the capital of Syria. It was used by the pagans as a contemptuous term. The Jews did not use it, but rather chose to call the followers of the new religion "Nazarenes," or "Galileans." Probably the term arose from a mistaken conception of the word "Christus," it being taken as a proper name, whereas it means "The Anointed." The term as used today designates: (1) true imitators of the life of Christ, (2) Catholics, (3) all baptized persons believing in Christ, in counter-distinction to Jews and heathens.

Church — From the Greek *Kuriakon*, meaning "house," used to designate the House of God from the beginning of the fourth century. Private houses were first used for this purpose, but at the beginning of the third century, churches, properly so-called, began to be erected. After the universal toleration granted to the Church by the Emperor Constantine (in the Edict of Milan, 313), these assumed large and magnificent proportions. Churches, particularly the early

ones, ordinarily had the sanctuary in the East end, facing the rising sun, and were divided into respective parts, for the bishops and priests (presbyterium), and for the laity (the nave). This last was again divided into parts for the men and women, and the different classes of the faithful, according to their rank in the Church. The chief church of the diocese is called the cathedral.

Church and State — Where Catholicism is the religion of the majority of the people, as in Italy today, the Church endeavors to work harmoniously with the State, since the two have jurisdiction over the same persons. In the case of a disagreement, the authority of the Church should prevail over the State or some agreement be made between them.

Churching—A pious and laudable custom, reserved for women who have borne children in wedlock. Properly speaking, it is to be performed by the parish priest. Having sprinkled the woman with holy water in the form of a cross, the priest says a prayer of thanksgiving, blesses her, and in these words invites her: "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing."

Church Militant — The faithful still living on earth as distinct from the **Church Suffering** in purgatory and the **Church Triumphant** in heaven.

Church Unity Octave — Eight days of prayer offered from January 18 to January 25, that all lapsed Catholics return to the Church, and all those outside the Church be converted. This devotion was started by the Friars of the Atonement about 1910.

Ciborium — The vessel in which the Sacred Hosts are kept for distribution at Communion.

Circumcision — A custom observed by the Jews as a sign of the covenant between God and Abraham. The circumcision of the Child Jesus out of reverence for the law is commemorated by the Church on January 1.

Clandestinity — Illegal secrecy, an impediment to valid marriage if the ceremony be performed by any other than the parish priest or bishop of the diocese or delegate of either.

Clergy, Married — Oriental clerics may not licitly, and more probably not validly, marry after the reception of the subdeaconship. If they have been married before that time, they may use marriage rights.

Clergy, Religious — Clergy who take the vows of poverty, chastity and obedience and who are subject to a religious superior. They are also called "regular" clergy because they observe a rule of life.

Clergy, Secular — Clergy immediately subject to a bishop of a diocese, devoted to ordinary parochial work and the administration of the Church throughout the world. They take a vow of chastity and make a promise of obedience to their bishops.

Cleric — One who has been assigned to the Divine ministry by the reception of the clerical tonsure, and thus rendered capable of obtaining the power of orders and jurisdiction, benefices and pensions; loosely used to designate also one who enjoys the clerical privileges of immunity and exemption, such as a religious, a novice, or a member of a society having community life without vows.

Clericalism — Term used by Freethinkers for the application of moral principles to economic, social and political matters and for what is termed the exaggerated claims of the clergy.

Cloister—The enclosure of a convent or monastery, which the enclosed may not freely leave or outsiders enter.

Closed Times — Seasons of the year when the nuptial blessing is not given, except with special permission: during Advent and Lent, on Christmas and Easter Sunday.

Coadjutor Bishop — A Bishop deputed by the Holy See to assist the diocesan bishop in the administration of a diocese or in pontifical functions. Also called **Auxiliary.**

Code — A digest of rules or regulations such as the Code of Canon Law.

Coeducation — Arguments in favor of the education of both sexes without consideration of sex are: economy, better discipline, and beneficial social intercourse. Objections are that boys can and should be subjected to a stricter regimen than girls and that the lowering of sex tension leads to indifference and grave moral evils. Coeducation is not generally employed in Catholic secondary schools.

College, Sacred — The body of cardinals.

Colors, Liturgical — The colors approved by the Church for use in public worship. Certain colors are prescribed for certain feasts. Draperies of the altar and vestments of the clergy are white, red, green, violet or black, according to the Office of the day.

Commandments of God — The "Decalogue" or "ten words" written by the finger of God on two tablets of stone, and given to Moses on Mt. Sinai. As defined by the Council of Trent, they bind the conscience of all mankind, manifesting to us God's will in our behalf, and, by their observance, enable us to attain to everlasting salvation. They are:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord, thy God, in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

Commandments of the Church — The Church, being our mother, and having the deposit of faith to preserve and make known to us, therefore has the power to make rules for us. Thus she commands us:

1. To hear Mass on Sundays and holy days of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

Commissariat of the Holy Land— A territory assigned to the Friars Minor for the purpose of collecting alms for the holy places in Palestine. There are some forty throughout the world, one being located at Mt. St. Sepulchre, Washington, D. C.

Communion — It is a tenet of the Catholic faith that the Body and Blood, Soul and Divinity of Jesus Christ are given in the Communion, and that Christ is received whole and entire under either species, i. e., under the form of bread alone, or wine alone.

Communion, Frequent — The Church exhorts the faithful to receive daily, if possible. It is recommended to keep free from venial sin in order to receive more worthily. The practice of frequent Communion was introduced by Pius X.

Communion of Saints—The union of the faithful in heaven, on earth and in purgatory. Belief in the Communion of Saints is expressed in the ninth article of the Apostles' Creed. According to the teaching of the Church, it is added as an explanation of the preceding article, "I believe in the Holy Catholic Church." It embraces the Church Triumphant, the Church Militant, and the Church Suffering. The faithful here upon earth are in communication with each other by their good works, charity and prayers. Our communication with the poor souls consists in our praying for their liberation from the cleansing fires of purgatory. We are in

communion with the elect in heaven when we ask them to intercede to God in our behalf, by honoring and imitating them and by obtaining their help and prayers.

Communism — A social or economic system founded on the community of goods. In political practice it involves absolute control by the community in all matters pertaining to labor, religion and social relations. It embodies the principles of Karl Marx. Actually it has become a philosophy of life directing men to merely material ends, and militantly combats religion; as in Russia today. Pope Pius XI on March 19, 1937, issued the encyclical, "Divini Redemptoris," on Atheistic Communism.

Concelebration — In the Western Church this rite is now used only at the ordination of priests and the consecration of bishops when several priests say Mass together, all consecrating the same bread and wine. In all Eastern Churches concelebration is common.

Conclave — This term is applied to the place where the cardinals assemble for the election of a new pope, and to the assembly itself. In a General Council held at the Lateran in 1179, it was decreed that the election should henceforth rest with the cardinals alone, and that, in order to be canonical, it must be supported by two-thirds of their number. After the death of a pope, the cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the fifteenth or the eighteenth day after the death. Originally this period was for ten days, but, to allow those at a great distance to arrive on time, the period was lengthened to fifteen or eighteen days at the most. On the day on which the conclave officially begins a solemn Mass of the Holy Ghost is said in the Pauline Chapel, and after it the cardinals form a procession and proceed to the Sistine Chapel where the voting takes place. During the conclave the cardinals occupy apartments in the Vatican Palace. After three days the amount of food sent in is restricted; if five more days elapse without an election being made, the rule used to be that the cardinals should from that time subsist on nothing but bread, wine, and water; but this rigor has been modified. Morning and evening, the cardinals meet in the chapel, and a secret scrutiny is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A cardinal coming from a distance can enter the conclave after the closure, but only if he claims the right of doing so within three days of his arrival in the city. There are three valid modes of election: by scrutiny, by compromise, and by what is called quasi-inspiration. Compromise occurs when all the cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode; elections have usually been made by this mode with reasonable dispatch. However, owing to the disturbances of the times, the conclave of 1799, at which Pius VII was elected, lasted six months.

Concordat — From Lat. *concordata*, "things agreed upon." A treaty between the Holy See and a secular state touching the conservation and promotion of the interests of religion in that state.

Concubinage — Unlawful intercourse between a man and woman living together more or less permanently.

Concupiscence — A desire of the lower appetite contrary to reason: "the flesh lusteth against the spirit." According to the Catholic view, if the rational will resists such inordinate desires there is no sin. The Protestant view holds concupiscence is of itself sinful, identifying it with original sin.

Confession — Sacramental Confession consists of accusing ourselves of our sins to a priest who has received authority to give absolution. Confession must be: (1) entire, (2) vocal, (3) accompanied by supernatural sorrow and firm purpose of amendment, (4) humble

and sincere. The form of Confession is as follows: The penitent, kneeling at the confessor's feet, says: "Pray, Father, bless me, for I have sinned." The priest gives the blessing prescribed in the Roman ritual, "The Lord be in thy heart and on thy lips, that thou mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." The penitent then enumerates the sins of which he has been guilty since his last confession, and adds, "For these and all other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my Spiritual Father."

Confessional — This is the seat which the priest uses when hearing confessions. According to the Roman ritual, it ought to be placed in an open and conspicuous part of the church, and to have a grating between the priest and the penitent. The division of the confessional into compartments does not appear to go back further than the sixteenth century. This arrangement became general in the following century.

Confessor — In modern Church usage, this term refers to a male saint who did not die for the Faith. It also refers to a priest who has the necessary jurisdiction to hear confessions and absolve.

Confirmation — A sacrament of the new law by which grace is conferred on baptized persons which strengthens them for the profession of the Christian faith. It is conferred by the bishop, who lays his hand on the recipients, making the sign of the cross with chrism on their foreheads, saying, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it sets a seal or character on the soul, so that this sacrament cannot be repeated without sacrilege.

Confraternity — An association, generally of laymen, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God. When a confraternity reaches the stage of which affiliations, similar to itself, are formed in other places, and adopt its rules, it takes the name of archconfraternity, and acquires certain particular privileges.

Congregation, Religious — A community bound together by a common rule, either without vows (as the Oratorians, the Oblates of St. Charles, etc.) or with vows (as the Passionists, the Redemptorists, etc.).

Congregational Singing—Strongly recommended by Pope Pius X in 1903 and Pope Pius XI in 1929 as a means of aiding the piety of the faithful and increasing the solemnity of the service.

Conscience — A knowledge of one's self which dictates what is morally right or wrong. When in doubt, certainty should be acquired before acting, or at least moral certainty.

Consent — The essence of matrimony: it must be voluntary, mutual, unconditional.

Consistory—A meeting of official persons to transact business, and also the place where they meet. Before the Reformation every English bishop had his consistory, composed of some of the leading clergy of the diocese. In the Catholic Church the term is now seldom used except with reference to the papal consistory, the ecclesiastical senate in which the Pope, presiding over the College of Cardinals, deliberates upon grave ecclesiastical affairs.

Consubstantiation — The error of those who hold that the Body and Blood of Christ exist with the substance of the bread and wine in the Eucharist.

Continence — The state of one who controls the sex instinct.

Contrition — Sorrow and detestation for past sins and determination to sin no more.

Cope — A long cape-like vestment worn by the priest at Benediction and at other liturgical functions.

Cornerstone — A stone prominent in the corner of the foundation of a building inscribed with the date and having a cavity containing coins and other mementoes of the time and circumstances.

Corporal Works of Mercy, The — To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead.

Cotta — Another name for surplice.

Council — An assemblage of churchmen, called to settle ecclesiastical affairs. Councils may be: General or Ecumenical, presided over by the Pope; provincial, presided over by an archbishop; diocesan, presided over by a bishop.

Counsels, Evangelical — While keeping the commandments is sufficient for salvation, the counsels of more complete renunciation promise greater rewards. They are: poverty, chastity and obedience, made permanent by vows.

Counter-Reformation—The Catholic reform from 1522 to 1648 to restore genuine Catholic life and stem the tide of Protestantism. The Council of Trent gave the reform official direction.

Court, Diocesan — Officials assisting a bishop of a diocese: vicar, chancellor, examiners, consultors, auditors, notaries, etc.

Creation — The production by God of something out of nothing, before the existence of anything.

Creator — A title belonging in a strict sense to God alone, since He is the supreme self-existing being, the absolute and infinite first cause of all things.

Creature — That which has been made out of nothing by God.

Credence — The table on the Epistle side of the altar on which the water, wine, and other articles used at Mass are placed.

Creed — A summary of the chief articles of faith, used by Christians to make a profession of their faith. Four creeds are at present used in the Catholic Church: the Apostles', the Nicene, the Athanasian and that of Pope Pius IV. The Apostles' Creed is in common use.

Cremation — A violent and unnatural destruction of the human body by fire, looked upon as an abomination before God. Catholics may not carry out the order of one who desired his body cremated, nor may they be buried in consecrated ground if they order their own bodies cremated.

Crib — A representation of the manger which held the Christ Child in Bethlehem. The custom of erecting Cribs dates back to 1223, when St. Francis of Assisi obtained from Pope Honorius III permission to represent the mystery of Christmas in the form of a Crib.

Crosier — The bishop's staff.

Crucifix — A sacramental bearing the image of Christ on a cross placed over an altar where Mass is to be offered, also used with devotion by the faithful.

Cruets — Small vessels for wine and water for the celebration of Mass, made of glass, gold or silver.

Crypt — A secret vault to which the bodies of martyrs were brought before burial. The term is now applied to a burial place for dignitaries under the altar of a church, or the basement of a church used for worship or burial.

Cult — The veneration of a person or thing. Private veneration may be paid to anyone of whose holiness we are certain, but public devotion may be paid only to the Saints of God.

Curia — The Sacred Congregations.

Custos — In the Franciscan Order, a superior presiding over a number of convents called collectively a custody.

Dark Ages — Term erroneously applied to the Middle Ages to give the impression that there was no progress during the Ages of Faith. The term, "dark," is now applied only to the first half of the period.

Deacon — The word means minister. Such an order has existed

from the earliest times. Today, deacons merely assist the priest in the celebration of Solemn Mass and on certain occasions may preach and baptize.

Deaconess — A woman who performed certain functions, notably at baptism, for the female sex in the early Church, particularly in the East. The office disappeared in the Church by the twelfth century. The office was not an order, as the Sacrament of Orders can be received only by a man. Some Protestant sects still have deaconesses.

Dean — An ecclesiastical official; the head of a cathedral or collegiate chapter; a vicar forane or episcopal assistant. A Dean of Peculiars is one in charge of a church or district, exempt from the jurisdiction of the bishop of the diocese in which it is situated.

Dean of the Sacred College—The president of the College of Cardinals, who calls the College together, conducts its deliberations and represents it abroad.

Death — The cessation of mortal life; an experience common to all men. Death is an effect of sin.

Decalogue — The Ten Commandments of God. (See Commandments.)

Decorations, Papal — Given to laymen of exemplary character who have promoted the welfare of society, the Church or the papacy. The titles are: prince, baron and count. The papal orders of knighthood are: Supreme Order of Christ, Order of Pius IX, Order of Gregory the Great, Order of St. Sylvester, Order of the Golden Spur, Order of the Holy Sepulchre. Other decorations are the medals Pro Ecclesia et Pontifice, Benemerenti, Holy Land.

Dedication of Churches — This means the act whereby a church is solemnly set apart for the worship of God. It is a custom carried over from the Jewish religion and imposed as a law by Pope Evaristus. Having once been consecrated, a church cannot be transferred to common use. The act of consecration must be done by a bishop.

Definitors — Members of the governing council of an order, each one having a decisive vote equal with the general or provincial superior.

Despair — A deliberate yielding to the conviction that one's sins are unpardonable; a grievous offense against God's goodness and mercy.

Detachment—The withholding of affection from creatures and all earthly things to give it to God alone.

Detraction — The destruction of a good name by the revelation of a fault or crime, whether or not the fact be true. Restitution must be made according to the damage done. The only time when faults may be revealed is to prevent evil by informing prudent persons.

Devil — The fallen angel, Lucifer, who sinned by pride but who still possesses the knowledge he had and may exercise influence over living and inanimate things, as in a case of diabolical possession.

Devil's Advocate — Popular name for the Promoter of the Faith who raises all possible objections in the cause of beatification.

Devotion — A pious practice in honor of Our Lord, the Blessed Virgin, the angels or saints.

Dies Irae — Hymn used as the Sequence in Requiem Masses, written in the thirteenth century by the Franciscan, Thomas of Celano.

Diocese — A section of a country and its population which is governed by a bishop. The word originally meant administration and was used under the Roman law.

Discalced — Applied to religious who go barefoot or wear sandals. The practice of so doing was introduced in the Western Church by St. Francis of Assisi.

Disciple — A follower of our Lord or the apostles. Our Lord had some seventy disciples.

Disciplina arcani — Lat. "discipline of secret" — in the Ancient Church the knowledge of the Trinity and of some of the sacraments was kept from catechumens in order to shield these teachings from ridicule or misinterpretation.

Discipline — Systematic training under authority; also punishment given with a view to correction.

Dismissio Ipso Facto — Lat. *ipso facto,* by the fact itself — referring to acts which by their very performance carry the dismissal of a religious from his or her community, such as flight with a person of the opposite sex even without the intention to marry.

Dispensation — This is the relaxation of a law in a particular case. A law made for the general good may not be beneficial in a special instance wherefore a dispensation from one in authority may be obtained. Pastors, bishops, and religious superiors may dispense. A dispensation is granted from fasting, abstinence, certain vows, reading the office, etc.

Dissolution of Marriage—If there is no intercourse after a valid marriage, it may be dissolved by an act of the Pope at the request of one or both parties, providing there is just cause of a private or public nature.

Divination — Seeking to know future or hidden things by unlawful means such as dreams, necromancy, spiritism, examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, etc.

Divine Office—The official prayer by which the Church through her clergy, daily offers adoration and supplication to God. It is sometimes recited publicly for the laity, and the daily recitation is observed by some orders of nuns, and as a devotional practice by some of the laity. It consists of psalms, hymns, prayers, and readings from the Bible, patristic homilies and lives of the saints. It is also called Canonical Hours.

Divine Right of Kings — A claim to absolute authority by civil rulers, regardless of how they rule, approved by Luther and Melanchthon but never by the Church. Authority originates in God, and resides in the people who entrust it to reliable agents.

Divorce — A legal separation of married persons. There are three types: absolute, separating from the bond of matrimony, which is what is commonly understood by the term today; from the bed, making the denial of the marriage debt lawful; from the bed and board, by which the rights of cohabitation are denied. The matrimonial bond is indissoluble but an annulment may be decreed. The State has no right to grant divorces since it has no authority to annul a valid marriage.

Doctor of the Church — Title given to one who is ascribed as possessing learning to such an eminent degree that he is fitted to be a doctor not only in the Church but of the Church. Great sanctity must also be present and finally the title must be conferred by the Pope or a General Council.

Dogma — A truth contained in the word of God, written or unwritten (Scripture or Tradition), and proposed by the Church for universal belief.

Dogmas, Principal— Outstanding defined teachings of the Church are: The Church has the authority to interpret the Scriptures upon which the Catholic rule of faith is based; the Pope is infallible when speaking ex cathedra; there are three Persons in God — the Father, Son and Holy Ghost; through an act of disobedience Adam and Eve fell from grace and lost immunity from disorderly affections of the body and also the immortality of the body which punishments were passed on to the human race; Christ redeemed the human race from original sin; Christ was God as well as man; salvation is accomplished through co-operation with divine grace; grace is distributed by means of the Sacraments; man's present life will end in heaven, hell or purgatory.

Douay Bible—The name given to the English translation of the Vulgate version of the Bible, which was begun at Douay, France, and continued at Rheims; hence called also, the Douay-Rheims version. It was revised by Bishop Challoner in 1750. This Challoner-Rheims version has in turn been revised by Catholic scholars under the patron-

age of the Episcopal Committee of the Confraternity of Christian Doctrine. The New Testament was completed in 1941, and published in the United States.

Dowry — Property which a wife brings to her husband in marriage or that which a religious woman brings to her community to be invested for her support until death, when it becomes the property of the community. Should the religious leave, the property is returned without interest.

Doxology—The Doxology, or "ascription of glory to the Trinity," is usually called, from its initial words, the "Glory be to the Father." The first part of the Gloria dates back to the third or fourth century, and arose, no doubt, from the form of Baptism. The concluding words, "As it was in the beginning," are of later origin. The Gloria is recited after each psalm in the Divine Office said by the priests, and is also said after the "Judica," at the beginning of Mass.

The Glory be to the Father is called the lesser Doxology. The greater Doxology is the Gloria in Excelsis Deo, which is very often recited at Mass. It is believed to be of Eastern origin and is to be found in the Apostolic Constitutions in a form substantially the same as that now used. The common belief is that St. Hilary, Bishop of Poitiers (A. D. 366), translated it into Latin.

Dulia — Veneration or homage paid to the saints.

Duty — A moral obligation determined by conscience or right reason. The law of God prevails over that of men.

Easter Duty — The obligation of Catholics to approach the sacrament of Penance and receive the Eucharist during the Easter time: in the United States from the first Sunday in Lent to Trinity Sunday.

Easter Water — Holy water blessed with special ceremonies and distributed on Holy Saturday.

Ecstasy—A state of supernatural contemplation in which the senses are suspended; conferred by God upon certain saints.

Edification — The giving of good example to one another by Christians.

Ejaculations — Short prayers, many of which are indulgenced.

Elevation — The Elevation of the Host and chalice immediately after Consecration was introduced in detestation of the denial of transubstantiation by Berengarius. The practice started about the year 1100. The further custom of ringing a bell at the Elevation began in France during the twelfth century.

Emancipation — The abolition of penal laws against Catholics in England and Ireland.

Ember Days — Wednesday, Friday and Saturday following December 13th, the first Sunday in Lent, Pentecost, and September 14th. They are days of fast and abstinence instituted for the purpose of doing penance and thus purifying the soul at the beginning of each quarter of the year.

Emblem — An object or device in Christian art, denoting the virtues or actions of the saints, as, for example, keys for St. Peter, to whom Christ said: "I will give to thee the keys of the kingdom of heaven."

Encyclical — A letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education and the relation between the Church and State.

End Justifies the Means — This principle has frequently but falsely been attributed to members of the Society of Jesus. Father Roh, S. J., in the year 1852 publicly offered 1,000 guineas to anyone who in the judgment of the law faculty of Heidelberg University could prove that any Jesuit had ever taught this doctrine, or any equivalent. The money has never been claimed.

Epikei — Greek, "reasonable" — a reasonable interpretation of the law. For instance, a mother may reasonably be excused from Mass on Sunday if there be no one pres-

ent to care for her infant or sick child.

Episcopate — The dignity and sacramental powers bestowed upon a bishop at his consecration; the body of bishops collectively.

Epistle — A selection from one of the letters of the apostles, read at Mass after the Collects; also called a lesson.

Equivocation—The use of phrases or words having more than one meaning in order to conceal information which the questioner has no right to seek. It is permissible to equivocate in answering impertinent and unjust questions.

Eternity — The perennial interminable, perfect possession of life in its fullest totality without beginning or end — attributed to God, Who has no past or future. Also applied to man's destined state of eternal happiness or damnation, in so far as it is endless.

Ethics — The science of the morality of human acts in the light of human reason. Ethics comprises personal, social, economic, political and international activities.

Eucharist — The Church regards the Eucharist as a sacrament and as a sacrifice. Considered as a sacrament, the Eucharist is the true Body and Blood of Christ under the appearance of bread and wine. Like other sacraments, it was instituted by Christ. Considered as a sacrifice, it is the Mass, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the cross.

Eucharistic Congress — An international or national assemblage of Catholics to honor the Blessed Sacrament. The first owed its inspiration to Bishop Gaston de Segur and was held in Lille, France, in 1881.

Eugenics — The study of heredity and environment for the physical and mental improvement of future generations. Extreme eugenics is untenable since it uses immoral means to a good end, such as compulsory breeding of the select, birth control among the poor and sterilization of the unfit. Moderate eugenists recommend the segregation of the unfit and are to be commended for that.

Evangelists — The authors of the four gospels, Matthew, Mark, Luke and John.

Evil — A condition resulting from imperfection of constitution or action; an absence, defect or perversion of action called also, sin.

Evolution — The development from rudimentary conditions to more highly organized results. Widespread evolution has been accepted as a fact but has not been proven. Catholics may be friendly to hypotheses but should refuse to accept appearances as proofs. There is no proof that the human organism was generated from lower animals, nor that the soul is generated by human parents.

Examination of Conscience—Self-examination as a preparation for confession of sins.

Ex Cathedra — Lat. "from the chair" — referring to infallible decrees of the Pope on questions of faith or morals when he speaks with supreme authority from the chair of St. Peter.

Excommunication — An ecclesiastical censure by which a Christian is separated from the Church. It is a power included in the binding and loosing, given by Christ to Peter and the Apostles: "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xviii, 17). Major excommunication deprives one of all Church communication, is equal to anathema and is publicly pronounced. Minor excommunication deprives one of participation in the sacraments.

The effects of excommunication are summed up: As a man by Baptism is made a member of the Church in which there is a communication with all spiritual goods, so by excommunication he is deprived of the same spiritual goods — until he makes amends and satisfies the Church. The censure may be removed in the Sacrament of Penance.

Exorcism — The ceremony of driving out demons from persons, places or things; based on the teachings of the Bible.

Exposition of the Blessed Sacrament — The Church has always adored Christ in the Eucharist but it is only in times comparatively modern that the Holy Sacrament has been publicly exposed for the adoration of the faithful. As early as 1373 we read of the bishop carrying the Host in procession, the monstrance in which it was borne having sides of glass. Before that time the Host was generally carried in vessels which hid the Host from view. Later in the sixteenth century the Host was exposed more frequently, especially in times of public distress, generally for forty continuous hours. There are various rules with regard to the public exposition which cannot take place without the permission of the bishop or by apostolic indult. Twelve candles of wax must burn before the Host.

Extreme Unction — Extreme Unction may be defined as a sacrament in which the sick, in danger of death, are anointed by the priest for the health of soul and body. St. James describes the nature and effects of this sacrament: "Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord" (v, 14).

Faculties—Powers granted by an ecclesiastical superior to his priests, to hear confessions, etc.

Faculties of the Soul — Imagination, memory, understanding, and will.

Faith — A firm, unshaken belief based on the word of God.

Faith, Act of — Belief in the truth of a thing, not because it is proven but because God says it is true.

Faith, Rule of—For Catholics the Bible and tradition on the authority of the Church; for Protestants, the Bible alone.

Faith and Reason — The Church teaches that reason may know certainly God's existence, His attributes, and the existence of revelation. Reason cannot understand however, mysteries such as the Blessed Trinity. Faith and reason, therefore, are of mutual assistance to each other.

Family — The foundation of society, consisting of husband, wife and children. The perfect example of family life is the Holy Family. Divorce, birth control, and outside interests injure the family and threaten both Church and State.

Fanaticism — Extreme unreasonable speech or conduct. Since religion deeply affects the mind, religious fanatics often perpetrate monstrous acts.

Fascism — A political system which makes the good of the state paramount and places control in the hands of a dictator. Fascism was established in 1922 in Italy under the dictatorship of Mussolini.

Fast — Abstinence from food or drink before receiving the Eucharist; the taking of only one complete meal a day, with small quantities in the morning and evening on appointed days. The Communion fast begins at midnight of the accepted time in a region.

Fast Days—Ember days, the vigils of Pentecost, Assumption, All Saints, and Christmas, and all days of Lent up to noon Holy Saturday.

Fathers of the Church — Eminent teachers or writers who instructed the early Church in the teachings of the Apostles.

Fear is a mental agitation or trepidation because of present or future danger. Grave fear should not be allowed to deter us from duty. Full responsibility, however, is not attached to evil done out of fear. Marriage contracted through fear of death or injury is invalid.

Field Mass — Mass celebrated in the open in time of war, or on special occasions with the bishop's permission.

First Communion — First reception of the Host, generally by children, who should be carefully prepared beforehand.

Fisherman's Ring — A signet ring

engraved with the effigy of St. Peter fishing from a boat and encircled with the name of the reigning Pope. It is used to seal briefs. It is broken up after each pope's death.

Five Scapulars — Any five of the eighteen scapulars approved by the Church may be worn together.

Fixed Festivals — Feasts that occur the same date every year, such as Christmas, December 25; Circumcision, January 1; Purification, February 2; Annunciation, March 25.

Flectamus Genua — Lat. "Let us bend the knee" — one of the prayers of the Mass on Ember days, and certain days of Lent.

Flowers on the Altar — Plants, cut or artificial flowers may be used excepting during Advent, when they are allowed only on the third Sunday, and during Lent, when they are allowed only on the fourth.

Forgiveness of Sin — Catholics believe that forgiven sins are removed from the soul. God can forgive sin either immediately, in answer to an act of perfect contrition, or mediately through the Sacrament of Baptism or Penance.

Fortune Telling — If indulged in for the purpose of seriously obtaining information it is a grievous sin against the first commandment. It should not even be indulged in for sport because of the danger to faith.

Forty Hours' Devotion — Solemn exposition of the Blessed Sacrament for forty hours, commemorating the forty hours during which the body of Christ rested in the tomb. These hours are interrupted in the United States for the convenience of the faithful. A plenary indulgence is granted to all contrite persons who have approached the Sacraments of Penance and the Eucharist, visited the church and prayed for the intentions of the Holy Father.

Freedom of Thought — There is no freedom in error. One is not free, for instance, to believe that the Church has erred in its beliefs or teachings.

Freedom of Worship — A mixture of religion and politics often destroys the freedom of worshiping God according to the dictates of one's conscience.

Freemasonry — A religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals; its own creed; its own morality. The chief reason why Freemasonry was first condemned by Pope Clement XII was that it professed to represent a primitive religion in which all men agree. This is in marked contrast to the Catholic idea of revelation. This still remains one of the chief Catholic objections, since it is evident that apostasy frequently follows entrance into a Masonic lodge. The Masonic oath was likewise condemned in 1738 as immoral in principle since it imposes blind obedience. Another reason for the Catholic attitude is found in the injuries inflicted on the Church by organized Masonry. In regard to foreign countries this is very evident. In the United States, Masonry, especially the Supreme Council of the Scottish Rite 33rd degree through its official organ, "The New Age," has shown itself as hostile and bent upon the destruction of Catholicism. "The American Freemason" through its editorial pages has emphasized that there can be no peace, nor even truce, between Freemasonry and the official Roman Church. Many of the leaders of Freemasonry, Pike, Richardson, Buck and Stewart, have shown open and unmistakable antagonism to the Catholic Church.

Eight different Popes in seventeen different pronouncements, and at least six different local Councils have condemned Masonry.

The majority of American Masons go no further than the Third Degree or Blue Lodge system and have no antagonism toward the Church. Many indeed are not even cognizant of the real aims and purposes of the organization. They have joined the Masons for social

and business reasons. To these many and benevolent Masons, not interested in the history or fundamental principles of Masonry, the attitude and position of the Catholic Church as regards Masonry is bewildering. They can see no justification for such condemnation. However, a study of the question pro and con will show any fair mind the reasons for the action of the Catholic Church. A thorough and accurate Catholic view of Masonry is contained in "The Catholic Encyclopedia" where the subject is discussed at length.

Freethinker — One who bases his beliefs on the findings of his reason and refuses to accept the Revelation.

Free Will — The faculty of making a reasonable choice among motives. The Council of Trent solemnly condemned those who taught that from the sin of Adam man lost his free will.

Friar — A term originally applied to members of mendicant orders, now to monastic and military orders also: Dominicans, Franciscans, Carmelites, Augustinians, Servites, Minims, Third Order Regulars of St. Francis, Capuchins, etc.

Fruits of the Holy Ghost — Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity.

Funeral Pall — Black cloth with a white cross spread over a coffin during the last rites.

Funeral Rites — Mass for the deceased, absolution and interment by the priest. Black is the color used, except in the case of infants, when white is employed.

Gallicanism — A body of doctrines which found particular favor in the French or Gallican Church, and limited the power and authority of the Pope in favor of the Bishops, and extended unduly the power of the State over ecclesiastical affairs; condemned by Pope Alexander VIII in 1693.

Gambling — Staking large sums of money in pure chance is often the occasion of staking beyond means, risking other people's money or property, or losing what rightfully belongs to one's family.

Gaudete Sunday — Third Sunday in Advent; named from the first word of the Introit of the day, *Gaudete,* meaning "Rejoice."

Gehenna — A Jewish name of a valley invariably used by Christ to designate hell.

Genuflection — Genuflection is a natural sign of adoration or reverence frequently used in the Church. The faithful genuflect when passing the tabernacle; the priest genuflects many times during the Mass. A double genuflection, i. e., one on both knees, is made on entering or leaving a church where the Blessed Sacrament is exposed.

Gethsemane — Name in Hebrew meaning "oil press" — a plot of ground on the Mount of Olives where the Saviour spent much time with His disciples. The hours He spent there in prayer the night before He died are known as the Agony in the Garden.

Gifts of the Holy Ghost — Wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.

Gluttony — Eating too often, too much, too costly food, or living to eat instead of eating to live.

God — In the Apostles' and Nicene Creeds we begin by professing our belief in the one God, creator of heaven and earth. The Fourth Lateran Council and the Vatican Council define God as "The one absolutely and infinitely perfect spirit who is the Creator of all." The latter Council also adds that we can, by the natural light of reason and from the consideration of created things, attain to a "sure" knowledge of God. Taking the above definition for granted, we proceed to state the following propositions of St. Thomas proving from reason the existence of God. In brief, his argument from design is as follows: There are plain marks in the mechanism of created things which show that they are the work of an intelligent being. They display a high degree of wis-

dom united to immense power. Plainly this intelligence does not reside in the things themselves. Therefore, the world was created and is governed by an intelligent being whom we call God.

Godparents — Godfather and godmother, sponsors at Baptism, who assume guardianship over the baptized, instruct them and see that they carry out their baptismal vows. Godparents contract spiritual relationship with the persons for whom they act as Godparents.

Golden Rose — An ornament blessed by the Pope on Laetare Sunday and sent to outstanding Catholics annually since the year 1050. The office of Bearer of the Golden Rose, abolished during the pontificate of Leo XIII, was re-established by Pius XII in 1941.

Good Friday — Friday in Holy Week. The day on which Christ died.

Gospel — The practice of reading the Gospels in the Christian assemblies is mentioned by Justin, Martyr, and prescribed in all the liturgies. The first Council of Orange, 441, and that of Valencia in Spain ordered the Gospel to be read after the Epistle and before the Offertory, in order that the catechumens might listen to the words of Christ and hear them explained by the bishop.

Grace — A supernatural gift of God bestowed upon angels or men for the purpose of fitting them for eternal life. Since the fall of Adam we receive grace only through Christ. Without it eternal life cannot be obtained.

Grace at Meals — Prayers said before meals, asking a blessing, and after meals, giving thanks.

Gregorian Chant — Church music.

Gregorian Masses — A series of thirty Masses celebrated on thirty consecutive days for the soul of one specified deceased person.

Gremial — A cloth placed over the knees of the bishop during various ceremonies.

Guardian Angels are angels appointed to protect and guide each individual soul through life.

Habit — The disposition to do things easily by repetition. Also the dress worn by religious.

Hagiography — Writings or documents about saints, holy persons, holiness.

Happiness — St. Thomas taught that happiness is unattainable in this life since it consists in the contemplation of God. Incomplete happiness may be obtained by self-restraint, detachment and sacrifice of transitory enjoyment for future happiness.

Heart of Jesus (Sacred Heart) — The special and formal devotion to the heart of Jesus owes its origin to a French Visitation nun, St. Margaret Mary Alacoque, who lived in the latter part of the seventeenth century. Our Lord Himself appeared to her and declared that this worship was most acceptable to Him. Permission to celebrate the Feast of the Sacred Heart on the Friday after the octave of Corpus Christi was extended to the whole Church in 1856.

Heart of Mary, Immaculate — The principles on which this devotion rests are the same as those which are the foundation of the Catholic devotion to the Sacred Heart. The devotion to the Immaculate Heart was first propagated by John Eudes, who died in 1680. In 1855, Pope Pius IX extended the feast — which is kept either on the Sunday within the octave of the Assumption or on the third Sunday after Pentecost — to the whole Church.

Heaven — The place and state where God will give virtue its due reward, since vice often triumphs and virtue goes unrewarded here on earth. There we will see God face to face, be like unto Him in glory, and enjoy eternal happiness.

Hell — The place and state of eternal punishment demanded by God's justice as the lot of the damned.

Heresy — Heresy is defined in many places in the Old Testament. The accurate meaning of the term heretic is given by Tertullian. The name, he says, applies to

those who of their own will choose false doctrine, either instituting sects themselves, or receiving the false doctrine of sects already founded. Formal heresy is a most grievous sin, for it involves rebellion against God, Who requires us to submit our understandings to the doctrines of His Church.

Hermits — A hermit or an anchorite is a dweller in the desert. St. Paul was the first hermit. After ninety years spent in solitude he died in the year 342.

Heroic Act of Charity — The offering to God for the souls in purgatory all the satisfactory works performed during life and all suffrages accruing to one after death. It is revocable at will.

Hierarchy — According to its ordinary signification, the word applies to the clergy only with varieties of meaning: 1. There is hierarchy of divine right, consisting, under the primacy of St. Peter and his successors, of bishops, priests, and deacons. 2. In the hierarchy of Orders we have by divine institution the diaconate, the priesthood and the episcopate; by ecclesiastical institution the subdiaconate and the four minor orders of porter, reader, exorcist and acolyte. 3. There is also the hierarchy of jurisdiction. This is of ecclesiastical institution and consists of the administrative and judicial authorities which, under the supreme pastorate of the Holy See, are charged with the maintenance of the purity of the faith and of union among Christians, with the conservation of discipline, etc.

Holy Ghost — The Third Person of the Blessed Trinity Who proceeds from the Father and the Son and is, in every respect, equal to Them.

Holy Hour — Form of devotion taught to St. Margaret Mary Alacoque by our Lord. The hour may be divided into parts for prayer, reflection, meditation and congregational singing.

Holy Orders — A sacrament instituted by Christ, by which spiritual power is given and grace is conferred for the performance of the sacred duties of the priesthood.

Holy Saturday — Vigil of Easter. Lent ends at noon on this day.

Holy See — The papal power, referring to the Pope personally or the various papal congregations and tribunals; Rome, the official seat of the Church.

Holy Spirit — The Third Person of the Holy Trinity. Name in modern usage preferred to Holy Ghost.

Holy Thursday — Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist and the priesthood.

Holy Water — Water blessed by the Church is a sacramental, and has been in constant use among Catholics since the time of the Apostles. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you clean water and you shall be clean." (Ezechiel, xxvi, 25). On Holy Saturday water and salt are exorcised by the priest and so withdrawn from the power of Satan, who since the fall has corrupted and abused even inanimate things. Prayers are said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and drive away the devil with his rebel angels. Finally the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace.

Holy Week — The week preceding Easter in which the Church commemorates Christ's death and burial. In the East, Holy Week was distinguished from the rest of Lent by extreme strictness of the fast.

Hosanna — Hebrew word meaning "O Lord, save, we pray."

Host, The — Christ present on the altar under the appearances both of bread and wine; Christ present under the form of bread alone; the bread before it is consecrated. It is in this meaning that the word is employed in the ordinary language of Catholics at the present day, and the word in this sense occurs in the Offertory of the Roman missal, when the priest

prays, "Receive, O Holy Father, this unspotted Host, etc.," taking the bread, not for what it is, but for what it is to become at the consecration of the Mass.

Humeral Veil, The — An oblong scarf of the same material as the vestments worn by the subdeacon at High Mass, when he holds the paten between the Offertory and Pater Noster; worn by the priest when he raises the monstrance to give benediction with the Blessed Sacrament, and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn around the shoulders, and the paten, pyx or monstrance is wrapped in it.

Humility — A virtue which restrains the appetite for high things, recognizes natural weakness and checks presumption. Through it we realize our dependence on God without Whom we are nothing.

Hypnotism — A profound artificial sleep in which the mind is awake and does the bidding of the hypnotist. Hypnotism should not be practised except by reliable medical men because of the danger to body and soul.

Hypostatic Union — Two natures united in one person in Christ.

Idolatry — Worship of any but the true God. Catholic veneration of images is not directed towards the images themselves, but only as they represent the original.

I H S — The first three letters of the name of Jesus in Greek.

Illegitimacy — Condition of one born out of wedlock.

Immaculate Conception — Theologians distinguish between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate or without the soul, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. And although the Blessed Virgin sprang from the fallen race of Adam, and thereby incurred the "debt" or liability to contract original sin, still in Mary's case God's mercy did interpose. For the sake of Him Who was to be born of her and for "His merits foreseen," grace was poured into her soul at the first instant of its being. The best summary of the Church's doctrine is very nicely contained in these few words: "Thou art innocent," says Bossuet, addressing Christ, "by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified."

This doctrine was defended by the heroic Franciscan philosopher and theologian, Blessed John Scotus, and it was finally defined as an article of faith and a truth contained in the original teachings of the apostles, by Pope Pius IX, on December 8, 1854, in the presence of more than 200 bishops.

Immersion—Though valid, plunging the subject in water for Baptism is no longer used by the Latin Church.

Immortality—The survival of the soul after death, reasonably proven from the spirituality of the soul and man's desire for perfect happiness.

Immunity of the Clergy — Exemption from military duty and civil office outside the clerical state, such as judge, juror or magistrate. This exemption is generally recognized by governments.

Impediment — Condition that makes marriages unlawful or invalid. There are two kinds of impediments: hindering and diriment.

Impotency — Physical incurable unfitness for matrimony which existed before marriage. Impotency is a diriment impediment; sterility is not an impediment.

Imprimatur — Lat. "it may be printed" — placed at the beginning of a publication to show it has complied with the Church law, and been examined by the censor.

Impurity — Unlawful indulgence in sex pleasures by those married or unmarried.

Incarnation — The union of the divine and human natures in Jesus Christ.

Incense — Incense was introduced into the Church services when the persecution by the heathen ceased, and the splendor of churches and ritual began. The use of incense carries with it many mystical significations. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the Introit, at the Gospel, Offertory and Elevation in High Mass; at the Magnificat in vespers; at funerals, etc.

Incest — Carnal intercourse with relatives; doubly sinful because of the irreverence to a relative.

Index of Prohibited Books — Books Catholics are not permitted to read without special permission.

Indifference — Carelessness in practicing the faith one believes.

Indissolubility of Marriage — A valid marriage ratified by cohabitation cannot be dissolved except by death. While divorce is not permissible, a separation may be obtained for grave reasons.

Indulgence — The remission of punishment still due to sin after sacramental absolution. An indulgence cannot be obtained for unforgiven sin. The guilt of sin is forgiven in the Sacrament of Penance. However, this still leaves a debt of temporal punishment, which is cleared by the granting of an indulgence. A plenary indulgence remits all the temporal punishment due to sin. A partial indulgence remits a portion of the temporal punishment due to sin. To gain a plenary indulgence it is necessary to detest all sin and have the purpose of avoiding even the least venial sin. Confession, Communion and prayers for the Pope's intention also are prescribed.

Indult — A temporary or personal favor granted for a period of time by an ecclesiastical authority such as a dispensation from fasting.

Infallibility — The Church is preserved from error in teaching faith or morals due to the assistance of the Holy Ghost, the spirit of truth. The Pope must speak "ex cathedra" before his teachings are to be accepted as infallible.

Infidel — One who is not among the faithful of Christ. Popularly, the term is applied to all who reject Christianity as a divine revelation. Those who have never heard of Christianity are not in popular language called infidels, but heathens.

Infused Virtues — Supernatural virtues like faith, hope and charity not acquired by repeated acts of our own. Natural virtues such as prudence and temperance are also considered infused when sanctifying grace is given in order to practice them more easily.

In Memoriam — Lat. "in memory of" — inscription generally found on tombstones.

In Partibus Infidelium — Lat. "in heathen parts" — referring to titular sees.

In petto — Italian "in the breast," or "secretly" — refers to the creation of a cardinal whose name the Pope withholds from publication.

Inquisition, Spanish — This must not be identified and confused with the ecclesiastical Inquisition. The Spanish Inquisition was a mixed tribunal with the civil element predominating. Ferdinand and Isabella of Spain established it in 1481. The principal purpose of this tribunal was to seek out the convert Mohammedans and the convert Jews to Christianity who were suspected of wishing to return to their old religion. The former were called Moriscos and the latter, Maranos.

Many of these Mohammedan and Jewish converts while openly professing Christianity, and some even having become priests and bishops, secretly had returned to their old beliefs, and thus made a mockery of the Christianity they professed. It must be clearly understood that the purpose of this Inquisition was not the persecution of the Jews as such, or of those Jews who had not been converted to Christianity. It was directed primarily against those known as the *conversos*. At a later date the scope of the Inquisition was broadened to include crimes of murder, immorality, smuggling, usury and other offenses.

The king appointed the Grand Inquisitor and the other officials, and also signed the decrees, and the penalties were inflicted in his name. Pope Sixtus IV had approved of this Spanish Inquisition because he was left under the impression that it was to be an ecclesiastical tribunal. When the true state of affairs was made known it was too late to do anything except to protest against the excesses of the Inquisition.

This institution must not be viewed from a twentieth-century standpoint, but rather from the point of view of the times in which it existed. Heresy was a state offense, a crime against both Church and State and punished as such. Even during the Protestant Reformation the same view was held. The Rev. John Laux in his "Church History" makes the following comment with regard to the Protestant position as to the punishment of heretics: "The Protestant Reformation did nothing to change the traditional views in regard to the persecution of heretics. In Protestant as well as in Catholic countries heretics were imprisoned, tortured, and put to death by fire or otherwise. It was not until 1677 that the death penalty against heretics was removed from the statute books in England. Philip of Spain considered heresy to be no less dangerous to the state than Elizabeth of England considered Catholicism to be; and Philip's prisons were no more unsavory and noisome than the English prisons of the time. Luther, Melanchthon, Calvin and Theodore of Beza explicitly approved of capital punishment for obstinate heretics. Calvin even wrote a special work in defense of the principle that 'Heretics are to be coerced by the sword,' after he had burned Michael Servetus at the stake."

I. N. R. I.—The inscription placed atop the cross at Christ's crucifixion meaning "Jesus of Nazareth, King of the Jews."

Insanity — Insane suicides are given Christian burial since they are not responsible for their acts. Baptism and Confirmation may be administered to the insane and Communion given in saner moments or at death when Extreme Unction may also be given. The Church opposes the sterilization but approves the segregation of the insane.

Inspiration — Pope Leo XIII in his encyclical, "Providentissimus Deus," speaking on the subject of inspiration has the following to say with regard to the Holy Ghost and the writers of the Scriptures inspired by Him: "For, by supernatural power, He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture." (See section on Bible.)

Interdict — A penalty imposed upon a group of the faithful for serious violations of Church laws. During an interdict the faithful are debarred from receiving certain sacraments, from liturgical services and Christian burial. Holy Communion, however, is given, marriages may be celebrated and the sacraments given to the dying.

Internuncio — A papal legate to countries of lesser importance;

equivalent to ministers of the second class.

Intolerance — We should have no patience with error but out of charity should be tolerant with the erring.

Irregularity — An impediment to the clerical state such as illegitimacy, bigamy, bodily defect, apostasy, heresy, homicide, attempted suicide.

Itinerary — Prayers, including the Benedictus, and four Collects recited when clerics set out upon a journey.

Joys of the Blessed Virgin Mary — Annunciation, Visitation, Nativity of Christ, Adoration of the Magi, Finding in the Temple, Resurrection and Assumption.

Judgment, Last — Final judgment by Christ after the general Resurrection, when every good deed and every sin of every human being will be known to all, without embarrassment however to those who die in the state of grace.

Judgment, Particular — Judgment immediately after death followed by entrance into heaven, hell or purgatory.

Justice — A virtue by which every man is given his due. God owes nothing to His creatures, but since He loves good and hates evil, He punishes evil and rewards good.

Justification — The remission of sin and the infusion of sanctifying grace at Baptism; or its recovery in the Sacrament of Penance when lost through mortal sin.

Keys, Power of the — The spiritual jurisdiction of the Church, centered in the hands of the Pope.

Ku Klux Klan — The order of the Ku Klux Klan existed from 1866 to 1869 without any semblance of its later lawlessness and bigotry. Some historians claim that in its early stages it was a social fraternity. However, the Klan soon after the Civil War, realizing the terror which it struck in the mind of the Negro began a crusade of violence to "protect the constitutional rights of the whites" by oppression of the freed Negro slaves. It claimed mercy and patriotism as its tenets and it gained a free hand during the days of Reconstruction in the South. President Grant was forced to suppress it.

As a secret fraternal organization, the Ku Klux Klan was reborn at Atlanta, Georgia, in 1915, as a political, religious body. This was pledged to uphold the Constitution by opposing Catholics, Jews, Negroes and the foreign born. Scandals and lawlessness caused its decline in 1926. It sprang up again in 1928 and has been recruiting members in the North as well as the South since that time. However, it is now definitely marked as un-American and must take its place beside Communism, Nazism and other subversive groups inimical to true Americanism.

Labarum — The banner of the cross, used by Constantine in his campaigns.

Laetare Sunday — Fourth Sunday in Lent, also called Rose Sunday; named from the first word of the Introit of the day, *Laetare*, meaning "Rejoice."

Laicism — Church administration by laymen in the fields of education, marriage, hospitals, charity, maintenance of churches, convents, and institutions.

Lamps — Used in the Christian churches from earliest times for practical and symbolic purposes.

Language of the Church — The Church requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, according to their rite just as strictly as she requires others to employ Latin.

Last Things, Four — Death, judgment, heaven, hell.

Latria — The honor and worship due to God alone.

Law as Influenced by the Church — From the beginning of Christianity, churchmen have influenced law by framing constitutions and opposing evils, such as usury.

Lay Brothers — Religious occupied with the secular affairs of a monastery, such as taking care of the sacristy, buildings, farms, household, and visitors. Very often they are artists and craftsmen.

Legate, Papal — An envoy of the Pope sent as his representative to a sovereign or government or on some special mission. Papal Legates are termed: legates a latere, nuncios, internuncios or apostolic delegates. Legates a latere are the highest form of legation and are sent on matters of international importance. The representative of the Pope on some special occasion, such as a Eucharistic Congress, is simply designated as papal legate.

Legitimation — Illegitimacy is removed if the parents marry. The Pope may legitimize children and remove irregularity for entrance into the clerical state.

Lent — The forty days fast beginning on Ash Wednesday and ending on Holy Saturday in memory of the forty days fast of our Lord in the desert. Sundays in Lent are not days of fast or abstinence. The name "Lent" is derived from the Anglo-Saxon *lencten,* meaning spring, referring to the season in which the fast occurs.

Limbo — The place where the souls of the just were detained until the ascent of Christ into heaven; a place of rest and natural happiness in which unbaptized infants and others who die in original, but not in actual sin, are detained.

Litany — A prayer for private devotions or public liturgical services in the form of responsive petition. There are five litanies approved for public devotions: Litanies of Loreto, the Holy Name, All Saints, the Sacred Heart, and St. Joseph. Others may be used privately.

Little Office of the Blessed Virgin — Consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary Office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the Office from Advent to the Purification. Its origin is shrouded in mystery, but it is believed to have been written about the middle of the eighth century.

Liturgical Movement — A movement within the Church to restore the full glory of the liturgy. Inaugurated at the Council of Trent, it was given great impetus by the Motu Proprio of Pope Pius X, 1903, ordering universal use of the Gregorian Chant, and of recent years has been generally activated by clergy and laity.

Liturgy — The public official service of the Church. It is used broadly to indicate all the public rites. ceremonies and prayers of the church; also the arrangement of those services in set forms, as the Roman Liturgy, in which sense it has the same meaning as rite. Thus, liturgical services are those contained in any official book of a rite; for example, Vespers is a liturgical service. Specifically, liturgy signifies the chief liturgical service, the Sacrifice of the Mass.

Lourdes — A French town in the Pyrenees famous for the shrine built where the Immaculate Virgin appeared to St. Bernadette Soubirous.

Lunula or Lunette — A crescent-shaped instrument for holding the Sacred Host when inserted in the monstrance.

Magi — Wise men who visited the Christ Child at Bethlehem. Their traditional names are Melchior, Gaspar and Baltasar.

Magic—Marvelous manifestations through the real or pretended intervention of spirits. Magic which invokes evil spirits has always been regarded as sinful.

Magnificat — Canticle recited by the Blessed Virgin when she visited her cousin, Elizabeth.

Mariology — A branch of theology treating of the life and prerogatives of the Blessed Virgin and the part she played in our redemption and sanctification.

Marks of the Church — The Council of Trent declared the four marks of the church to be: One, Holy, Catholic and Apostolic.

Marriage without a Priest — When a priest will not be available for a period of time such as a month, a Catholic couple may marry by expressing mutual consent before two witnesses. Such a marriage also may be transacted when there is danger of death.

Martyr — A martyr is a witness for Christ. In early times the title was generally given to those who were distinguished witnesses for Christ; then to those who suffered for Him, and eventually, it became restricted to those who died for Him. Martyrdom is the voluntary endurance of death for the faith or some other act of virtue relating to God. Nowadays for anyone to be deemed a martyr, he must have either actually died of his sufferings or endured pains which would have caused his death were it not for miraculous intervention.

Martyrology — A catalogue of martyrs and other saints according to the calendar.

Mass — The Mass is the unbloody renewal of the Sacrifice of Our Lord upon the Cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of Our Lord at the Consecration, and then consummates the sacrifice by consuming the Host and drinking the chalice at the Communion.

The Church has prescribed certain prayers and ceremonies for this Sacrifice, and these are universally followed throughout the entire Church, varying only in Rite. The name is derived from Lat., *missa,* as used in the phrase, "Ite missa est," spoken by the priest before the Last Gospel; this is the dismissal of the faithful, the Sacrifice being concluded, and gradually the term came to be applied to the entire Eucharistic Sacrifice.

Low Mass is read or recited by the priest. High Mass is sung by the celebrant. In Solemn High Mass there are three celebrants: the priest, deacon and subdeacon. Pontifical Mass is said by the Pope or according to the rites of such a Mass. Mass of the Presanctified is said on Good Friday, with the Host consecrated on Holy Thursday. Nuptial Mass is said at a marriage ceremony, to ask a special blessing upon the married couple. Mass of the Dead is said at a funeral or in commemoration of the departed.

Master of Ceremonies — He who directs the proceedings of a rite or observance, such as assisting the celebrant of a Mass.

Master of Novices — He who trains novices of a religious order or congregation. He must be at least thirty-five years of age, have been a religious for ten years, be eminent for prudence, charity, piety, and the observance of the rules of the society.

Matrimony — The conjugal union of man and woman, contracted between two qualified persons, obliging them to live together throughout life. The word matrimony means motherhood; hers is the thought of conceiving, of bringing forth, and of training her offspring. Marriage is a natural contract but Christ has raised it to the dignity of a sacrament. It is a union which gives to each party power over the other, forging an indissoluble bond of partnership. Marriage is not a mere donation but a mutual agreement, and hence the voluntary consent of both contracting parties is essential. This consent must be mutual, voluntary, deliberate, and manifested by external signs; this consent must be given to actual marriage then and there, and not at some future time.

Maundy Thursday — Name given to Holy Thursday from the Antiphon "Mandatum" said at the ceremony of the washing of the feet.

May Laws — Laws of the Prussian diet, May, 1873, known as the Kulturkampf, which abolished the

Catholic department of public worship, persecuted the clergy, expelled the religious, and took over control of education. The May Laws were modified in 1886, when several Religious Orders were allowed to return, and again in 1887 when greater concessions were made by the Prussian government; the last remnant of the May Laws disappeared in 1915, when the Jesuits were allowed to return.

Meditation — Methodical mental prayer, or the application of memory, understanding and will to some spiritual principle, event or mystery in order to arouse proper spiritual emotions and sanctify one's soul. Exchanges of sentiment and thought, or colloquies, with God or the saints are made especially at the end of the meditation, which closes with a formal prayer.

Mercy, Divine — Love and goodness of God, particularly in the time of need, as when a soul is clouded with sin.

Metropolitan — In each ecclesiastical province a certain episcopal see is constituted by the Roman Pontiff, the superior see, and the one who presides over this see is metropolitan of the province. He is also called an archbishop, though the two titles are not exactly synonymous.

Millennium — The belief based upon a false interpretation of the Apocalypse that Christ and His saints will rule upon earth for a thousand years before the end of the world.

Minor Orders — Orders in advancement to the priesthood: porter, reader, exorcist, acolyte.

Miracles — St. Thomas says that a miracle "is beyond the order (or laws) of the whole of created nature." This definition makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Nor does God in working miracles contradict Himself, for He need not be restricted by the laws of nature which He Himself made.

It is also clear from this definition that God alone can work miracles. In all cases a miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error. True miracles, then, are practically distinguished from false ones by their moral character.

Miracles did not cease with the Apostolic Age. The Catholic Church, by her constant practice in the canonization of saints and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent because heathen nations have still to be converted and the fervor of the Christians must necessarily be renewed from time to time. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does.

Missal — The book which contains the complete service for Mass throughout the year. The Roman missal was carefully revised and printed under Pius V.

Mission — A course of sermons and spiritual exercises, conducted in parishes by missionary priests for the purpose of renewing spiritual fervor and good resolutions.

Mitre — A head-dress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre must confine themselves only to the mitre, unless in case of an express concession by the Pope.

Mixed Marriages — Marriages between persons of different religions. Unless a dispensation has been obtained from the chancellor of the diocese, a marriage between a baptized and an unbaptized person is invalid; one between a Catholic and a person of another communion, e. g., a Protestant, is valid, but unlawful.

Monastery — A dwelling of religious, who live in seclusion and who recite the office in common.

Monstrance — The sacred vessel in which the Blessed Sacrament is exposed for adoration or Benediction.

Morality — Conformity to right conduct. Conditions necessary for the growth of morality are: proper education of the young at home and at school, healthy public opinion, sound legislation.

Mortal Sin — Called mortal because it brings death to the soul. Conditions necessary for mortal sin are: gravity of matter, sufficient reflection, full consent of the will.

Mortification — Hardships, austerities, and penances undergone for progress in virtue.

Mosaic — The Christian art of glass mosaic rose in the fourth century. The pontifical works for mosaic were established in 1727. Modern mosaics have been used in St. Paul's and Westminster Cathedral, England.

Motu Proprio — Lat. "own accord" — applied to an informal decree of the Pope.

Mysteries — Since there are countless mysteries in nature it is not surprising to find them in God. The three great mysteries of the Catholic Church are: the Trinity, Incarnation, and Eucharist.

Necromancy — Supposed communication with the dead. It is a form of black magic or sorcerous divination.

Neophyte — A term used in the early Church to designate newly baptized converts.

Novena — Nine days of public or private devotion in imitation of the apostles who gathered for prayer for nine days between Ascension Thursday and Pentecost.

Novice — One who having entered a religious order, undergoes a period of probation in preparation for the religious life.

Nuncio — The Pope's representative at a foreign government, handling affairs between the Holy See and that government.

Nuptial Mass and Blessing — A special Mass for marriages offered except during proscribed times (Lent and Advent). A nuptial blessing is given after the Pater Noster and before the last blessing at the end of Mass.

Oath — The calling upon God to witness the truth of a statement. There must be a reason for taking an oath as when required by lawful authority.

Obedience — Submission to one in authority; one of the chief counsels, made the subject of a vow.

Obligation — The necessity of doing what is good and avoiding what is evil. It is the essence of the natural, ecclesiastical and civil law.

Occasions of Sin—Circumstances which lead to sin. There is an obligation to avoid voluntary proximate occasions of sin.

Octave — A period of eight days given over to the celebration of a major feast, such as Easter.

Odium Theologicum — Lat. "theological hatred" — a hatred due to differences in religious beliefs.

Oils, Holy — There are three holy oils consecrated by bishops on Holy Thursday, and sent to parish priests. 1. The oil of catechumens used in Baptism, at the ordination of priests and at the blessing and coronation of kings and queens. 2. Chrism, used after Baptism, in Confirmation, at the consecration of a bishop, in the consecration of churches, altars, altar stones, chalices, patens and in the blessing of bells and baptismal water. 3. Oil of the sick, used in Extreme Unction. The Roman Ritual requires these oils to be kept in vessels of silver or alloyed metals, in a decent place and under lock and key. The Sacred Congregation of Rites strictly forbids the pastor to keep them in his house except in cases of necessity. The holy oils are all

olive oil, except the chrism which is oil mixed with balsam. The oils of the past year must not be used, but common oil, in lesser quantity, may be added to the blessed oils if necessary.

Old Catholics — Swiss and German heretics who refused to acknowledge the authority of the Pope as defined in the Vatican Council of 1870.

Orders, Religious — Orders of monks did not arise so long as every monastery was an independent entity managing its own affairs without reference to any other authority but the general law of the Church. It was only when, commencing in the tenth century, separate communities such as those of Cluny, Citeaux and the Chartreuse were formed within the great Benedictine brotherhood, that the term "order" came into use. Early in the thirteenth century the mendicant orders — Franciscan, Dominican and Carmelite Friars — were either founded or came into distinct prominence; in the second half of the century they were joined by the Augustinian hermits. These four orders, having no landed property, but subsisting on alms, began in all parts of Europe, but especially in cities, where luxury and civic pride were beginning to show themselves, to preach the humbling and fortifying doctrines of Christ.

Ordinary — One who has the jurisdiction of an office: The Pope, diocesan bishops, vicars general, prelates nullius, vicars apostolic, prefects apostolic, vicars capitular during the vacancy of a see, superiors general, abbots primate, and provincials.

Ordination — The creation of sacred ministers in the Church for divine worship and to rule the faithful. Minor and major orders precede the priesthood which is increased by the episcopacy.

Original Sin — The consequences of Adam's sin transmitted to the entire human race with the loss of immortality, control of the baser appetites, and the supernatural state, entailing death and concupiscence.

Orthodoxy — Conformity with the standards of truth, i. e., belief in and agreement with the true doctrine of the Catholic Church. Though the schismatic Eastern orthodox Church claims this title, they do so wrongly, as they are at variance with the true doctrine.

Paganism — A natural religion without true knowledge of God but rather a belief in false gods and a degraded morality. Two-thirds of the world is still pagan.

Pallium — A band of white wool worn on the shoulders. It has two strings of the same material, and four purple crosses worked on it. It is worn by the Pope and sent by him to patriarchs, primates, archbishops and sometimes, though rarely, to bishops as a token that they possess the "fullness of the episcopal office." The pallia are made from the wool of two lambs.

Palms — Blessed palms are a sacramental. They are distributed on Palm Sunday in commemoration of the triumphant entrance of Christ into Jerusalem.

Parable — The fictitious narrative composed to illustrate a truth of comparison of religious nature such as the parable of the cockle.

Paraclete — A Greek word meaning advocate or consoler, applied to the Holy Ghost.

Parental Duties — It is the duty of parents to educate their children for God and for salvation, to direct them toward good and bring them under the guidance of the Church, provide for their temporal welfare by nourishing them and developing their faculties.

Paschal Candle — A large candle symbolic of the Risen Christ, blessed and lighted on Holy Saturday and placed at the Gospel side of the altar until Ascension Day.

Paschal Precept — The Church law that the faithful must receive Holy Communion at least once a year. See Easter Duty.

Passion of Christ — Sufferings of Christ recorded in the four Gospels. Passion plays were developed in the fifteenth century, particularly in Germany, and there revived in the nineteenth and twentieth centuries.

Pater Noster — The Our Father, or Lord's Prayer.

Patriarch — The highest office in the hierarchy. In the order of dignity they are as follows: major, Constantinople, Alexandria, Antioch and Jerusalem: minor, Babylon Cilicia, Venice, Lisbon, West Indies. The last four are merely titular. There are patriarchs of various rites in certain patriarchates as the Syrian, Maronite and Melchite Patriarchs of Antioch.

Patron Saint — A saint to whom special devotion is paid by certain peoples in certain places; one whose aid is sought in special needs; one whose name is received at Baptism, Confirmation or in religion.

Pax — The kiss of peace, given in the Mass.

Pectoral Cross — A small cross worn on the breast by bishops and abbots as a mark of their office.

Pelican — An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with blood from her own breast.

Penance — Penance is a sacrament instituted by Christ for the remission of sins committed after Baptism. The penitent confesses his sins to a priest, and if he is truly sorry, sincerely intends to sin no more, and accepts the penance the priest gives him, his sins are forgiven through the absolution of the priest.

Pentateuch — The first five books of the Old Testament, which are the work of Moses.

Perjury — The taking of a false oath which is always a grievous sin.

Persecutions—The ten great persecutions extended from about the year 54 to 313. The Christians were looked upon by the Roman officials as treasonable men who refused to honor the gods of the empire, who dealt in magic and, lastly, practiced an unlawful religion. If anything went adverse with the empire the cry was always: The Christians to the lions! The first persecution started under Nero. Domitian continued it, and Trajan followed in their footsteps. The persecutions continued up to Constantine's Edict of Toleration at Milan in 313.

Peter's Pence — A voluntary contribution raised among Catholics and sent to Rome for the maintenance of the Sovereign Pontiff. It was originally a tax of a penny on each house, and was collected on St. Peter's day, whence the name. It originated in England in the eighth century.

Pilgrimage — Pilgrimages to the holy places at Palestine have been customary since early times. Similar journeys to celebrated shrines are still made to worship, ask special favors, or discharge obligations.

Polyglot Bible — The Bible in a number of languages arranged generally in parallel columns in Hebrew, Greek, Latin, etc.

Poor Box — The alms-box has been found in churches from the earliest days of Christianity.

Pope — Name derived from the Greek word *Papas*, meaning Father. The Pope is elected by the College of Cardinals, a two-thirds vote being necessary. There have been 262 popes.

Portiuncula — The little Church near Assisi, Italy, repaired by St. Francis; the annual indulgence attached to this church and later extended to all Franciscan churches. It may be gained between noon of August 1 and midnight of August 2 or on the Sunday following.

Possession, Diabolical—The state of a person inhabited by the devil.

Poverty — One of the evangelical counsels, a voluntary giving up of the right of ownership and the using of goods in the manner of the poor.

Precious Blood — The Blood of Christ.

Predella — The platform immediately in front of the altar.

Prelate — A churchman preferred above others in papal honor or ecclesiastical jurisdiction.

Priest — A sacred minister with the power to celebrate Mass, administer the sacraments, preach and bless.

Promoter of the Faith — One whose duty is to insure the sanctity of those whose cause for canonization is considered. Popularly called "Devil's Advocate."

Prothonotary Apostolic — A member of the chief order of prelates in the Roman Curia.

Province — A territory comprising several dioceses and one archdiocese; a territory in which the members of a religious order are under the jurisdiction of a provincial superior.

Pulpit — Originally, preaching was done from the altar. But apparently even in St. Augustine's time the ambo, originally meant for singing from, was raised and narrowed into our present form of pulpit. It should be on the Gospel side, unless otherwise hindered, e. g., by the bishop's throne.

Purgatory — A place and state where departed souls, having died in the state of grace, suffer for a time in order to be cleansed from venial sin, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. The idea that purgatory is a place of probation, or a time of trial, is absolutely wrong; the period during which the soul has to choose between heaven or hell ends with death.

Pyx — A vessel of metal, gold, or silver in which the Host is preserved or carried.

Quarantines — A strict fast of forty days with only water, bread and salt allowed once a day. The indulgence of quarantines remits as much temporal punishment due to sin as would equal forty days of such penance.

Quasi-domicile — Residence which is not permanent but nevertheless lasts for a considerable time.

Quinquagesima—The last Sunday before Lent, marking a period of fifty days before Easter.

Rashness — A vice opposed to prudence and counsel by which one acts without consideration of actual conditions, without foresight or advice.

Relics — The remains of holy persons, either parts of their bodies or possessions, entitled to veneration.

Relics of the Passion — There are various relics of the true cross to be found principally in European cities: Brussels, Ghent, Rome, Venice, Ragusa, Paris, Limbourg, and Mt. Athos. The inscription placed above the cross is preserved in the Basilica of the Holy Cross of Jerusalem at Rome. The crown of thorns is kept at Paris. One of the nails was supposedly thrown into the Adriatic to calm a storm; another was made into the famous iron crown of Lombardy; another is in the Church of Notre Dame, Paris. The sponge is in Rome at the Basilica of St. John Lateran. The point of the lance is in Paris, the rest is in Rome. The robe is in the Church of Treves. The tunic is in the Church of Argenteuil near Paris. A part of the winding sheet is in Turin. The linen with which Veronica wiped Christ's face is in Rome. Part of the Pillar of the Scourging is in Rome, part in Jerusalem.

Religion and Science — There is no contradiction between religion and science since one deals with

material things and the other with supernatural. Conflict arises only when the scientist tries to turn theologian or the theologian, scientist.

Reliquary — A vessel for the preservation and exposition of a relic.

Reparation—The making amends to God for evil done by men, such as rendering homage to Him in reparation for the irreverence done to the Blessed Sacrament.

Reserved Case — A sin which cannot be absolved except by a bishop or the Pope.

Restitution — The returning of something unjustly taken from another or its equivalent. In serious cases the penitent cannot obtain pardon for his sin unless he makes restitution.

Resurrection — The rising from the dead, the resumption of life. Christ rose from the dead by His own power three days after His Crucifixion. This great miracle is commemorated by the Church in the glorious feast of Easter. On the last day all men will rise from the dead, and their souls will be reunited to their bodies for all eternity. The resurrection of the body is a dogma, our belief in which we attest in the Apostles' Creed.

Retreat — A few days withdrawal from worldly affairs for solitude, meditation, self-examination and amendment of life.

Ring — A circular band of metal worn as an emblem of fidelity. A wedding ring, worn by the wife on the fourth finger, is blessed at the marriage ceremony. Nuns also wear a ring symbolic of their betrothal to their heavenly bridegroom. The pontifical ring bestowed on a bishop at his consecration, or on an abbot, symbolizes their betrothal to the Church.

Ritual — A book used by priests with forms to be observed by them in the administration of the Sacraments, and in such functions as churching, burials, and in most of the blessings which they can give.

Rogation Days — April 25, and the three days before Ascension Day, when special prayers are offered to appease God's anger at man's transgressions, to ask His protection in calamities and for the blessing of the harvest.

Rosary — A set form of prayer recited on beads in which fifteen decades of Hail Marys are preceded by an Our Father and followed by a Glory Be to the Father. In saying each decade (ten beads) a mystery is contemplated. There are five glorious, five joyful and five sorrowful mysteries. The joyful mysteries are: Annunciation, Visitation, Nativity, Presentation of the Child Jesus in the Temple, and Finding of the Child Jesus in the Temple. The sorrowful mysteries are: Agony in the Garden, Scourging at the Pillar, Crowning with Thorns, Carrying of the Cross, and Crucifixion. The glorious mysteries are: Resurrection, Ascension, Descent of the Holy Ghost, Assumption, and Coronation of the Blessed Virgin in Heaven.

Rota — A tribunal of the Roman Curia where cases relating to marriage, ordination and religious professions are heard.

Rubrics — Directions printed in red in liturgical books for the proper execution of liturgical functions.

Sabbath — The Jewish day of rest. Under the Christian law the day of rest was changed to Sunday in honor of the Resurrection.

Sacramentals — Rites, actions, prayers and objects instituted and blessed by the Church, through which we obtain special grace or favor with God. They do not produce grace of themselves but by virtue of the blessing and prayers of the Church, and since they were not instituted by Christ but by the Church their number may be added to. Their proper use can drive away evil spirits, bring victory over temptation, remit venial sins, and obtain an increase of piety and temporal favors.

The sacramentals most generally in use are: holy water; holy oils; blessed candles, palms and ashes; blessed crucifixes, scapulars, medals, rosaries, prayer-books and statues; the blessings of these objects; blessings of houses and fields; the Confiteor recited at Mass, at Communion, in the Divine Office; grace before and after meals; public or private prayer in a church; papal and episcopal blessing; Benediction of the Blessed Sacrament; almsgiving.

Sacramentary — A book containing the rites for the Mass and the Sacraments generally.

Sacraments — Sacraments are visible signs of invisible grace, instituted by Christ for our justification.

The Sacraments are seven in number. In Baptism we are born again; in Confirmation we grow up to be perfect men in Christ; the Holy Eucharist is the daily bread by which the life of the soul is maintained; in Penance God heals the soul which has sinned against Him. When death is near Extreme Unction comes to remove the last remnant of infirmity and prepare the soul for final victory. Matrimony was instituted that the natural impulses, which have often proved a source of corruption and crime, might become a source of blessing, and that children might be brought up in the fear and love of God. Holy Orders was instituted that the Church might be ruled by those whom God has set over her, and be guided by the Word of Life and be blessed with the Sacraments.

The Sacraments are meant for all mankind; but in order that they may be received with profit by adults especially, certain dispositions are indispensable. To the Sacraments of the dead, i. e., Baptism and Penance, the recipient must come at least with faith, hope, sorrow for sin, and purpose of amendment. The Sacraments of the living, i. e., the other five, must be received by those who are already in the grace and love of God. Otherwise the Sacraments only add to the condemnation of those who receive them.

Sacred Heart — The corporal heart of Christ united to the fullness of His divinity and symbolic of His love, accorded supreme adoration in the Church. (See Heart of Jesus.)

Sacrilege — Irreverent treatment of sacred persons, places or things; a grave sin.

Sacristy — A room where vestments, church furnishings and sacred vessels are kept and where the clergy vest for sacred functions.

Saints — All inhabitants of heaven. In the strict sense, those who have received the official approval of the Church for public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth.

Sanctifying Grace — A supernatural gift infused into the soul at Baptism rendering it capable of acting in a way to merit eternal happiness. Sanctifying grace is lost by mortal sin; recovered by repentance.

Sanctuary — Space reserved for the high altar and the use of the clergy in a church; generally enclosed by a rail.

Sanctuary Lamp — One lamp must continually burn before the Blessed Sacrament. This lamp should be fed with olive oil or beeswax.

Sanhedrin — The Jewish supreme Council of Seventy at the time of Christ.

Scandal — Words or actions having at least the appearance of evil and leading others to sin.

Scapular — A sacramental consisting of two small squares of woolen cloth attached to a cord so that one is worn on the breast and the other on the back denoting that the wearer is spiritually associated with a religious order. There

are eighteen kinds of scapulars approved by the Church as follows:

White — scapular of the hearts of Jesus and Mary, originated by the Daughters of the Sacred Heart; scapular of the Holy Face, originated by the Archconfraternity of the Holy Face; scapular of the Immaculate Heart of Mary, badge of the Sons of the Immaculate Heart of Mary; scapular of the Mother of Good Counsel, promoted by the Augustinian Fathers; scapular of Our Lady of Ransom, badge of a confraternity of the Order of Our Lady of Mercy; scapular of the Sacred Heart of Jesus, approved by Pope Leo XIII; scapular of St. Dominic, fostered by the Dominican Order; scapular of the Most Blessed Trinity, badge of the Confraternity of the Most Blessed Trinity.

Black — scapular of the Help of the Sick associated with the Society of St. Camillus; scapular of the Passion, badge of a confraternity associated with the Passionist Fathers; scapular of St. Benedict, badge of a confraternity affiliated with the Benedictine Order; scapular of the Seven Dolors, badge of a confraternity established by the Servites of Mary.

Red — scapular of the Passion, promoted by Priests of the Mission; scapular of the Precious Blood, badge of the Confraternity of the Precious Blood.

Blue — scapular of the Immaculate Conception introduced by the Theatine Nuns; scapular of St. Joseph, promoted by the Capuchin Fathers; scapular of St. Michael the Archangel, part blue, part black, badge of the Archconfraternity of St. Michael.

Brown — scapular of Mount Carmel, badge of the Confraternity of Our Lady of Mt. Carmel, originated by the Carmelites.

Scapular Medal — Introduced by missionaries in Africa to replace the cloth scapular which became soiled and dirty in a very short time; later extended to the whole world. The change from wearing the cloth scapular to the use of scapular medal may be made after one has been received into the cloth scapular but the medal must be blessed.

Schism — Term applied by the Fathers and theologians to a formal separation from the unity of the Church. St. Matthew and St. Mark call it, "a tear or rent"; St. John, "a division of opinion," and again, "a party spirit in the Christian Church."

School — The Catholic School is an institution having for its aim the development of the mind, and, above all, the perfection of the soul. The earliest Christian school (of which a distinct account has come down to us) was established by Pantaenus at Alexandria in 180 A. D. Later cathedrals and monasteries became education centers. Modern universities and secondary schools were founded in the twelfth century. The primary or elementary schools had their origin in the seventeenth century.

Scruple — An unreasonable fear and anxiety that one's actions are sinful.

Seal of Confession — A priest's obligation to keep sacred the secrets of the confessional even at the cost of his life.

Secret Societies — The Catholic Church condemns and forbids Catholics to enter societies formed against the Church or the State, those that require undue secrecy and absolute obedience and which employ a ceremonial equivalent to religious sects. A Catholic who joins the Freemasons is excommunicated from the Church. The Catholic who joins the Odd Fellows, Knights of Pythias, etc., commits grievous sin. Those who join these latter groups in good faith, may with permission retain nominal membership if scandal can be removed and there is no danger to faith. The general rule to be followed is that one cannot sacrifice the demands of faith for the social advantages accruing from membership in these societies. The same rule applies to secret societies of

women such as the Eastern Star and the Ladies of Pythias.

Secular Clergy — Clergy not affiliated with religious orders, under the allegiance and direction of a bishop.

Septuagesima — The ninth Sunday before Easter and the third Sunday before Lent.

Septuagint — The chief Greek translation of the Old Testament.

Servile Work — Bodily as contrasted with mental labor.

Seven Last Words of Christ — After being nailed to the cross: "Father, forgive them for they know not what they do"; to the penitent thief: "Amen, Amen, I say to thee, this day thou shalt be with Me in Paradise"; to the Blessed Virgin and St. John: "Woman, behold thy son: son, behold thy mother"; in an agony of loneliness: "My God, My God, why hast Thou forsaken Me?"; parched with thirst: "I thirst"; when every prophecy foretold of Him had been fulfilled: "It is consummated"; lastly: "Father, into Thy hands I commend My Spirit."

Sexagesima — The eighth Sunday before Easter and the second Sunday before Lent.

Sign of the Cross — Sacred symbol used by Catholics to signify belief in the mystery of Redemption wrought by Christ on the Cross.

Simony — The sacrilegious vice of purchasing or selling ecclesiastical offices, benefices, and sacred objects.

Sins against the Holy Ghost — Despair of salvation, presumption of God's mercy, impugning the known truths of faith, envy at another's spiritual good, obstinacy in sin, final impenitence. Those guilty of such sins stubbornly resist the influence of grace and as long as they do so cannot be forgiven.

Sins That Cry to Heaven for Vengeance — Wilful murder; sins against nature; oppression of the poor, widows, and orphans; defrauding laborers of their wages.

Slander — Attributing to another a fault that one knows him to be innocent of; doubly sinful since it destroys a good name and is based on a lie.

Socialism — A system based on common ownership of the means of production.

Sodality — An association of lay persons, meeting under certain rules for pious purposes.

Sorcery — A species of magic by which evil is brought on men or beasts with the aid of the devil.

Sorrows of the Blessed Virgin Mary — Prophecy of Simeon, flight into Egypt, loss of Jesus at Jerusalem, meeting Jesus on the way to Calvary, standing at the foot of the Cross, descent of Jesus from the Cross, burial of Jesus.

Species, Sacred — The appearances of bread and wine which remain after the Consecration.

Spiritism — Condemned by the Church as dangerous to faith and morals. Attempted communication with spirits, whether good or bad by means of seances, table tapping, the ouija board, etc., is strictly forbidden.

Spiritual Bouquet — An offering to God of religious practices and devotions for someone living or dead.

Spiritualism — A philosophical doctrine that there is a spiritual order of things as well as a material order and that the soul is a spiritual substance.

Spiritual Works of Mercy, The — To counsel the doubtful; to instruct the ignorant; to admonish sinners; to comfort the afflicted; to forgive offences; to bear wrongs patiently; to pray for the living and the dead.

Sponsor — The godparent at Baptism or Confirmation who promises to safeguard the spiritual welfare of the person baptized or confirmed.

State of Grace — Freedom from mortal sin, whether actual or original.

Station (from the ancient military term, *statio*, that post where a guard kept constant watch) signifies the congregation of the faithful in a designated church where special Lenten services are held on a certain day. Thus according to

ancient usage various churches in Rome have a Station Day; high Mass is celebrated, usually by the Cardinal Titular of the church, relics are exposed for veneration, and in the afternoon a procession takes place.

Stations of the Cross — A devotion commemorating the fourteen stages of Christ's passage from Pilate's House to Mount Calvary, first adopted by the Franciscans in 1350. The fourteen stations are: (1) Jesus is condemned to death; (2) Jesus takes up His Cross; (3) Jesus falls the first time; (4) Jesus meets His afflicted Mother; (5) Simon the Cyrene helps Jesus to carry His Cross; (6) Veronica wipes the Face of Jesus; (7) Jesus falls the second time; (8) Jesus comforts the women of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of His garments; (11) Jesus is nailed to the Cross; (12) Jesus dies on the Cross; (13) Jesus is taken down from the Cross; (14) Jesus is laid in the tomb.

Stigmata — The miraculous impress of the five wounds of our Saviour on the body of a person. St. Francis of Assisi received this divine favor in 1224, two years before his death. On September 17, the Feast of the Stigmata is yearly kept by the whole Church to commemorate this fact. Other saints in the history of the Church have been known to have received the stigmata.

Stole — A long narrow vestment worn around the neck indicative of the priestly power. Bishops, priests and deacons must wear it when exercising their orders, administering the sacraments, blessing persons and things, as well as at Mass.

Stole Fees — Offerings made to priests who administer the sacraments.

Stoup — A vessel used to contain holy water.

Stylites — Religious men of early centuries who lived atop pillars, there performing acts of heroic penance.

Superstition — Worship of false divinity, or worship unfit for the true God.

Surplice — A white linen garment worn over the cassock. It is a vestment proper to priests and clerics assisting in the sanctuary and in performing their sacred duties. Altar-boys wear it while serving Mass and at other Church ceremonies.

Suspension — A penalty by which a cleric is prohibited from exercising some or all sacred functions.

Tabernacle — The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar. The tabernacle should be solidly built, gold plated within or lined with silk and be kept locked. The sacred vessels within should rest on a corporal. Flowers should not be placed on the altar before the tabernacle, and nothing should be put over it but the crucifix.

Te Deum — A hymn of praise and thanksgiving sung on solemn occasions. It is also recited daily in the Divine Office at the conclusion of Matins.

Temperance — One of the four cardinal virtues which imposes moderation and self control in the use of food, drink and sexual gratification.

Temporal Power — The right of the Pope to hold and govern territory, such as Vatican City, and to be recognized by the nations of the world.

Tenebrae — The Matins and Lauds of the following day which are usually sung on the afternoon or evening of Wednesday, Thursday and Friday in Holy Week. The extinction of the candles during this ceremony represents the growing darkness of the time when Christ, the Light of the World, was taken. The last candle is hidden, not extinguished, to signify that death could not really obtain dominion over Christ, though it appeared to do so. The clapping made at the end of the office symbolizes the confusion consequent on Christ's death.

Tertiary — A member of a Third Order.

Theological Virtues — Those virtues which have God directly for their object: faith, or belief in God; hope; charity, or love of God.

Theology — The knowledge which we have, or can have, of God and divine things.

Third Orders — Religious associations affiliated with the Franciscans, Dominicans, Augustinians, Servites, Carmelites, Premonstratensians, Benedictines, Salesians and Marists, for the laity and those who while desiring to embrace the religious life do not desire to enter first or second orders. Members share in the prayers and privileges of the order and are buried in the habit of the order.

Three Hours — A devotion originated by the Jesuits to be practised on Good Friday from noon to three o'clock in remembrance of the three hours our Lord hung upon the cross.

Thurible — The vessel in which incense is burned during sacred ceremonies.

Tiara — A cylindrical head-dress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignity. It is made up from the princely crown joined with the bishop's mitre. It has been used as far back as the seventh century. At the coronation ceremonies it is placed on the head of the Pope with these words, "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ."

Tithes — Offerings of the faithful for the support of their pastors, originally the tenth part of one's income.

Titular Sees — Catholic bishops without residential sees are given titular sees or ancient bishoprics now destroyed, of which there are some 900.

Tonsure — A crown made by shaving the upper part of the head, distinctive of clerics and religious.

Toties Quoties — Lat. "as often as" — applied to indulgences signifying they may be obtained as often as one wishes by fulfilling the obligations.

Tradition — The oral handing down of information, doctrines and practices. Tradition is part of the deposit of faith, handed down by the apostles. It supplies certain information which the Bible does not give, such as concerning the Baptism of infants.

Transubstantiation — The process by which the bread and wine of the Mass is changed into the substance of the Body and Blood of Christ in the act of Consecration.

Treasury of the Church — The merits of Christ and the saints from which the Church may draw to confer spiritual benefits such as the granting of indulgences.

Triduum — A three days' prayer or celebration.

Twilight Sleep — A sleep induced in obstetrical cases by certain drugs to lull the sense of pain and diminish the power of recollection, without completely taking away consciousness. From medical testimony, if drugs are administered a competent nurse should be in attendance, and a doctor within easy call. The use of this aid to difficult parturition is to be decided by a physician.

Urbi et Orbi — Lat. "for the city and for the world" — applied to the blessing given by the Pope after his election, also several times during the year.

Usury — A species of theft by which interest is unjustly exacted, or an unjust rate of interest is charged for a loan.

Vatican City — Property owned and ruled by the Holy See, with extra-territorial possessions, mostly churches and palaces, amounting to about 160 acres.

Veils — There are two common veils used in the liturgy of the Church. The one is a small veil used to cover the chalice before the Offertory, the other is the humeral veil used by the sub-deacon at High Mass and by the priest

at Benediction of the Blessed Sacrament.

Venerable — Title given to persons found by the Sacred Congregation of Rites to have led a life of heroic virtue.

Veneration — The reverence paid to saints, relics, etc. It is of a different kind and degree than that given to God which is properly called worship.

Venial Sin — An offense against God deserving only temporal punishment. Nevertheless, venial sin dims the intellect, weakens the will and leads to mortal sin.

Veronica's Veil — The cloth with which Veronica wiped the face of Jesus and on which the imprint of Christ's features remained, preserved at St. Peter's in Rome.

Vestments—Distinctive garments — now known as vestments — have ever been used by the Church in her divine worship; however, originally these garments did not differ in form from the ordinary garb. Those worn by the priest at Mass are the amice, alb, girdle, maniple, stole, chasuble. At High Mass the deacon wears a dalmatic and the subdeacon a tunic. At Benediction, the priest wears a surplice, stole and cape, and when giving the Benediction, the humeral veil.

Viaticum — The word Viaticum means provision for a journey, and it is now used exclusively to denote Holy Communion, given to those in danger of death.

Vicar Apostolic — Formerly this title was given to bishops, archbishops, and sometimes to ecclesiastics, not necessarily bishops, who were commissioned by the Roman Pontiff to exercise episcopal jurisdiction (except in certain special cases) in a diocese where the ordinary, for some reason, was unable to discharge his office fully. At present the term is generally used to denote titular bishops or priests appointed by the Holy See who are stationed in regions where episcopal sees have not yet been established.

Vigil — The day before a prominent feast set aside for preparation, watching, prayer and fasting.

Vigil Light—The oil light kept in the sanctuary to denote the presence of the Blessed Sacrament.

Virgin Birth of Christ—The doctrine that Christ, conceived by the Holy Ghost, was born of the Virgin Mother. The fact that St. Luke refers to Mary's first-born does not imply that she had more children, but rather to the law by which she was to offer her first-born to God in the Temple.

Virtue — Some stable or habitual element developing the human character. The ideals of human perfection vary. To a group of moral philosophies the western world owes its ideal of humanist virtue: prudence, justice, fortitude, temperance. Christian virtue begins with God, and the theological virtues are: faith, hope, charity.

Visitation of the Blessed Virgin Mary — The visit of the Blessed Virgin to her cousin Elizabeth before the birth of Christ. To her Mary expressed her great joy. This canticle is known as the Magnificat.

Vocation — The disposition of Divine Providence in diverse ways whereby persons are called to serve God in a particular state of life.

Votive Candles and Offerings — Candles burned before a statue or shrine in honor of our Lord or the saints and out of devotion to them. Offerings are presented in thanksgiving for favors received, either in virtue of previous promises or as free will offerings.

Vows — A vow is a deliberate promise made to God of a possible and greater good with the intention of binding oneself under pain of sin. The promise must be free; it must be made to God — to vow to a saint means to vow to God in honor of a saint. The matter of the vow cannot be illicit, altogether indifferent, imperfect or impossible. Vows are temporal or perpetual, dependent upon the time of their duration; conditional or absolute, according as they are recognized as simple or solemn by the Church.

Vulgate — The Latin version of the Bible founded on the translation of St. Jerome and authorized by the Church.

Wine — Pure fermented grape juice, unsoured, is used in the Mass and changed at the consecration into the blood of Christ.

Witchcraft — Dealing with the devil, either directly or through someone who has a compact with him.

Worldling — One who prefers the ambition and show of the world with its distractions and dissipations to the serious and better things of life.

Worship — Homage paid to God. This is the highest form of reverence, and is paid to God alone. Veneration, or reverence in lesser degree, is paid to saints and relics.

Zeal — Love in action manifested in propagating the faith, sanctifying souls and making God better known.

Zelator — An active member or officer of a confraternity.

Zuchetto — A skull cap worn by clerics over the tonsure.

PRINCIPAL HERESIES

Schismatics, according to the definition of Canon Law, are those baptized persons who "refuse to be subject to the Supreme Pontiff, or to have communication with the members of the Church subject to the Pope" (Canon 1325). Many heresies, e. g., Anglicanism, began as schisms. But separation from the Pope, the Vicar of Christ on earth and the custodian of Revelation, inevitably leads to errors concerning dogmatic truths.

Heretics are defined in Canon Law as "baptized persons who, while retaining the name of Christian, obstinately deny or doubt any of the truths proposed for belief by the divine and Catholic faith" (Canon 1325). The underlying idea of heresy is the selection of some truths and the rejection of others. Heretics arbitrarily assume the right to choose their beliefs, whereas only the infallible Church alone has the right to define dogmas and to propose to men the truths they are to believe.

Adoptionism (700-1177) — Leaders: Elipandus of Toledo; Felix of Urgel. Adoptionism taught that Christ in His divinity was the natural Son of God, but that in His humanity, He was only the Son of God by adoption, through grace. Pope Adrian I condemned these teachings in 785. They were again condemned in the decrees of the Council of Frankfort in 794. Abelard (1079-1142) revived Adoptionism and denied the substantial reality of the Man Christ. This Neo-Adoptionism was condemned by Pope Alexander III in 1177.

Albigensianism (1175-1400) is a revival of Manichaean dualism. The Albigenses asserted the co-existence of two mutually opposed principles: a good spirit who created the spiritual world; and an evil spirit who created the material world. Because the evil spirit created the body, Christ the Redeemer could not have taken a genuine human body. Suicide was recommended; marriage condemned; and the sacraments denied. The Fourth Lateran Council in 1215 condemned this heresy. The devotion of the rosary, popularized particularly by St. Dominic, aided in repelling this heresy.

Anabaptism (1521-1553) — Anabaptists proposed to reestablish "primitive" Christianity, using Scripture as the sole rule of faith. The State was to be reconstructed along the lines of early Christian community life. Infant baptism was rejected because non-scriptural.

Anglicanism (1534-) — Leaders: Henry VIII (1491-1547); Cranmer (1489-1556). The Henrician Period of Anglicanism (1534-1547) set up an independent national church and transferred the supreme authority from the Pope to the Crown. The Elizabethan Period (1558-1603) carried the work of separation much further. With logical sequence, doctrinal and liturgical changes quickly followed the denial of papal supremacy. Scripture was declared the sole rule of faith. The Real Presence was denied, and the Mass was replaced by a communion service. The rite of ordination was changed, all mention of the sacrificial office of the priesthood being rigorously excluded. Invocation of the Blessed Virgin Mary and the saints was rejected as idolatry. The Anglican Church in the United States became known as the Protestant Episcopal Church, taking its name from the fact that it is governed by bishops. The tenets of Episcopalianism are the same as those of Anglicanism.

Arianism (320-380) — Leader: Arius (280?-336). This first great heresy that rocked the infant Church was an attempt to rationalize the Trinity. Concerned principally with the relations between the Father and the Son, Arius found it necessary to subject one to the other in order to formulate a rational explanation. He assigned Christ a unique place in creation — the only one made by the Father — yet he made Christ a mere creature. St. Athanasius was the great champion of orthodoxy against Arius. The heresy was condemned at the Council of Nicea in 325.

Baptists (1600-) — Leaders: John Smythe, in England (d. 1612); Roger Williams, in America (1600-1683). Baptists reject infant baptism, and consider only baptism by immersion as valid. Baptism and the Eucharist, the only two sacraments they admit, they consider as mere symbols. Scripture is their sole rule of faith. They allow private interpretation of Scripture. All non-scriptural doctrines and duties are rejected as without authority.

Berengarius, Heresy of (999-1080) — The first heresy touching the Eucharist. Berengarius taught that the body and blood of Christ were not really present in the Holy Eucharist, but only figuratively. He was condemned at Rome in 1079.

Calvinism (1541-1648) — Leader: John Calvin (1509-1564). The dogma of absolute predestination constitutes the essence of Calvinism. God wills the salvation of some and the damnation of others by a direct act of His will. Original sin has so completely vitiated human nature that man is deprived of free will, and justification must come from an extrinsic principle. Calvinism also denied the Real Presence. Presbyterians today profess Calvinistic doctrines, their name being derived from the *presbyteres* who, according to Calvin, held equal rank with the *episcopus* or bishop. Calvinism was condemned at the Council of Trent (1545-1563).

Catharism (1100-1500) was the forerunner of Albigensianism in the revival of Manichaean dualism. The Cathari are divided into two groups: the absolute dualists, who believed in the existence of two eternal principles; and the mitigated dualists, who considered the evil principle a mere fallen spirit. The Cathari believed in the migration of souls, rejected matrimony and sexual intercourse, denied the authority of the State, and approved suicide. Catharism was condemned by the Third Lateran Council in 1179.

Christian Science (1879-) — Leader: Mary Baker Eddy (1821-1910). Christian Science rejects doctrine as the foundation of religion. It claims to heal ailments through the scientific application of faith. After Mrs. Eddy declared herself cured of hysterical fits through mental cure she became interested in faith healing. In 1879 she founded the Third Church of

Christ Scientist with 26 members and herself as pastor.

Congregationalism (1600-) — Leader: Robert Brown. Congregationalism teaches the freedom of the individual soul and the independence of the local church. The name was adopted by the Pilgrim Fathers.

Episcopalianism. See Anglicanism.

Eutychianism. See Monophysitism.

Gnosticism (117-400) — A name given to early attempts to create a purely rational Christianity. Gnostics denied everything they could not understand. They attempted to find in Christianity a deeper meaning than the Gospels allow. Gnosticism pretended to be a high science replacing ordinary faith. Gnostics claimed they perfectly understood their belief and completely penetrated every mystery they held.

Greek Heresy and Schism (850-) — Leaders: Photius (c. 816-869) and Cerularius. Photius, by taking unjust possession of the See of Constantinople set the stage for the Greek Schism. It was, however, Cerularius who was responsible for the break with Rome (1054). He it was who rejected the supremacy of the Pope and established the Greek Church. The Greek Church teaches that the Holy Ghost proceeds from the Father alone, in opposition to the Catholic teaching. This error was condemned by the Fourth Council of Constantinople in 870.

Hus, Heresy of (1400-). See Wycliff.

Iconoclasm (726-787) — Leader: Leo the Isaurian (717-741). The Iconoclasts rejected all veneration of images of Christ, and the Blessed Mother; also the veneration of all relics. St. John Damascene wrote against them. The Iconoclasts became fanatical, going about destroying pictures, statues and relics wherever they found them. The heresy was condemned at the Second Council of Nicea in 787.

Jansenism (1636-) — Leaders: Jansenius (1585-1638); Arnauld (1612-1694). Jansenism is a rigoristic doctrine garnered from "Augustinus," a posthumous work of Jansenius. Its basic error is disregard for the supernatural order. Man is not free; it is impossible to keep some of the commandments; good works of unbelievers are sinful; God will punish man for practising virtues not in his power to accomplish; Christ died not for mankind in general but for a privileged few. Arnauld proposed the insidious doctrine that for the worthy reception of Holy Communion severe penance for past sins and most pure love of God are required. It was only with the inauguration of the devotion to the Sacred Heart and the decrees of Pius X that the rigoristic tendencies of Jansenism were counteracted.

Judaizers (33-200) — Convert Jews who adhered to the observance of the Old Law. They held that pagans must first observe the Old Law before becoming Christians. They would make Christianity a mere branch on the parent tree of Judaism. The heresy split into several factions over the question of Christ's nature. Sts. Peter and Paul condemned this heresy.

Lutheranism (1517-) — Leaders: Martin Luther (1483-1546) and Melanchthon, Luther's "theologian." The twofold principle of invincible concupiscence, and justification by faith alone constitutes the fundamental error of Lutheranism. Luther formulated the principle of private interpretation of Scripture; cast aside the Sacrifice of the Mass; ridiculed the doctrine of indulgences; taught that confession, fasting and mortification were not necessary; denied the supremacy of the Pope; and repudiated celibacy of the clergy. He wrote, in fact, against almost every article of Christian belief. The Council of Trent (1545-1563) condemned Lutheranism.

Macedonianism (342-381) — Leader: Macedonius (d. 362). The Macedonians denied the divinity of the Holy Ghost. They erred in saying that the Holy Ghost is a

creature; a ministering spirit who differs from the angels only in degree. The First Council of Constantinople in 381 condemned this doctrine.

Manichaenism (241-1600) — Leader: Mani (216-276). Manichaenism is essentially a dualistic theory teaching that in the beginning there existed two sharply opposed principles; one good, the other evil. The creation of the world was the result of the struggle for supremacy between these two principles. Christ came clothed in an ethereal body to teach men the distinction between the kingdom of light and that of darkness. To facilitate the victory of the kingdom of light, marriage, use of meat and wine, ordinary work and evil speech were forbidden the elect. Manichaenism was refuted by St. Augustine.

Methodism (1739-) — Leader: John Wesley (1703-1791). Methodism, a movement to infuse a higher life into the Anglican Church, drifted away from the Established Church and split into many denominations. The distinctive doctrines of Methodism are the "witness of the Spirit" to the individual soul and the consequent assurance of salvation, or the certainty of present pardon. Methodists admit two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith. They regard the Eucharist only as a memorial of the Passion and death of Christ.

Monophysitism (400-700) — Leaders: Eutyches and Dioscorus. The Monophysites (or Eutychians) denied the doctrine of two natures in Christ, stressing only His unity. They seem to have confused the notions of person and nature. In his "Epistola Dogmatica ad Flavianum," Pope Leo I set forth the Catholic teaching on the two natures in Christ. The heresy was condemned at the Council of Chalcedon in 451.

Monothelitism (625-681) — Leader: Sergius (d. 638). Monothelites taught that Christ had only one will and one energy, at the same time both human and divine. By destroying the human will and activity which is necessary for the complete human nature, the Monothelites implicitly denied the humanity of Christ. The Third Council of Constantinople in 681 condemned the heresy.

Montanism (156-400) — Leader: Montanus. The basic error of Montanism consists in the inauguration of the reign of the Holy Ghost succeeding the time of Christ's revelation which had passed. As prophet of the new revelation, Montanus denied the divinity of the Church, declared that only Montanists could forgive sins. Montanism would have had few followers had not Tertullian, a leading light of the early Church, joined its ranks.

Mormonism (1830-) — Leader: Joseph Smith (1805-1844). He claimed to have received from an angel the records of the prophet Mormon which were later proven fictitious. Established at Salt Lake City, the new church came to resemble closely Mohammedanism and adopted polygamy which was forbidden by the United States courts in 1871.

Nestorianism (400-) — Leader: Nestorius (d. 451). The Church teaches that there is but one Person in Christ. Nestorius implicitly denied this doctrine by denying the divine motherhood of Mary. He held that Mary is only the Mother of the Man Christ, not the Mother of God. The Council of Ephesus in 431 and that of Chalcedon in 451 condemned Nestorianism.

Pelagianism (405-529) — Leaders: Pelagius, Caelestius, and Julian. Beginning with the idea that God's help was unnecessary to man (actual grace), Pelagius came to the conclusion that sanctifying grace was not necessary either. To be logical, he then denied the fact of original sin. Pelagius overstressed the free will of man in the problem of grace. He forgot to distin-

guish between the natural and supernatural end of man, holding that Adam was born to enjoy supernatural life as a natural reward. St. Augustine refuted Pelagianism. It was finally condemned at the Council of Ephesus in 431.

Presbyterianism. See Calvinism.

Quakerism (1648-) — Leader: George Fox (1624-1691). Quakerism, founded on isolated texts of Scripture, is a sect at variance with every existing form of Christianity. Its central doctrine is that of the "inner light" communicated to the individual soul by Christ. It rejects the priesthood, exterior ceremony, and authority.

Rosicrucianism (1600-) — Leader: John Andrea (1586-1654). The Rosicrucians are a secret society conceived by Andrea and spread by means of the fictitious writings of an imaginary author, Christian Rosenkreuz. Rosicrucians teach a pantheistic theosophy; have their own ideas of God, nature, morality, and the soul.

Semipelagianism (420-529) — Leaders: Sts. Cassian, Victor of Marseilles, Gennadius, and Faustus. In refuting the Pelagians St. Augustine did in several instances overstress the divine element in grace. His theory of predestination was taken strictly by some monks of Marseilles. Fighting this state of affairs, St. Cassian and others again brought the factor of free will to the fore, and went just a bit too far. They were in perfectly good faith, and would have corrected their mistake had attention been brought to it. What they taught, however, viz., that the beginnings of faith could be merited by man, was wrong and was accordingly condemned.

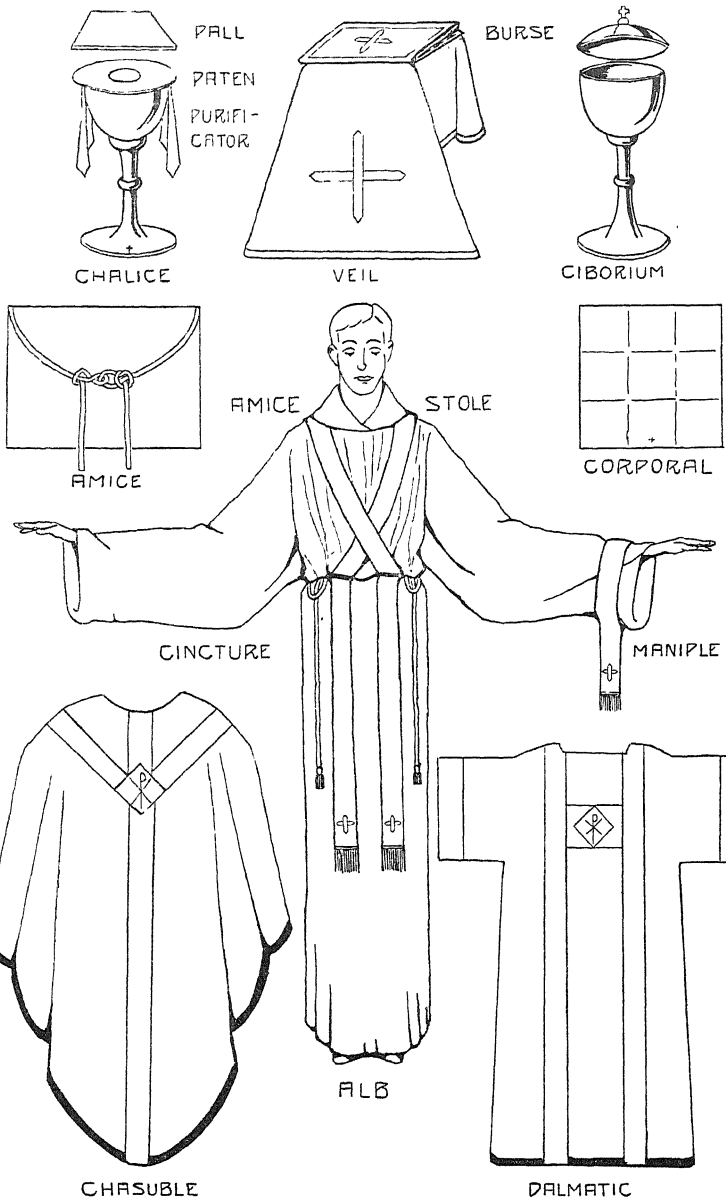
Swedenborgianism (1787-) — Leader: Emmanuel Swedenborg. He professed to have received revelations, and rejected the Trinity, original sin, the resurrection and all sacraments except Baptism and the Eucharist. He taught that after death souls pass into an intermediate state preparatory to entering heaven.

Unitarianism (1570-) — A heterogeneous sect whose bond of unity consists more in its anti-dogmatic tendency than in its uniformity of belief. Its distinctive tenet is belief in a uni-personal God. Unitarians hold to private interpretation of Scripture. The local church is autonomous.

Universalism (1750-) — The distinctive tenet of this sect is the final salvation of all souls. Present-day Universalists reject the doctrine of the Trinity. The reception of the sacraments is not enjoined, but Baptism and the Lord's Supper are administered.

Waldensianism (1180-) — Leader: Waldes. The Waldenses were an heretical sect claiming to practise Christianity in its pristine purity. Among the doctrinal errors are the denial of purgatory, of indulgences, and of prayers for the dead. Waldensians denounced all lying as a grievous sin, refused to take oaths, and considered the shedding of human blood unlawful. The Third Lateran Council in 1179 condemned this heresy.

Wycliff, Heresy of (1350-) — Leader: John Wycliff (1324-1384). Wycliff claimed the Bible to be the sole truth of faith. He defended predestination, maintained that all power depends on one's state of grace; denied the freedom of the will and the doctrine of transubstantiation. He rejected the divine institution of the hierarchy and taught that the Pope is not the head of the Church; that the bishops have no pre-eminence over other priests. He held that all ecclesiastical powers are forfeited or are in abeyance when the subject is in mortal sin. He taught that confession is useless, for man cannot help but sin, and that God approves sin. He thought that ecclesiastics who sin should be punished with the death penalty. After the death of Wycliff, John Hus spread his doctrines throughout Bohemia. The Council of Constance in 1414 condemned these doctrines as heretical.



© St. Anthony's Guild, 1938

THE CHURCH EDIFICE AND LITURGICAL APPURTENANCES

The church is a sacred building dedicated to divine worship and open to all the faithful who assemble there to offer up the Holy Sacrifice of the Mass and there take part in other services. What distinguishes a Catholic church from all other sacred edifices is the fact that every Catholic church becomes, through the Mass, the dwelling place of God.

During the first three centuries of Christianity there were no special buildings consecrated to Eucharistic worship. Services were held in private homes (Acts ii, 46; Rom. xvi, 5; 1 Cor. xvi, 15; Col. iv, 15). The persecutions of those early days made it impossible to have public places of worship. But when the Church came up from the catacombs, when she was no longer persecuted, then began the building of churches. Through the centuries men have used the very best that architecture can offer in order to make their churches fit dwelling places for God.

The aisle of the church from the main door to the Communion railing is called the **nave**. If another aisle cuts across the nave, forming a cross, the two arms of this aisle are called **transepts**. The part inside the communion railing is called the **sanctuary**. The back portion of the sanctuary, which is often arched, is called the **apse**.

Stained glass windows, paintings and **statues** are the ordinary ornaments of the church. Their purpose is to depict the main events in the life of Christ and the Saints. When the Blessed Sacrament is kept in the church a **sanctuary lamp** burns before the tabernacle day and night. At the entrance there are **fonts** containing holy water with which the faithful bless themselves when entering and leaving the church. In the rear or along the sides are **confessionals** used in the administration of the Sacrament of Penance. Generally on the Gospel side of the church there is a **pulpit** from which the priest announces to the people the word of God. Inside the sanctuary are the **sedilia**, the seats used by the priest and ministers when they sit down for any part of the ceremonies. Attached to the wall of the sanctuary is a locked box called the **ambry** which contains the holy oils used in the various sacraments. In the sanctuary on the epistle side is a table or shelf called the **credence** table which is used to hold the cruets, basin and finger towel which are needed in the sacrifice of the Mass.

The **altar** is the most important part of the church. It is in fact the very reason why we have churches. The Mass is the center of Catholic worship and the altar is the table on which the Mass is offered up.

At the Last Supper the Mass was offered, very probably, on a plain wooden table covered with linens according to the Jewish rite of the Paschal supper. In the early Church the Sacrifice of the Mass was offered on ordinary wooden tables. During the Roman persecutions Mass was celebrated in the catacombs, on the tombs of martyrs. Because of this practice in the catacombs every altar-stone today must contain the relics of martyrs. Today our altar still retains the form of the table and the tomb. It is in reality a combination of the two: the table on which Christ offered the first Mass, and the coffin of the catacombs.

Because of the use of stone in the catacombs, and because stone is far more permanent than wood, it became customary to erect stone altars. Only stone altars may be consecrated today. Altars of other material are in use, but it is required that the **altar-stone** placed in the center of the table, containing the relics of martyrs, and on which the consecration takes place, be of stone. Stone is durable, and according to St. Paul (1 Cor. x, 4) symbolizes Christ.

In order to stress the importance of the altar and to increase reverence for it, it was covered by a canopy called the **baldakin**. Though

not universally used, baldakins are found in many of our large churches. Gradually ornamental screens containing paintings, sculptures and niches for statues were placed back of the altar. These ornamented backs of altars are called reredos or retables.

The tabernacle is a box-like enclosure set in the center of the altar containing sacred vessels in which the Blessed Sacrament is reserved. It should be solidly built and gold-plated within or at least lined with white silk.

A crucifix must be placed in the middle of the altar where it can easily be seen by all. It should be an outstanding feature of the altar because its purpose is to remind the priest and the faithful of the Sacrifice of Calvary, of which the Mass is the unbloody renewal.

Steps were placed before the altar as soon as it became fixed in the church. The obvious and practical reason of a raised altar is that those who assist at Mass may see the priest. The raised altar also reminds us of the hill of Calvary. Every altar must have at least one step.

Ledges were not used in the back of the altar table in the early church. They were introduced later for the purpose of holding the crucifix, candles and flowers.

Candles are a reminder of the Church of the catacombs, when candle light was a necessity. The Church prescribes that the candles used at Mass be made of beeswax. The pure wax symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the Soul of Christ, and the flame represents His divinity.

The missal is the book containing the Mass prayers for the entire year.

Three altar cards are placed upon the altar. They contain certain prayers which the priest says during the Mass.

A bell is rung by the server to draw the attention of the faithful to the important parts of the Mass.

Altar Linens and Draperies

Three altar-cloths of white linen or hemp must be placed on every altar. The two lower ones must cover the whole table of the altar. The top one should extend to the platform. Three cloths are prescribed out of reverence for the Precious Blood, which, if it were accidentally spilled, would be absorbed by these cloths. Under the three altar-cloths is placed another linen cloth, waxed on the side next to the altar and called the cere-cloth. The altar-cloths symbolize the winding sheets in which the Body of Christ was laid in the tomb.

Veils — The tabernacle should be covered by a veil when the Blessed Sacrament is reserved there. It should strictly cover the entire tabernacle but is often merely a small veil hung before the door of the tabernacle. The tabernacle veil may be white or the color of the feast. A veil of white silk always covers the ciborium when it is in the tabernacle. The monstrance, when it stands upon the altar before or after Benediction, is also covered with a white silk cloth. The missal stand may be covered with a veil of the color of the feast. The chalice veil (see illustration) is a piece of silk fabric of the same color and quality as the vestments. It is ornamented with a cross and is used to cover the chalice on the way to and from the altar, and during the earlier and later parts of the Mass. The antependium is a sort of veil covering the front of the altar. It is usually of the same material as the vestments.

The burse (see illustration) is a sort of purse open at one end in which the corporal is placed. The top of the burse is covered with silk of the same material and color as the vestments. It is placed on top of the covered chalice.

The corporal (see illustration) which is carried to the altar in the burse is a square piece of fine linen or hemp. At the Offertory it is spread out on the altar over the altar-stone and should be large

enough to contain the chalice, the Host and the ciborium at the celebration of Mass.

The pall consists of two pieces of linen or hemp, between which cardboard is inserted for the sake of stiffening it (see illustration). The upper side of the pall may be ornamented but the lower side must be plain. It must be large enough to cover the paten completely.

The purificator (see illustration) is a linen or hemp cloth from twelve to eighteen inches long and nine or ten inches wide. It is folded over twice and placed between the chalice and paten. It is used for cleansing the chalice before the wine is put into it at the Offertory, for cleaning the paten after the Our Father before the Host is placed on it, and for drying the priest's lips and the chalice after the priest's communion.

A finger towel is used by the priest when he washes his hands at the Offertory. Finger towels are of varying sizes and may be of any suitable material, preferably linen or hemp.

Sacred Vessels

The chalice (see illustration) is the cup which the priest uses at the Mass in which to consecrate and from which to receive the Precious Blood of Our Lord. Chalices of glass, ivory, wood and even clay have been used at different times. Today only metal may be used. They should be of gold or silver; if an inferior metal is used, then the inside of the cup must be heavily plated with gold. The Church insists upon this use of gold because the Precious Blood comes into direct contact with the inside of the cup. There is a very special blessing for the chalice by which it is dedicated to the service of God. Lay persons may not touch the chalice.

The paten (see illustration) is the plate upon which the priest puts the Host which he offers and consecrates in the Mass. It must be of the same metal as the chalice. Like the chalice it is consecrated with a special blessing and may not be handled by lay persons.

The ciborium (see illustration) is a sacred vessel used to contain the consecrated Hosts for the Communion of the faithful. Like the chalice it must be at least gold-plated.

The pyx is a small vessel of gold or silver used in carrying the Holy Eucharist to the sick. Its shape resembles that of the case of a watch. It is kept in a silk-lined leather case, called a burse, with a small purificator and corporal.

The monstrance or ostensorium is a kind of portable tabernacle made in such a way that the Blessed Sacrament may be distinctly seen by the faithful. It is used at Benediction and for Exposition.

The luna or lunnette is a receptacle which holds the Sacred Host in an upright position in the monstrance. It is removed from the monstrance after Benediction and placed in the tabernacle.

Vestments

In the early Church the liturgical vestments were the same as the ordinary civil dress. The Church continued to use the same style of clothing for sacred functions so that as the styles of civil attire changed there emerged a distinctive type of liturgical attire. There have been minor changes in some of the vestments but in general they have kept their distinctively Roman appearance.

Many symbolical meanings have been attached to the different vestments by various writers. The prayers the priest says as he puts on each vestment signify the meaning the Church attaches to them.

The amice (see illustration) serves the practical purpose of protecting the rich fabric of the chasuble from perspiration. When he puts it on the priest says: "Place, O Lord, on my head the helmet of salvation, that I may overcome the attacks of Satan."

The alb (see illustration) is a survival of the long inner tunic

worn by men in the early centuries. The vesting prayer reads: "Purify me, O Lord, from all stain and cleanse my heart, that washed in the blood of the Lamb I may enjoy eternal delights."

The cincture (see illustration) holds the alb in place close to the body, allowing freedom of movement for the feet. As he puts it on the priest says: "Gird me, O Lord, with the girdle of purity, and extinguish in me all concupiscence that the virtue of continence and chastity may remain in me."

The maniple (see illustration) was originally an ornamental handkerchief held in the right hand by Roman officials. It is worn only in the Mass. It is the special badge of the order of subdeaconship and may not be worn by those in lower orders. The prayer: "Let me merit, O Lord, to bear the maniple of tears and sorrow so that one day I may come with joy into the reward of my labors."

The stole (see illustration) was probably worn by Roman court officials as a sign of their authority. At any rate it is the symbol of authority in the Church. Today only the Pope has the right to wear the stole everywhere as a sign of his universal authority. As a sign of the plenitude of the priestly power which he has, the bishop does not cross the stole in front. The deacon wears the stole diagonally from his left shoulder to his right side. It was once the distinguishing mark of the priesthood but is now worn only when performing a religious function. The vesting prayer says: "Return to me, O Lord, that stole of immortality which was lost to me by my first parents, and though unworthy I approach Thy great Mystery, nevertheless, grant me to merit joy eternal."

The chasuble (see illustration) was originally a large round mantle or cloak covering the whole body. In the Middle Ages the chasuble was considerably shortened and cut away at the sides to secure freedom of movement. The vesting prayer: "O Lord, Who has said, 'My yoke is sweet, My burden light,' grant that I may carry this yoke and burden in such a manner as to obtain Thy grace. Amen."

The dalmatic (see illustration) is the outward vestment worn by the deacon at High Mass. It was part of the clothing of the higher classes adapted for ecclesiastical use. When putting it on the deacon says: "Clothe me, O Lord, with the garment of salvation, and cover me with the vestment of joy and the dalmatic of justice."

The tunic is the outward garment worn by the subdeacon of the Mass. It differs only slightly, in ornamentation, from the dalmatic of the deacon. The prayer: "May the Lord clothe me with the tunic of delight and the garments of joy."

Color of the vestments varies with the feast that is being celebrated.

White, the color of light, is a symbol of joy, purity and innocence; it is used on feasts of the Holy Trinity, Our Lord, the Blessed Virgin, the angels, confessors, holy women not martyrs, and on Sundays after Easter.

Red, the language of fire and blood, is a symbol of love and of the sacrifice of the martyrs. It is also a reminder of Christ's Passion. It is used on Pentecost Sunday, the feasts of Our Lord's Passion, and the feasts of the Apostles and martyrs.

Green, the symbol of hope, is used on the Sundays after Epiphany and the Sundays after Pentecost.

Violet, the color of penance, mortification and sorrow, is used during Advent and Lent, on the three Sundays preceding the first Sunday of Lent, on vigils except those occurring during Paschal time, and on Rogation Days.

Rose, less penitential than violet, is used on the Third Sunday of Advent and the Fourth Sunday of Lent, because these Sundays are joyful in the midst of the penitential season.

Black, the symbol of mourning and death, is used in Masses for the Dead and on Good Friday.

Cloth of gold may take the place of white, red or green, but not of purple or black.

The Council of Trent summarizes and defines the Church's teaching in reference to the Sacrifice of the Mass as follows:

(1) There is in the Catholic Church a true Sacrifice, the Mass, instituted by Jesus Christ; the sacrifice of His Body and Blood under the appearances of bread and wine.

(2) This Sacrifice is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

(3) It is a propitiatory Sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered.

(4) Its efficacy is derived from the Sacrifice of the Cross, whose superabundant merits it applies to us.

(5) Although offered to God, alone, it may be celebrated in honor and memory of the saints.

(6) The Mass was instituted at the Last Supper when Christ about to offer Himself on the altar of the Cross by His death (Heb. x, 10) for our redemption (Heb. ix, 12), wished to endow His Church with a visible Sacrifice, commemorative of His Bloody Sacrifice of the Cross. As High Priest, according to the order of Melchisedech (Ps. cix, 4), He offered to His Father His own Body and Blood under the appearances of bread and wine, and constituted His Apostles priests of the New Testament to renew this same offering until He came again (1 Cor. xi, 26) by the words, "Do this for a commemoration of me" (Lk. xxii, 19; 1 Cor. xi, 24).

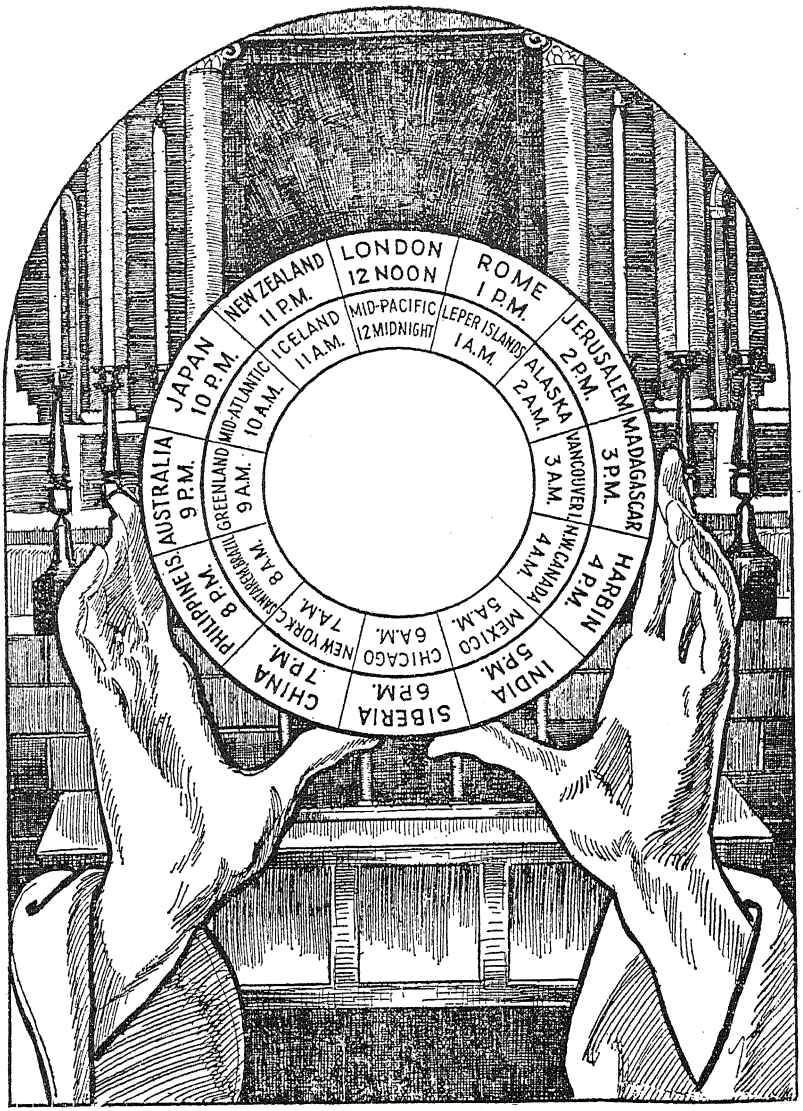
Instituted by Jesus Christ, the Mass is the most perfect offering that man can make to God, his Creator and Redeemer. By the Mass we call to mind particularly the Passion and death of Christ But around this central thought of Calvary is built up also the other events of Our Saviour's life. In the "Sunday Cycle" which begins with the first Sunday of Advent we follow the earthly life of Our Saviour through its every stage until we come finally to the last Sunday after Pentecost which describes the Last Judgment and the coming of Christ in power and majesty. The "Festal Cycle," i. e., the Masses in honor of the Saints, is interwoven with the story of Christ's earthly life in the liturgy of the Mass. But in the very center and heart of it all stands the hill of Calvary with its Cross of Sacrifice.

The Mass is the unbloody renewal of this Sacrifice of Calvary. Through the Mass men of every generation have been brought to the very scene of Redemption and every land has become in reality a Holy Land. The Mass, then, is the perpetuation of the great Sacrifice.

One of the essential characteristics of any sacrifice is immolation, or destruction of the thing sacrificed. In the Mass this immolation of the Victim takes place at the Communion.

Briefly, the Mass is the remembrance and re-enactment of the life of Christ; the perpetuation of the Sacrifice of Calvary; and the banquet by which Our Crucified Saviour comes to our souls to make us part of Himself.

Jesus Christ Himself instituted the Mass at the Last Supper the night before His death. "Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto the remission of sins" (Matt. xxvi, 26-28). In these words of institution we find the three essential elements of the Mass, viz., Offertory, Consecration, and Communion. Through the course of centuries the Church has added various prayers and ceremonies, but the essence of the Mass must ever be those sacred words of Him Who gave the Mass to us as a loving memorial of His death on Calvary.



EUCHARISTIC DIAL

Where Mass is celebrated every hour of the day.

1. From the Beginning of Mass to the Epistle

Words of the Liturgy

Priest: In the name of the Father, and of the Son and of the Holy Ghost. Amen.

Priest: I will go unto the altar of God.

Server: To God, Who giveth joy to my youth.

Psalm xlii (said by priest and server): Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and the deceitful man.

For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and unto Thy tabernacles. And I will go unto the altar of God; to God, Who giveth joy to my youth.

I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me,

Hope in God, for I will still give praise to Him; Who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will go unto the altar of God. To God, Who giveth joy to my youth.

Our help is in the name of the Lord.

Who made heaven and earth.

Priest: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through

Significance of the Ritual

The Sign of the Cross is a fitting introduction for the renewal of the Sacrifice of the Cross.

The very thought of the great untold benefits derived from every Mass fills us with the joy of youth as we begin Mass with the priest.

To understand Psalm xlii it must be considered in connection with Psalm xli because both Psalms form a unit and were written by the same author. The writer of these psalms is an exile from Jerusalem: his ardent desire is to revisit the Sanctuary; he looks forward to the day when he will be once more with the pilgrims worshiping at Jerusalem.

It should be the earnest wish of all Catholics to "go unto the altar of God" (verse 4) because the altar on which the Sacrifice of the Mass is offered far surpasses the Tabernacle of the Jews which was but a shadow and a figure. If the Jews found joy and hope in the symbolic sacrifices of the Old Law, how much more should Catholics rejoice in the Mass which is the fulfilment of those symbols.

The addition of the "Glory be to the Father" etc., which the Church adds to the Psalms when using them in the liturgy shows that she wishes to interpret these Psalms in a Christian sense.

The antiphon is repeated. Its very repetition serves as a reminder that joy is the keynote of the Christian preparing to assist at Mass.

Making the Sign of the Cross the priest calls upon God for assistance.

The priest's joy at the thought of the great Sacrifice which is about to begin is suddenly clouded by the remembrance that he is a sinful man. Bowed down with eyes cast to the ground he acknowledges his guilt to God and the whole court of heaven. He blames himself for his sins, confessing three

my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you brethren, to pray to the Lord our God for me.

Server: May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Priest: Amen.

Server: I confess to almighty God, etc. (as above). Where the priest said "brethren" the server says "father" because the priest confesses to the people, and they confess to him.

Priest: May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Server: Amen.

Priest: Thou shalt turn again, O God, and quicken us.

Server: And Thy people shall rejoice in Thee.

Priest: Show us, O Lord, Thy mercy.

Server: And grant us Thy salvation.

Priest: O Lord, hear my prayer.

Server: And let my cry come unto Thee.

Priest: The Lord be with you.

Server: And with thy spirit.

Priest: Let us pray: Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

Priest: We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Introit. (The Introit differs for each Mass. It is composed as a rule of an antiphon, a verse of a Psalm, the Glory be to the Father, and repetition of the antiphon. Originally the entire Psalm was sung by the choir and people as the celebrant went to the altar. Now only the antiphon is sung, sometimes the Psalm verse, and the Glory be to the Father.)

The Introit begins the Mass itself. Signing himself with the sign of the Cross, the priest recites this "overture of the Mass." In the Introit we find the theme of the Mass, the

times as he strikes his breast, that they were committed "through my fault" etc. But immediately he takes heart and begs the Blessed Mother, the angels and saints of heaven, and the people assisting at Mass to ask God to pardon him.

The server expresses the hope that God will deal mercifully with the priest.

So be it. In other words: May your prayers for me be heard.

The server in his turn says the Confiteor. All those assisting at Mass should join the altar-boy in his confession of guilt, saying it with the same sentiments with which the celebrant has just recited it.

The priest asks God to have mercy on the server just as the server asked God to pardon the sins of the priest.

So be it.

Confident in God's forgiveness and mercy the priest and server recite these ejaculations. The thought of God's mercy brings back the joy of heaven to their hearts. In the Mass God will answer the prayer, "Grant us Thy salvation," by sending down from heaven the Saviour Himself. The prayer, "The Lord be with you, and with thy spirit," finds its best possible fulfilment when, in the Mass, Christ comes down from heaven upon the altar.

As he ascends the steps of the altar the priest once more begs God to take away his sins so that he may offer the Sacrifice with a pure mind and heart.

Kissing the altar containing the relics of martyrs the priest makes a final plea for the forgiveness of his sins, calling upon all the saints in heaven to obtain God's pardon for him.

The prayers at the foot of the altar were preparatory.

brant went from the sacristy to the altar. Today the choir chants the Introit when the priest begins the prayers at the foot of the altar.)

Kyrie (recited by priest and server alternately):
Lord have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Lord have mercy on us.
Lord have mercy on us.

key to the mystery of the feast being celebrated. Its purpose is to arouse in us fitting thoughts and sentiments; to place us, as it were, in the atmosphere of the feast we are commemorating.

Fervently we cry to God: "Have mercy on us." Three times we address our plea to God the Father, three times to God the Son, three times to God the Holy Ghost. With the simplicity of children we repeat the selfsame phrase, insisting that God have mercy upon us. God, surely, cannot turn a deaf ear to such earnest pleading. In fact, the prayer's very simplicity — its childishness almost — must delight the heart of Him Who allows us to address Him as "Our Father."

Gloria: Glory to God in the highest, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy, Thou only art Lord. Thou only, O Jesus Christ, art most high, together with the Holy Ghost in the glory of God the Father.
Amen.

The Gloria is the answer to the Kyrie. In the Kyrie we asked God the Father to have mercy on us; we now "praise, bless, worship and glorify" Him; we address Him as "God the Father Almighty," thus reminding Him that it is within His power to hear our prayer. In the *Christe eleison* we begged God the Son also to have mercy on us; and now, as adopted children of the Redeemer Who came down upon earth to save us we address Him with those titles so dear to His heart: "Only begotten Son," "Lamb of God." He too can grant our request for He sits "at the right hand of the Father." Finally in the last *Kyrie* we implored the Holy Ghost to have mercy on us; now we address Him as God, equal to the Father and the Son. Realizing the grandeur and power of the Most Blessed Trinity we feel confident that our plea for mercy will be heard.

Priest: The Lord be with you.
Server: And with thy spirit.

After kissing the altar, which is the symbol of Christ, the priest turns to the congregation with hands extended and says, "The Lord be with you." He transmits to the people the graces he has received from the altar. This same greeting occurs eight times during the Mass and each time it is a reminder to those assisting at Mass that they are to take an active part in what follows.

Collect. (The Collect or Oration as it is often called, is different for each Mass. It is a prayer of petition. It begins with the words, "Let us pray," followed by a form of address to God, the reason for our petition, and the petition itself; it closes with a formula something like the following: "Through our Lord Jesus Christ Who lives and reigns with the Holy Ghost, world without end. Amen.")

By the words, "Let us pray," the celebrant indicates that this prayer is not his alone but the prayer of all those present. The priest is the representative of the people and when he prays he beseeches God to hearken to the common petition of the congregation. The prayer ends with an invocation to Christ. Confidently we invoke His aid Who said: "Whatsoever you shall ask the Father in My Name, that will I do" (Jn. xiv, 13).

Summary. This first part of the Mass is called by some "the service of prayer." By the confession of sins (Confiteor) we have told God how sorry we are for having offended Him, how unworthy we feel to assist at the sublime Sacrifice; but with the thought of God's kindness and goodness before us we cry to heaven for mercy (Kyrie); almost instinctively we burst into the praises of the Most Blessed Trinity (Gloria) and the thought of the power and majesty of the Triune God fills us with the assurance that our plea for mercy will be heard; and finally we lay before God our special petitions (Collect).

Thus by our prayers we have gradually ascended toward God — it is our preparation and introduction to the Mystery of Calvary. God, Who is never outdone in generosity, now responds to our prayers through the words of Sacred Scripture. We are entering the second part of the drama of the Mass.

II. From the Epistle to the Creed

Words of the Liturgy

Epistle. (The Epistles of Sundays are always taken from the letters of the Apostles. In many of the ferial Masses of Lent, Ember Days, and many of the old Masses of the Saints the Lesson is taken from some Book of the Old Testament.)

Server: Thanks be to God.

Gradual. (The Gradual is made up generally of two verses from one of the psalms. It is found in all Masses except those during the Easter season.)

Alleluia. (Two Alleluias, a verse, and another Alleluia follow the Gradual in Masses between Trinity Sunday and Septuagesima Sunday. The so-called greater Alleluia is the only chant between the Epistle and Gospel in the Masses from Easter Saturday until Trinity Sunday.)

Tract. (The Tract replaces the Alleluia on days of penance and in Requiem Masses. It is made up of several verses from one of the psalms.)

Significance of the Ritual

The Epistle is chosen with a view to the development of the feast being celebrated. It is taken from the inspired books. Through the Epistle God speaks to those assisting at Mass, and man shows his gratitude by answering with the server: "Thanks be to God."

The Gradual affords a pause for reflection on the Lesson that has been read. It may be considered as the echo of the reading from Sacred Scripture.

The Alleluia is the prelude to the Gospel. It is the joyful anticipation of the great privilege that is ours: namely, that the sublime, the life-giving words of Christ Himself are about to be read to us.

The Tract presents thoughts conducive to quiet meditation and intensive reflection, the theme being always sorrowful in accordance with the penitential seasons in which it is used in the Mass.

Sequence. (The Sequence developed by adding words to the notes of the "a" of the Alleluia. These words were later put into metrical form. Sequences occur in Masses of Easter, Pentecost, Corpus Christi and Seven Dolors, and Requiem Masses.)

The purpose of the Sequence is to form a sort of meditation on the Alleluia verse. This purpose is admirably carried out in the Sequences for Easter and Pentecost Sundays.

Priest: Cleanse my heart and my lips, O almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe through Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel Through Christ Our Lord. Amen.

Raising his eyes to the crucifix the priest indicates that he wishes the Crucified Saviour to commission him to announce the sublime words of the Gospel; bowing profoundly he asks God to cleanse him, because only the pure may presume to speak the holy words of the Gospel.

Gospel. (The Gospel is a reading selected from one of the Evangelists. The particular part which is read has been chosen by the Church to fit the particular feast or occasion which is being celebrated.)

Priest: The Lord be with you.

Server: And with thy spirit.

Priest: The continuation of the holy Gospel according to St. N. (here he mentions the name of the Evangelist from whose account the Gospel of the Mass is taken and then reads the Gospel)....

Server: Praise be to Jesus Christ.

Priest (having finished the Gospel, kisses the book and says): By the words of the Gospel may our sins be blotted out.

The holy Gospel is worthy of the highest respect. This reverence is manifested by the congregation in arising to hear the sacred word. By the greeting, "The Lord be with you," the priest reminds the people that they are to take an active part in the Gospel. The priest makes the Sign of the Cross on the Gospel. Then to indicate that they wish to apply the blessing of God's words to themselves, both the priest and people make a small sign of the Cross on the forehead, lips and breast. "Praise be to Jesus Christ" is the server's expression of gratitude, which all experience at the privilege of being allowed to hear the very words of God Himself. Finally the priest's prayer that "our sins be blotted out" shows what value we attach to the Gospel.

Summary. This second part of the Mass from the Epistle to the Creed is made up entirely of passages from Holy Scripture. It is the word of God spoken to us in answer to our prayers of preparation that preceded. Both parts taken together form the Mass of the Catechumens or the Ante-Mass. So far the real Sacrifice has not begun, but everything is preparatory. We have come to God's holy altar, away from the noise of the world, to lay our cares and worries, our hopes and petitions before the Lord. Then God spoke to us through the words of the inspired writers. We listened to His teaching; and now, before we enter upon the first essential part of the Mass, i. e., the Offertory, we assure God that our faith in Him is strong. We do this by reciting the Creed:

Creed: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before

In the words of this profession of faith we join the host of adorers who have paid homage to the Almighty through the ages. The very same words have been used by Catholics since the fourth century.

all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation, came down from heaven (the celebrant genuflects and adores the Word made flesh); *and was Incarnate by the Holy Ghost, of the Virgin Mary; and was made man.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again according to the Scriptures; and ascended into heaven. He sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead; and His kingdom shall have no end. And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke by the Prophets. And one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, and the life of the world to come. Amen.

They serve to unite us intimately to Catholics of all times and all places professing our belief in the essential doctrines that Our Blessed Saviour came to earth to teach us.

We begin by professing our belief in God the Father. We dwell at length on the truths that center around Christ, for in Him the eyes of men have seen as much of the Divinity of God as it is permitted mortals to behold. Then comes our profession of faith in the Holy Ghost. Our faith in the three Divine Persons we confirm by our belief in the Catholic Church, for the Father commissioned the Son to establish that Church, and the Son sent the Holy Ghost to guide and guard it. Belief in the Church demands faith in baptism by which men enter it; demands also belief in the resurrection and in the life to come which is the reward or punishment of man's life while a member of it.

The Creed is thus seen to be a concise statement of the chief dogmas of our holy faith.

III. From the Offertory to the Canon

Words of the Liturgy

Priest: The Lord be with you.
Server: And with thy spirit.
Priest: Let us pray.

Significance of the Ritual

Once again the priest reminds the people of their active part in the Sacrifice. The words, "Let us pray," are an exhortation to those present to join in all the prayers of the Offertory.

Offertory. (The Offertory prayer is proper to each Mass, and like the other proper parts it changes with each Mass. Formerly it was a long prayer chanted during the procession of the people as they brought their gifts to the altar. Today it is a short form of this processional chant.)

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligences, and for all here present; as also for all faithful Christians living and dead, that it may avail both me and them

By bringing gifts to the altar at this part of the Mass the early Christians showed their eagerness to take part in the Sacrifice. Though that early custom no longer obtains, we can and we should offer to God at this point the gift He most desires — the gift of our very selves.

Raising the host the priest offers it in the name of all those present to God; he offers it "for mine own countless sins ... and for all here present"; then, as it were, he looks beyond the present and visualizes this same host after it has been consecrated and he prays that He Who is to come down from heaven

unto salvation for life everlasting. Amen.

O God, who in a marvellous manner didst create and ennoble human nature, and still more marvellously has renewed it, grant that, by the mystical union of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son, our Lord: Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency; that it may rise up in the sight of Thy divine majesty as a sweet savour, for our own salvation and for that of the whole world. Amen.

In a humble spirit and a contrite heart may we be received by Thee, O Lord, and may our sacrifice so be offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

Come, Thou who makest holy, almighty and eternal God, and bless this sacrifice prepared for Thy holy name.

Psalm xv, 6-12: I will wash my hands among the innocent: and will compass Thy altar, O Lord:

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

at the moment of Consecration may grant salvation to those who now offer it with him to the Eternal Father.

The priest, after he has poured the wine into the chalice, says this prayer while blessing the water. As can be seen from the prayer, the Church attaches a deep symbolical meaning to the mingling of the wine and water. The wine represents Christ (hence the wine is not blessed), the water represents man. As the water is merged in the wine, so do we desire to be assumed into the nature and the very being of Our Lord.

Once more the priest looks beyond the present moment: as he raises the chalice to offer it to God he is thinking not of the wine it contains but of the Blood that is to be. The salvation of the world is what he asks from heaven.

The very posture of the priest who bows profoundly as he says this prayer conveys the idea of humility and contrition which gives the keynote of the prayer. Humble and contrite we ask God to accept not only the bread and wine which we have offered, but to receive us also.

The priest raises his hands as though he would compel the Holy Ghost to come down from heaven to bless the offering.

This psalm is said by the priest while he washes his hands. Besides the very practical purpose of washing of the hands, there is also a symbolic purpose and meaning attached to the ceremony. Cleanliness and innocence go hand in hand, and the priest who is about to offer the most sublime of sacrifices needs to be cleansed from even the slightest speck of imperfection.

The psalm itself is a mixture of praise and petition: praise of God in the glory and beauty of His house, petition for mercy from the realization that man is ever too sinful to offer fitting sacrifice to his Maker.

The request to be numbered among the innocent has a very defi-

Receive, O Holy Trinity, this offering which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the saints: that it may avail to their honor and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

Priest: Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

Server: May the Lord receive the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church. Amen.

Secret. (This is another prayer which varies with each Mass. The best explanation of the term "secret" seems to be that this prayer was the Offertory prayer of the "secret" or "select" congregation which remained after the catechumens had been dismissed.)

Priest: ... world without end.
Server: Amen.
Priest: The Lord be with you.
Server: And with thy spirit.
Priest: Lift up your hearts.
Server: We have lifted them up unto the Lord.
Priest: Let us give thanks to the Lord our God.
Server: It is meet and right.

Preface. It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God, through Christ our Lord. Through whom the angels praise Thy majesty, the dominations worship it, the powers stand in awe. The heavens, and the heavenly hosts and the blessed seraphim join together in celebrating

nite objective in view, viz., to be able to offer God the most perfect sacrifice possible to sinful man.

Man's preparation for the sacrifice of the Mass needs the approbation of heaven if it is to be a worthy sacrifice. Bowing down the priest addresses his prayer to the Most Blessed Trinity (a very rare thing in the Liturgy), and calls upon the saints of heaven to help make the sacrifice a fitting one. With the saints interceding for us we feel more certain that our offering will be pleasing to the Most High.

All are called upon to petition heaven to receive the sacrifice which the priest is about to offer in the name of all.

The glory of God, our own salvation, and the salvation of the whole Church — these form the basis of our claim upon the Lord for the acceptance of our sacrifice.

The thoughts contained in these secret prayers are always linked up with the sacrificial act which is soon to take place. Our offerings, unimportant in themselves, become tremendous in the light of what they are soon to become — Christ Himself.

These are the last words of the Secret which the priest says aloud. The responsories that follow form the introduction to the Preface. They were originally acclamations used by the people when meeting each other (see Book of Ruth ii, 4). Their function here is to remind us once again that all who assist at the Sacrifice of the Mass should take an active part in it.

This is the Common Preface used throughout the year on feasts and ferias which have no Proper Preface. There are fifteen Prefaces in the Roman Missal of today.

The main thought of the Preface is praise and adoration of God. This praise of God is the spontaneous cry of our souls as we draw ever closer to the central point in the great drama of the Mass.

their joy. With whom we pray Thee join our voices also, while we say with lowly praise:

Sanctus. Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest.

Benedictus. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

We repeat the words of the angelic hosts who worship at the throne of God singing continually their Holy, Holy, Holy.

He who came to Bethlehem is now about to come down upon our altar.

Summary. The Offertory is the first of the three principal parts of the Mass. It is the preparation for the Sacrifice. Together with the priest we offer to God our gifts of bread and wine; by the mingling of water and wine we indicate that we wish to become one with Christ so that we may be offered with Him at the moment of Consecration; we beg God's blessing upon our offerings so that they may become a pleasing sacrifice; we wash our hands in spirit with the priest because only the pure can presume to offer sacrifice to the Lord; we call upon the angels and saints and upon God Himself to supply what is wanting to make our offering a worthy sacrifice; and finally we sing a hymn of praise and adoration as we join that everlasting chant of the angelic choirs: "Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

IV. From the Beginning of the Canon to the Our Father

Words of the Liturgy

We therefore humbly pray and beseech Thee, O most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these gifts, these offerings, and these holy and unblemished sacrifices, which in the first place, we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world, together with Thy servant Pius XII our Pope, (name of) our Bishop, and all true believers and professors of the Catholic and Apostolic faith.

Be mindful, O Lord, of Thy servants and handmaids NN. (here are mentioned the names of the living) and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves and all those dear to them, for the redemption of their souls, the hope of their safety and salvation: who now pay their vows to Thee, the eternal, living and true God.

In communion with, and venerating the memory in the first place

Significance of the Ritual

The priest bows low, kisses the altar, and silently prays to God, asking Him to receive our offerings through Jesus Christ. He makes three signs of the Cross over the oblation to show that Christ obtained for us the blessing of the Trinity by His death on Calvary. The offering is made in the name of the Pope and the Bishop, and of "all true believers and professors of the Catholic and Apostolic Faith." The entire Church thus participates in every Mass that is offered up to God.

Here, in the Memento for the living, the priest mentions those living persons in particular for whom he wishes to pray. He likewise prays for all those present at the Mass. He recommends their friends to God also. Notice that throughout the Canon the priest prays in the plural to indicate that the sacrifice being offered is the sacrifice of all.

The two prayers above were concerned with the Church militant.

of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; and also of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas, and Damian, and of all Thy saints; by whose merits and prayers grant that we may be defended in all things by the help of Thy protection. Through the same Christ our Lord. Amen.

In this prayer the supplications of earth are joined with those of the Church triumphant in heaven. Our Blessed Lady, the Apostles, a number of Popes, and a few of the martyrs specially venerated in Rome are mentioned by name. They are the representatives of the whole celestial court upon whom we call. Here we see quite clearly the intimate connection between the faithful on earth and the saints in heaven.

This oblation, therefore, of our service and that of Thy whole family, we beseech Thee, O Lord, graciously to accept, and to order our days in Thy peace and bid us to be delivered from eternal damnation and numbered among the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to bless, approve, ratify, make worthy and acceptable: that it may become for us the Body and Blood of Thy most beloved Son our Lord Jesus Christ.

Spreading his hands over the chalice and host, a sign of vicarious atonement, the priest now enters upon the most solemn part of the Mass. He begs God to accept our sacrifice. Once accepted, that sacrifice will bring us peace and salvation and "number us among the flock of the elect."

The priest repeats the plea for the acceptance of the sacrifice and adds a new petition: "That it may become for us the Body and Blood of Thy most beloved Son."

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee He blessed, broke, and gave it to His disciples saying: Take and eat ye all of this, *for this is my Body.*

The Consecration is enclosed in the simple Gospel narrative. Man fades into the background and Christ, the great Celebrant of the Sacrifice, repeats those solemn words which change bread and wine into His Body and Blood. The stupendous miracle of miracles takes place before our very eyes.

The very simplicity of the Consecration is a stumbling block to many. But the Church adheres strictly to this simple form because she wishes to perform this most solemn and sacred of human acts in exactly the same manner as our Divine Saviour performed it on that night before He died.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed and gave it to His disciples, saying: Take and drink ye all of this, *for this is the Chalice of my Blood, of the new testament: the mystery of faith: which shall be shed for you and for many unto the remission of sins.*

As often as ye shall do these things, ye shall do them in remembrance of Me.

This loving command of Our Lord is obeyed every time Holy Mass is celebrated.

Wherefore, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our

The living memorial which the Mass is, recalls not only Christ's Passion but His Resurrection and Ascension as well. The shadows of

Lord, His Resurrection from hell and also His glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure Victim, a holy Victim, a spotless Victim, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance and to accept them as Thou wert pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy priest Melchisedech offered to Thee, a holy sacrifice, a spotless Victim.

We most humbly beseech Thee, almighty God, command these things to be carried up by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us who, by participation at this altar, shall receive the most sacred Body and Blood of Thy Son may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Be mindful also, O Lord, of Thy servants and handmaids (here are mentioned the names of the dead) who are gone before us with the sign of faith and repose in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

And to us sinners also, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, into whose company admit us, we beseech Thee, not considering our merits but pardoning our offenses. Through Christ our Lord.

Through whom, O Lord, Thou dost always create, sanctify, quick-

Calvary are dispersed by the glory of Easter morn and Ascension Thursday. More than a memorial is the Mass, it is a true sacrifice — the holiest sacrifice ever known to man. Further, it is the "Bread of eternal life," the Bread which sustains us here on earth and which will bring us ultimately to heaven.

The sacrifices of Abel, Abraham, and Melchisedech (Gen. iv, 4; xxii, 10; xiv, 18) were types of the sacrifice of the Mass. We ask God that as He was pleased to accept the sacrifices of these holy men so also to receive our sacrifice — our sacrifice which is a "holy sacrifice, a spotless Victim."

But Abel, Abraham, and Melchisedech were holy men, whereas we are sinners. Lest our faults stand in the way the priest begs God to send down an angel from heaven. Carried to heaven by the pure hands of a spirit our sacrifice must surely find favor with the Most High.

Before the Consecration we prayed for the Church militant and we called to mind the Church triumphant. Now we turn our thoughts to the Church suffering. We remember our own loved ones and also the entire army of souls that have gone "before us with the sign of faith."

Finally, we pray for ourselves. In Christian modesty we have remembered the Church, the living, the saints, and the dead. To this gathering we now join ourselves. Once again we become conscious of the communion of saints because our union with Christ in the Sacrifice has rekindled our hope of a share in their happiness. In the list of saints before the Consecration Our Lady was mentioned first. Here we give the first place to St. John the Baptist, the great saint of the Old Testament.

In this prayer we summarize all that has gone before. We repeat

en, bless, and bestow upon us all these Thy gifts.	our belief in Christ as the Mediator of all gifts, both natural and supernatural.
Through Him, and with Him, and in Him, be unto Thee, O God the Father almighty, in the unity of the Holy Ghost, all honor and glory, world without end.	The Canon comes to a close with the most solemn Doxology in all the Liturgy. It is eminently fitting to pay our respects to the three Divine Persons at so solemn a moment.
Server: Amen.	By this response, the server in the name of the people, ratifies all the prayers of the Canon that have gone before.

Summary. We have seen the very heart of the Mass. Christ has come down upon the altar. Around the central act of the Consecration the Church has entwined a wreath of prayers. We pray for the entire Church and all her members, and especially for the Pope, the Bishop of the diocese, and all the promoters of our holy faith; then for the Church in miniature which is assembled before the altar; we gaze heavenward and call to mind the Church triumphant; then after the Consecration we are mindful of the Church suffering; then finally we pray for ourselves. All creation has gathered together at the altar of God in fulfilment of those prophetic words of Our Blessed Saviour: "And I, if I be lifted up from the earth, will draw all things to myself" (Jn. xii, 32).

V. From the Our Father to the End of the Mass

Words of the Liturgy	Significance of the Ritual
Our Father. Let us pray: Taught by Thy saving precepts and guided by the divine institution, we make bold to say: Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.	The Our Father is the most perfect prayer known to man. Christ Himself gave it to us. The first three petitions are directed to God's honor and glory, the last four deal with the needs of man. The Our Father is primarily the prayer of the multitude and not that of the individual (*Our* Father; give *us;* etc.). In the Mass the petitions of the Our Father are realized: God's kingdom is firmly established, and sin is vanquished.
Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.	This prayer is a continuation of the last petition of the Our Father: "deliver us from evil." The thought of our wickedness overwhelms us and we insist that God come to our assistance. But we go farther than that merely negative request for deliverance from evil — we ask for peace. Peace is the keynote of Christianity. Confidently we ask for this gift of peace knowing that Christ will say to us as He said to His disciples long ago: "Peace I leave with you, My peace I give unto you: not as the world giveth do I give unto you" (Jn. xiv, 27).

Priest: The peace of the Lord be always with you.

Server: And with thy spirit.

Breaking of Bread. May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us who receive it effectual to life everlasting. Amen.

Agnus Dei. Lamb of God who takest away the sins of the world, have mercy on us (said three times).

Prayer before Communion. O Lord Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will: O God who livest and reignest world without end. Amen.

O Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most holy Body and Blood from all my transgressions and from all evils; make me always adhere to Thy commandments and never suffer me to be separated from Thee; who with the same God the Father and the Holy Ghost livest and reignest God, for ever and ever.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be unto me a safeguard and a healing remedy both of soul and body; who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

I will take the bread of heaven, and call upon the name of the Lord. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed (repeated three times).

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

The priest as Christ's representative wishes us that peace for which we have asked.

The priest breaks off a small piece of the Host, and drops It into the Precious Blood, praying for salvation particularly for those who are about to receive God in Holy Communion.

Mercy and peace are the gifts we beg of God. Insistently we repeat the petition three times.

We are all sinful men; the priest himself realizes his own unworthiness; yet, relying on Christ's promise, we ask once again for peace — that peace which only God can give. Look not at our sins and failings, O Lord, but consider the faith of Thy holy Church.

Here the priest prays that he may be preserved from an unworthy Communion, asking, at the same time, for the blessed effects of that Body and Blood which he is soon to receive. Freedom from sin, obedience to the commandments, and perseverance to the end—these are the requests of God's minister. He prays confidently, knowing that God can do all things.

This third prayer in preparation for Holy Communion is primarily a prayer of humility. The priest here prays for the real effects of the Holy Eucharist, viz., protection against the dangers of soul and body, and the healing of the wounds of fallen nature.

Here the priest uses that excellent prayer of the centurion, a prayer alive with humility, faith in God, and trust in His Omnipotence. Christ heard the prayer of the centurion; He will hear our prayer also if we say it as sincerely as did the centurion.

A plea for eternal life is the priest's last request as he receives the sacred Body of Christ.

What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord.

Praising, I will call upon the Lord, and I shall be saved from my enemies.

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Server: I confess to almighty God, to blessed Mary ever Virgin, etc. (as at the beginning of Mass).

Priest: May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. Amen.

May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins. Amen.

Behold the Lamb of God, behold Him who taketh away the sins of the world.

Lord I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed (said three times).

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind: and that from a temporal gift it may become for us an eternal remedy.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin may remain in me, whom these pure and holy sacraments have refreshed. Who livest and reignest world without end. Amen.

Communion. (This prayer changes with each Mass. Originally it was composed of an entire psalm, but now it is made up of only a few verses taken from a psalm.)

Priest: The Lord be with you.

Server: And with thy spirit.

Postcommunion. (This is the last of the variable prayers of the Mass. In the Postcommunion the priest makes new petitions, and he makes them with great confidence because he has become one with Christ

How can man thank God adequately for the wonderful gift of the Eucharist? "I will take the chalice of salvation," says the priest, realizing that the only proper way to thank God is through the gifts that He Himself has given us.

Eternal life is the insistent plea of the priest as he reverently receives the Precious Blood.

In these prayers that precede the Communion of the faithful we find the same elements which are contained in the priest's preparatory prayers: sorrow for sin, humility, confidence and trust. We find likewise the plea for eternal life. Here in the Eucharist man receives a foretaste of the life in heaven. Christ came to save men from sin; He came not for the men of His own day only but for men of all time; in the Eucharist the men of every century of time, of every nation under the sun find the answer to the riddle of life. Through the Eucharist all men can become partakers of Him who said of Himself: "I am the life."

Our hearts are set on receiving life everlasting and we do not grow weary of asking this great gift from Christ who now resides in our souls.

In order to be worthy of everlasting life we must spend our present life in accordance with God's wishes. Hence the priest prays God to live in him and keep him free from every stain of sin.

For a proper appreciation of the Communion Prayer it must be studied with the rest of the psalm from which it is taken.

Once again the congregation is reminded of its active role in the Mass.

With the thought of the great graces that have come with the reception of Holy Communion the priest petitions God for further blessings, both natural and supernatural.

through the reception of His Body and Blood.)

Priest: The Lord be with you.
Server: And with thy spirit.

Priest: Go, you are dismissed.
Server: Thanks be to God.

Another admonition to the faithful to unite their prayers with those of the celebrant.

The formal dismissal "Ite missa est" seemed so characteristic of the entire ceremony that the sacrificial rite came to be known as the "Mass."

May the homage of my bounden duty be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered in the sight of Thy majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

The Sacrifice is completed. Again the priest remembers his sinfulness and unworthiness as he sends a fervent prayer to the Most Blessed Trinity whom he asks to accept the sacrifice from his own unworthy hands, a propitiation for himself and for all those for whom he has offered it.

May almighty God bless you, the Father, the Son, and the Holy Ghost. Amen.

The priest kisses the altar, raises his eyes and hands as if to receive the blessing from above, and then gives the blessing to the faithful.

Priest: The Lord be with you.
Server: And with thy spirit.

The final plea of the priest begging those present to join him in prayer.

Priest: The beginning of the holy Gospel according to St. John.
Server: Glory be to Thee, O Lord.

This Gospel from the pen of St. John is filled with deep meaning. Briefly: St. John first tells us of Christ as God, as Creator, and as Redeemer; he then narrates the coming of the precursor, St. John the Baptist, being careful to emphasize the fact that John was not the Messias but only His herald; then follows the story of Christ's coming into the world — He is the light of the world "and the world knew Him not"; even His chosen people failed to receive Him, but they who do receive Him will be made "sons of God"; finally the climax "and the Word was made Flesh," that incomprehensible mystery of God's goodness to sinful man.

Priest: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men through Him might believe. He was not the light, but was to bear witness of the light.

That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons

The Mass is truly the verification of St. John's words. In the most sublime manner possible we have seen that the "Word was made Flesh, and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth." Sinful man could never have dared to ask so much from God had not God Himself freely granted us so great a grace.

of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Genuflection.)

And the Word was made flesh, and dwelt among us: and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

Server: Thanks be to God.

"Thanks be to God" is the response of our grateful hearts. We are grateful because God has forgiven our sins, because He has supplied our unworthiness, and because in the Mass He has brought us not only His graces and blessings but has given us Himself.

Summary. This last part of the Mass is the completion of the Sacrifice. We offered our gifts to God, Christ Himself changed our gifts of bread and wine into His Body and Blood, and now the Sacrifice is completed by our reception of Holy Communion. We began our preparation for Communion with the Our Father; we begged God to keep us from evil, to grant us His peace; humbled by the thought of our sins we grew confident at the thought of God's goodness and approached His Holy Table to become one with Him; we asked Him to take full possession of our souls and bodies, to help us through every moment of our lives; we received the blessing of the Most Holy Trinity from God's minister; and so we go confidently to our daily tasks because God is with us. "If God be for us, who is against us?" (Romans viii, 31).

ON THE USE OF THE MISSAL

(Adapted from a pamphlet entitled "To Find the Place in a Missal," with permission of the author, Rev. Paul Bussard.)

Mass of the Catechumens

5. **Collect**
4. *Gloria*
3. Kyrie
2. **Introit**
1. Prayer at the foot of the altar.
6. **Epistle**
7. **Gradual**
8. **Gospel**
9. *Sermon*
10. *Creed*

The parts of the Mass in ordinary type are called "Ordinary prayers," and they are the same for every Mass throughout the year; those in italics are also "Ordinary prayers," but they are sometimes omitted. The parts in heavy type are called "Proper prayers," and they vary with each Mass that is said.

All that is necessary is to fit the Proper prayers into their place in the Ordinary prayers. Take the Mass for the first Sunday of Advent (usually in the beginning of the Missal) and the Ordinary of the Mass (usually in the center). First come the prayers at the foot of the altar (Ordinary); then the Introit (turn to the Proper); then the Kyrie (back to the Ordinary); then the Gloria (Ordinary); then the Collect (turn back to the Proper); then the Epistle, Gradual, and Gospel (all in the Proper); finally the Creed (back to the Ordinary).

Mass of the Faithful

8. Doxology
7. 3 Commemorations
6. Offering Prayers
5. 3 Commemorations
4. Preface
3. **Secret**
2. Offering of bread and wine
1. **Offertory Chant**
9. Our Father
10. Breaking of Bread
11. Holy Communion
12. **Communion Chant**
13. **Postcommunion**
14. Blessing
15. Last Gospel

Again the Ordinary prayers are in ordinary type; the Proper prayers in heavy type. The Prefaces are together in one place and in some Missals the prayers after the Preface (Canon) follow the Preface in the Missal; in others they follow the Ordinary prayers of the Mass of the Catechumens.

There are only four Proper prayers in this last part of the Mass. The Communion and Postcommunion are said after the book has been moved back to the Epistle side of the altar. The Offertory Chant is said immediately after the Creed. The Secret is said after the priest turns to the congregation and says, "Orate fratres."

The Proper of the Saints

Saints' days come on a certain fixed date of the month. St. Valentine's day is on February 14, the Assumption on August 15, St. Therese on Oct. 3, and so on. Accordingly there is another part of the Missal called the Proper of the Saints. It contains the Proper parts of the Mass for the feasts of saints just as the Sunday Proper does for Sunday Masses.

The Common of the Saints

If all the Proper parts of a Saint's Mass are not found in the Mass of that day, reference is made to the Common of the Saints (the Masses that Saints have in common, e. g., Martyrs, Confessors, etc.).

The Ordo

Every priest has a little book called an Ordo. It contains specific directions about the Mass which is to be said on a particular day. This Ordo is now translated for the laity. It can be had in pamphlet form, and is printed each week in many of the diocesan papers.

RUBRICS FOR THE LAITY

How the Faithful Should Conduct Themselves during Church Services

Low Mass

According to the rubrics of the missal, all who assist at low Mass should kneel during the whole Mass except at the Gospel, when they stand. Custom, however, has modified this as follows:

When the celebrant enters the sanctuary to begin Mass, the congregation either kneels at once or stands up, according to the custom in that particular church. When the priest descends from the altar after opening the missal, however, all shall kneel.

They remain kneeling until the priest, having finished the prayer at the center of the altar, goes over to read the Gospel. All stand until the Gospel is finished.

If the priest makes any announcements, or preaches to the congregation, they should be seated. When he begins the Gospel in English, they should stand and listen reverently to the word of God.

Should the Credo be recited, the people remain standing, and genuflect with the priest during it. When he turns to them after the Credo is finished, and says "Dominus vobiscum," they may sit down.

At the Sanctus, when the altar boy rings the bell three times, all shall kneel. Thus they remain until after the priest's Communion, and also during the Communion of the faithful, should there be any receiving at that Mass.

After Communion, when the priest has closed the tabernacle door, the congregation may sit down while the celebrant purifies and covers the chalice.

They should kneel again, however, as soon as the priest goes to the missal.

After the blessing, all rise and stand during the reading of the last Gospel, genuflecting with the priest during it.

When the priest descends from the altar and kneels, they shall kneel with him and say the prayers in a loud, clear voice.

No one should leave his place in the church until the priest has reentered the sacristy.

High Mass: Missa Cantata

(The following rubrics are preceptive for the laity in the Diocese of Fargo, N. D., and may be considered as directive in other dioceses. They are the only rubrics preceptive for the laity in any diocese in the United States.)

In general those present at a sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at the Mass. Accordingly:

They stand when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass is begun, even though the Asperges takes place. Each person bows and makes the Sign of the Cross when sprinkled at the Asperges.

All kneel for the prayers of preparation (up to the "Oremus") and stand when the celebrant ascends the altar steps.

All remain standing for the Introit, Kyrie, and the Gloria, while they are recited by the celebrant. When the celebrant has sat down for the singing of the Gloria, all sit. They rise when the celebrant rises towards the end of this chant.

All stand for the singing of the prayers (except at a Requiem Mass) and sit for the chanting of the Epistle and what follows.

When "Dominus vobiscum" is sung before the chanting of the Gospel all stand. They remain standing during the recitation of the Creed, genuflecting with the celebrant at the words "et incarnatus," etc. All sit when the celebrant has sat down for the singing of the Creed. While the words "et incarnatus," etc., are sung all bow. (Only those who are standing at the time when these words are begun then kneel.) They rise when the celebrant rises towards the end of the Creed, remain standing while he sings "Dominus vobiscum" and "Oremus," and then sit.

When the celebrant begins to sing "Per omnia saecula saeculorum" before the Preface, all rise and remain standing until the Sanctus has been recited (or sung, if the people sing it). Then all kneel. All bow down during the Consecration but look up for a moment at the Sacred Host (saying "My Lord and My God") and at the chalice, when they are elevated. After the Elevation all stand until the celebrant has drunk the Precious Blood. (They bow while the celebrant consumes the Sacred Host and drinks the contents of the chalice.) Then all sit.

Note: If Holy Communion is given, those who are about to communicate kneel for the Confiteor and other prayers that precede Communion, and kneel when they return to their places after having received the Eucharist. All others remain standing for the prayers, but kneel for the distribution of Communion and remain kneeling until the Blessed Sacrament has been returned to the tabernacle.

All stand for the singing of "Dominus vobiscum" before the Postcommunion prayers, and remain standing during these prayers (except at a Requiem Mass, when they kneel).

All kneel for the Blessing and make the Sign of the Cross.

All stand for the last Gospel (genuflecting if the celebrant genuflects during its recitation) and remain standing until the procession has returned to the sacristy.

Solemn High Mass

The rubrics are the same as for a high Mass. Note, however, that the congregation does not stand while the celebrant reads the Gospel, but only when the deacon commences it, with "Dominus vobiscum." And when the altar boy incenses the people at the Offertory they should all stand.

Masses for the Dead

At low Masses for the dead, the same rubrics are to be observed as at other low Masses.

At high Masses, either with or without the presence of the corpse in the church, the faithful kneel from the beginning of the Mass until the Epistle, during which they should sit down.

They stand during the singing of the Gospel.

They sit down during the Offertory, until the priest begins the Preface, when they stand, and remain standing until the Sanctus.

Then they kneel until after the priest's Communion. They may sit after Communion, whilst the priest purifies and covers the chalice.

Should the priest or clergy sit down at any time during the Mass, as is done sometimes during the singing of the "Dies Irae" after the Epistle, the faithful should also sit.

If the Libera (the absolution of the body) is performed after the Mass, the people should rise as the priest approaches the catafalque and stand during the ceremony.

Vespers

All should kneel when the celebrant kneels at the foot of the altar and says the first prayer. They rise when he rises, and remain standing until he sits down after the intoning of the first psalm by the chanters. At the Gloria Patri, at the end of each psalm, all should bow the head.

During the singing of the chapter, when the five psalms are finished, all should stand up. If the celebrant kneels during the singing of a hymn the people should kneel.

During the singing of the "Magnificat," whilst the altar is incensed by the celebrant, the people stand.

When the celebrant kneels at the foot of the altar, before the exposition of the Blessed Sacrament, all kneel and remain kneeling until Benediction is finished and the tabernacle door is closed, when they rise and remain standing until the priest has left the sanctuary.

Rubrics for all Occasions

In church all should center their attention on the altar and think only of God Who dwells there for them. They should avoid all manner of noise, or any distraction to others. They should be clean in their person and dress, and avoid the slightest appearance of indiscretion.

If they do not feel inclined to mental prayer, they should read their prayer-books or say the rosary.

Going to and from the confessional, or the Communion rail, the eyes should be cast down, the hands held in a respectful manner, and the whole person should reflect the utmost recollection and modesty.

SICK CALLS

When the priest is called to administer the Sacraments in our homes to the sick, the following preparations should be made:

1. The room should be clean and suitably ornamented.
2. A small table should be conveniently placed, covered with a white cloth.
3. A crucifix placed in the center of the table.
4. Two blessed candles placed in candlesticks on the table. These should be lighted when the priest is expected.
5. A vessel containing holy water should be provided, and a sprinkler if possible.
6. A glass of fresh water placed on the table, a teaspoon and a plate with small crumbs of bread for cleansing the oil from the hands of the priest.
7. A white cloth or towel placed ready to be used by the sick person while receiving Holy Communion.
8. Some cotton wool provided to wipe away the anointing.

When the priest is known to be carrying the Blessed Sacrament, it is a very laudable custom for one of the family to meet him at the street door with a lighted candle and escort him to the sick room. All those present in the room should kneel when the priest enters with the Blessed Sacrament.

During the administration of Communion and Extreme Unction the members of the family should assemble in the sick room and pray for the patient.

Liturgy and rite are not the same thing. Liturgy is the broader term. It denotes the public act of worship; rite is the manner in which the act of worship is performed. Specifically the liturgy is the Church's public and lawful act of worship performed and conducted by the officials whom the Church has designated for the post — her priests. The whole collection of services used in public worship in a certain church or group of churches comprises a rite. But while the indiscriminate use of the two terms is thus not exact, common usage as expressed by many authorities on the liturgical question permits the practice.

The early history of rites is obscure. At the Last Supper the Apostles saw Christ institute the Holy Sacrifice. Later in their apostolic journeys it was natural to embellish the essentials of the Mass and the sacraments which they had learned from Christ with additions of their own choosing. The additions were the outgrowth of reverence, custom and necessity. According to their own temperament and the needs of their people in various parts of the world the Apostles and their successors devised appropriate ceremonies to accompany the Holy Sacrifice and the administration of the sacraments. During the period of persecution rites were numerous and diverse. After the peace of Constantine when the Church became better organized, local practices were combined and the rites became more uniform throughout ecclesiastical provinces. The patriarchs imposed some uniformity of rite within the regions of their jurisdiction, and in this way the old Patriarchates of Rome, Alexandria and Antioch are responsible for the foundations of all the rites used in the Church today. Although all Europe practically belonged to the Roman Patriarchate, still Gaul and Northwest Europe had special rites till the seventh and eighth centuries.

The Rites of the Western Church

Roman Rite — For all practical purposes this is the one universal rite used in the Western Church. With an isolated exception here and there, Latin is the only language used.

Gallican Rite — This rite, as a separate thing, has disappeared, but it has not departed without having left traces of its influence on the Roman Rite. Its name is derived from the country where it was principally used, that is, Gaul. There are, however, two extant remnants of this rite:

Ambrosian Rite, also called Milanese, which is in use in the Archdiocese of Milan.

Mozarabic Rite, which is used in the Cathedral of Toledo.

The Rites of the Eastern Church
(See also Uniate Eastern Churches)

There are five principal rites which are used in their entirety or in modified form by the various Churches of the East. They are the Byzantine, Alexandrian, Antiochean, Armenian and Chaldean.

Byzantine Rite — This was originally proper to the Church of Constantinople. It is based on the Rite of St. James of Jerusalem and that of the churches of Antioch, and reached Constantinople through Caesarea. The rite was reformed by St. Basil and later by St. John Chrysostom. It is now used by the whole Orthodox Eastern Church, by many Uniates and is the most widely spread rite after the Roman.

The Liturgy of St. John Chrysostom is the ordinary one. The Liturgy of St. Basil is used for the Sundays of Lent (except Palm Sunday), Maundy Thursday, Holy Saturday, the Vigils of Christmas, Epiphany and the feast of St. Basil.

Alexandrian Rite — There are no extant records of this rite, called also the Liturgy of St. Mark; but existing manuscripts of the old rite, after it was somewhat modified by the Copts and Melkites, reveal the general outlines of the ancient liturgy.

The Coptic Church uses an adaptation of the Byzantine Rite of St. Basil for ordinary days and Sundays; that of St. Mark and that of St. Cyril are used on their respective feast days; and the Liturgy of St. Gregory Nazianzen is used on the great feast days.

The Ethiopian Church uses an expanded version of St. Mark's Liturgy. The liturgy is substantially that of the Coptic Church.

Antiochean Rite — This rite is the source of more derived rites than any of the other parent rites. Its origin may be traced to the Eighth Book of the Apostolic Constitutions and to the Liturgy of St. James of Jerusalem, the "brother of the Lord." This latter ultimately spread to the whole patriarchate, displacing the older form of the Apostolic Constitutions.

Armenian Rite — This liturgy is essentially the Greek Liturgy of St. Basil, and is considered to be an old form of the Byzantine Rite. It is used exclusively by all Armenians.

Chaldean Rite — By some writers this is classed under the Antiochean Rite. Though there is historical evidence for such a derivation, in the list according to the Sacred Congregation for the Oriental Church it is separate and considered a distinct rite. There are two broad divisions: the Chaldean properly so called, used by the Chaldee Uniates, and the Malabarese, employed by the Malabar Uniates.

Liturgical Practices Common to All Eastern Rites

Eucharistic Liturgy — Among the Orientals, leavened bread is used by all, with the exception of the Maronites and the Armenians who use unleavened bread, and the Ethiopians who may use either one or the other. All have Communion under both species except the Maronites. Communion under one species is usual among the Chaldeans and it is permitted among the Ethiopians. On the Vigils of Christmas and Easter the liturgy is celebrated in the evening by the Syrians (Western) and the Chaldeans. This latter body also celebrates it in the evening on the Vigil of Holy Thursday.

Sacramental Liturgy — Baptism by immersion is the common practice in the East, except among the Maronites and the Malabarese. And among all rites, except the Malabarese, it is immediately followed by Confirmation administered by a priest. The Malabar Christians separate it from Confirmation, the administration of the latter being entrusted to a bishop.

Penance is administered in the East with the deprecative form, i. e., "May God absolve you," etc. The Armenians are an exception here for they use the indicative form common to the Roman Rite, i. e., "I absolve you," etc.

Holy Eucharist is explained above.

Extreme Unction in the East requires seven priests, but ordinarily for all practical purposes one suffices.

Holy Orders throughout the East has only two minor orders, lector and subdeacon, in addition to deaconship and the priesthood. The Armenians are to be excepted, for they have the same four minor orders and the three major orders as in the Western rites.

Matrimony usually consists of two parts in the East: first a "blessing" of the bride and groom; and then a "crowning." The expression of the matrimonial consent is implicit in the Eastern Churches. The Armenian Church is the only one in which the consent is expressly declared.

The division of the Catholic Church into two parts, the Western or Latin Church and the Eastern Church, is the result of political accidents: the division of the Roman Empire by Diocletian (284-305), again by the sons of Theodosius I (Arcadius in the East, 395-408; Honorius in the West, 395-423); and finally, the breach was strengthened by the establishment of the Holy Roman Empire by Charles the Great (Charlemagne) in 800. The Western Church is that subject to the Bishop of Rome as Patriarch of the West; the Eastern Church is that within the boundaries of the Eastern Empire whose capital was Constantinople (Byzantium).

When we speak of the Eastern Church we must not imagine that it is one integral body as is the Church subject to the Patriarch of the West. Not since before the Council of Nicea (325) has there been a unified Eastern Church. At that Council three patriarchs were recognized, those of Rome, Alexandria and Antioch; by 451 two more were added: Jerusalem and Constantinople. Thus four patriarchates constitute the Eastern Church, as opposed to the one Western patriarchate.

Any Catholic who is not subject to the Bishop of Rome as his patriarch but who does recognize him as the Supreme Pontiff of the Catholic Church is a Uniate. A Uniate Eastern Church is any Eastern Church in communion with Rome. It is a matter of little concern where the Uniate lives; he may be in North America or Syria; he still belongs to the Uniate Church of his patriarch. It is not possible to assign definite geographical limits to a Uniate Church and say that in such a place is found this Church exclusively. Since the Uniate may move about, the Uniate Church is found wherever Uniate Catholics dwell.

There are some fundamental distinctions which when they are clarified help to dispel much of the confusion concerning the Eastern Churches. They have to do with the terms, religion, patriarchate, rite, language and place.

The Catholic religion, founded by Jesus Christ, comprises those truths, precepts and means of salvation by which those who profess it are united with God and, in virtue of this union, with one another. It is therefore one religion, not a plurality of religions. Hence one is a Catholic or not depending upon his adherence to or rejection of the tenets of the Catholic Church.

The five Bishops of Rome, Alexandria, Antioch, Jerusalem and Constantinople are all patriarchs by equal right. The patriarchate or geographical territory over whose inhabitants each rules comprises many dioceses whose bishops are subject to the respective patriarch (see Patriarchs).

A rite may be defined as the manner of performing all services for the public worship of God and the sanctification of men (see Rites).

Language naturally is concerned with rite but is its least important note. In theory any rite may be celebrated in any language without ceasing to be the same rite, e. g., the Mass could be said in English and still remain the Mass said according to the Roman Rite.

Lastly, place is of little moment in the Eastern Churches. At one time this was otherwise. When there were clear-cut geographical divisions of patriarchates, a Uniate was born within the limits of a particular patriarchate. Now a man belongs to his rite wherever he may dwell and his children inherit this quality from him wheresoever they may travel.

When these distinctions are clear it can be seen that it is not necessary to hear Mass in the Latin language or to receive the sacraments according to the Roman Ritual in order to be a member of the Catholic Church. Unity of religion is not the same thing as uniformity of rite. The profession of the Cath-

olic Faith is not the same as the manner in which it is professed.

Though a discussion of the schismatic Eastern Churches is beyond the scope of this article, yet some consideration of them must be made when the Uniate Churches are classified. The greater part of the Uniate Churches are reunited portions of the schismatic Churches. The Maronite Church, never having been in schism, is an exception to this rule. The Eastern Catholics who are in union with the Bishop of Rome as head of the Church are: Uniate Copts, Ethiopian Uniates, Syrian Uniates, Chaldee Uniates, Uniate Armenians, Malabar Uniates, Byzantine Uniates, and the Maronite Church.

Uniate Copts are under the Patriarch of Alexandria who lives at Cairo. They use old Coptic in their liturgy which is Alexandrian in origin. Arabic, the present-day vernacular, is becoming more prominent for liturgical functions.

Ethiopian Uniates were converted from the Ethiopian National Church which went into schism with the Copts. Their rite is substantially Coptic (Alexandrian), with Geez, the classical language. Since the conquest of Ethiopia by Italy full freedom is assured Catholic missionaries.

Syrian Uniates were converted from the Jacobites in 1781. Their patriarch lives at Beirut. A derivation of the Antiochean Rite is used in a Syrian dialect.

Chaldee Uniates were converted from Nestorianism. They use an adaptation of the Antiochean Rite with the Syriac language. Their immediate superior lives at Mosul as minor Patriarch of Babylon.

Uniate Armenians were converted from the Armenian National Church. The head of this group is the Uniate Armenian minor Patriarch of Cilicia. They are found principally in the Levant, Italy and Austria. Their liturgy is a derivative from the Byzantine Rite but the Armenian tongue is used.

Malabar Uniates were converted from the Malabar Christians in India in 1599. They lack a patriarch, having instead three vicars apostolic. Their liturgy is fundamentally Antiochean but has been so altered that it may be called a separate rite. Syriac is the principal language with an occasional use of Arabic.

Byzantine Uniates are the Catholic counterpart of the extensive Orthodox Church (see Orthodoxy). These Uniates have no common authority other than that of the Supreme Pontiff. They represent groups which have never been in schism and others which have been reunited to Rome in different countries and at various times. Their common bond, besides union with the Supreme Pontiff and all it implies, is the use of the Byzantine Rite (that used by the Greek Orthodox, i. e., the schismatic, Church in Constantinople) at least in its fundamental notes, even though this rite is used in various languages. Within this group there are several divisions: (1) Melkites in Syria and Egypt using Arabic liturgically and subject to the Patriarch of Antioch; (2) Greek Uniates in Greece and Turkey using Greek liturgically; (3) Ruthenians in Austria and Hungary, using old Slavonic; (4) Bulgarian Uniates also using Old Slavonic; (5) Rumanian Uniates using their own language liturgically; (6) Italo-Greeks in Italy, Sicily and Paris using Greek liturgically but with many Latin modifications in their rite; (7) Russian Uniates using Paleoslavic in their liturgy. Since the Revolution in 1917 this Church has been practically extinct in Russia but the Church has been spread throughout Europe and the United States. Rome is keeping this Church alive by instituting colleges for Russian priests (even from other nations and rites) in various countries of the Latin Rite.

The Maronite Church is a group with no counterpart; there is no such thing as a schismatical Maronite. They are found in Lebanon, Egypt, Cyprus and the United States. Their

liturgy is basically Antiochean with modifications including the use of the Syriac tongue.

This completes the list of the Eastern Churches. In addition to these Uniate Eastern Churches, there are seven schismatical Eastern Churches: the great Orthodox Church, one formed by the Nestorian heresy and five arising from Monophysitism (Copts, Ethiopians, Jacobites, Malabar Christians and Armenians).

The attitude of Roman Catholics towards the Uniates varies considerably with the extent of their knowledge. Many do not know that there can be and are Catholics who do not pray before statues of the Blessed Mother of Christ and St. Joseph, who have never been to Benediction of the Blessed Sacrament, who do not genuflect in passing before the Blessed Sacrament. Those who have heard only superficially about the Eastern Churches are inclined to consider them a cross between Catholicism and Protestantism, and this attitude unfortunately has been fostered quite strenuously by Anglicanism. Uniates are Catholics and have as much right to be so treated as Latins. Regarding faith and morals they must be numbered with the Romans. Schism and heresy to the Uniate are as abhorrent as to the Roman Catholic.

At the beginning of the fourth century Christendom presented a picture of unity in regard to faith, morals and obedience to the Bishop of Rome as the visible head of the Church. Uniformity of rite was not then and is not now the ideal of the Holy See. No Catholic can be more Catholic than the Holy See, and Benedict XIV in speaking of the schismatics and Uniates in the East has aptly expressed the attitude of the Church: "Eastern Christians should be Catholics; they have no need to become Latins."

Indeed the Uniate Eastern Churches are the living proof of the Church's universality. Eastern schisms have been largely the outcome of political quarrels. The Uniates in remaining loyal to the Holy See and preserving the bond of faith have cast aside their political, social and economic aspirations and come not as Greeks and Slavs and Russians and Armenians and Syrians but as Catholics to rally around the Holy Father uniting their efforts with his to "restore all things in Christ."

PROMISES OF OUR LORD TO ST. MARGARET MARY IN FAVOR OF THOSE DEVOTED TO THE SACRED HEART

1. I will give them all the graces necessary for their state of life.
2. I will establish peace in their families.
3. I will console them in all their difficulties.
4. I will be their assured refuge in life and more especially at death.
5. I will pour out abundant benedictions on all their undertakings.
6. Sinners will find in My Heart a source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall advance rapidly to great perfection.
9. I will bless the houses in which the image of My Sacred Heart shall be exposed and honored.
10. I will give to priests the power of moving the most hardened hearts.
11. Persons who propagate this devotion shall have their names inscribed in My Heart and they shall never be effaced from It.
12. I promise thee in the excess of the mercy of My Heart that Its all-powerful love will grant to all those who receive Communion on the First Friday of every month for 9 consecutive months the grace of final perseverance and that they shall not die under My displeasure nor without receiving the Sacraments and My Heart shall be their secure refuge at that last hour.

ECCLESIASTICAL CHANT

Definition

Ecclesiastical chant is the music proper to the liturgy of the Catholic Church. Its melodies are unisonous, diatonic, simple or florid, moving with free rhythm in one or more of the eight modes. They are an interpretation of and a commentary on the sacred text. They are prayer sung.

Names

Plain and Gregorian chant are the more common names given to this same type of music. It is called **plain** chant because of its free rhythm, which definitely distinguishes it from all measured music. The designation **Gregorian** is a tribute to the organizing genius of Pope St. Gregory the Great.

Elements

Chant is made up of two elements — the text and the melody. Of these, the text is the more important, for without it there would be no liturgical chant. The texts are taken from Sacred Scripture either directly or indirectly.

The present repertoire of liturgical melodies which is the fruit of great musical genius was created under the inspiration of the sacred text. These melodies are, in every sense, the property and achievement of the Catholic Church. The musical structure was influenced mainly by three civilizations, the Jewish, Greek and Roman. What does ecclesiastical chant owe to each of these three?

Jewish Influence — Ecclesiastical chant is less indebted to the Temple than to the synagogue. The sole type of singing which comes from the Temple is responsorial psalmody. To the synagogue we owe such musical forms as the *jubilus* (the custom of singing a number of notes to the final "a" of *Alleluia*) and the recitative formulas (such as the Gospel and Oration tones).

Greek Influence — The Greeks used three tonalities: the diatonic, chromatic and enharmonic. The Church chose the diatonic — its firmness and dignity being best suited for the House of God. Hand in hand with diatonic tonality, came the modal system of the same art. The eight modes now in use are basically the ancient Greek diatonic modes. However, they were adopted with some changes. As an aid in the transmission of melodies, the Greeks contributed a system of alphabetic notation. Some maintain that plain chant contains a few pagan Greek melodies. One example cited is that of the "Hosanna Filio David" of Palm Sunday. A comparison of these plain chant and Greek pagan melodies reveals only similarity, never identity.

Roman Influence — Mention has already been made that had there been no sacred text there would be no ecclesiastical chant. Greek was the liturgical language of Rome until about the middle of the third century. The change from Greek to Latin was a gradual process. From the end of the third century to that of the sixth a popular Latin speech arose. The popular mind did not retain the Greek and classical Latin conception of quantity and meter. The language of the people became a rhythmical prose. The two distinguishing features of this rhythmic speech were the tonic accent and the *cursus*. Liturgical chant, still in its infancy at this time, could not remain unaffected. Dom Mocquereau asserts that plain chant was patterned after the prose of the period.

History

Consecration — The use of chant in the Catholic liturgy was inaugurated by Christ Himself. The setting was the Last Supper, the first Mass. St. Matthew expressly says: "And a hymn being said, they went out unto mount Olivet" (Matt., xxvi, 30). This hymn consisted of psalms. Following the custom of the Jews, Christ chanted the verses and the Apostles added "Alleluia" either after each verse or after several verses. Here we have the

consecration of chant. Hence it has been rightly stated that the first Mass had its first liturgical chant and that Christ is the first Chanter in the New Dispensation.

Apostolic Era — Following the example of Christ, the Church has always used plain-song in her liturgy. The very first converts were Jews. For a time they continued "daily with one accord in the Temple" (Acts, ii, 46). This accounts for the influence of the Jewish Temple already mentioned. The influence of the synagogue is accounted for by the fact that the other Christians outside of Jerusalem attended services held there. Wherefore it is but natural that these first Christians should have retained some of the melodies long associated with the sacred text. Later on, St. Paul exhorted his converts to continue their former practice. "Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God" (Col., iii, 16). "But be ye filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord" (Eph., v, 18-19).

Period of Growth — The period of persecution and the restriction of the liturgy of the early Church to private homes and to the catacombs gave little opportunity for the development of chant. With the victory over paganism (313), liturgy and chant were free to develop within the large basilicas. A new style of singing, that of antiphonal psalmody, which originated in Syria, was introduced into Rome by Pope St. Damasus I (366-84) and into Milan by St. Ambrose. Although the use of hymns dates back to apostolic times, hymns, in the modern sense, were introduced into the West by St. Hilary of Poitiers (d. 366). The liturgical hymn was popularized by St. Ambrose as a result of the Arian persecution in Milan during the years 385 and 386. The external development of the liturgy gave rise to three additional chants, the Introit, Offertory and Communion. The Introit was sung while the Pope and his retinue proceeded from the sacristy to the altar. As the faithful approached the altar to offer their gifts, they sang the Offertory prayer. The Communion was sung as the faithful returned to the altar to receive the Body and Blood of Christ. The Introit is mentioned as early as 432; the Offertory and Communion are both mentioned by St. Augustine (d. 430).

Period of Perfection—The blending of the various characteristics which the Church took over from the three aforementioned civilizations reached its climax with the dawn of the seventh century. The unifying genius was Pope St. Gregory the Great (590-604). Two great contributions toward the organization of Church music were his Antiphonary of the Mass and the foundation of two new "Scholae Cantorum" at Rome. The Antiphonary, containing about 645 melodies for the choir, was a compilation of the chants then in use. It appears that the Antiphonary assigned to each chant its place in the liturgical year.

Although originally intended for Rome alone, the influence of the "Scholae" was far-reaching. Disciples were sent into other lands. There similar schools were organized. Thus there came about the dissemination of the Gregorian Antiphonary and a better rendition of the chants based on the Gregorian tradition. Such schools were set up in England after the arrival of St. Augustine and his associates in 596. Two other famous schools were begun under Charlemagne, namely that of Metz and of St. Gall.

Post-Gregorian Composition (609-1250) — A further development of the liturgy called for additional chants. The need was supplied in one of three ways. In some instances new melodies were com-

posed. The more common practice was either to choose a text with its accompanying melody from the Gregorian collection and assign it a new role, or to take the melody from the same collection and adapt it, with necessary changes, to a different text. For the consecration of the Pantheon to the Blessed Virgin and the Holy Martyrs (609) new chants were composed for the proper parts of the Mass for the dedication of a church. An example of the second method is the well-known Introit, "Gaudeamus." Although formerly used for the feast of St. Agatha alone, it now occurs in several Masses, e. g., that of All Saints, the Assumption, etc. Two examples of adaptation are the Mass for the feast of the Most Holy Trinity composed by Alcuin and the Mass for the feast of the Most Blessed Sacrament composed in 1246.

During the tenth century, two new types of compositions made their appearance. They are the sequence and the tropes.

Decadence—This period extended from about the middle of the thirteenth century to the middle of the nineteenth. Several factors contributed to the decline of chant. At this time we have the development of polyphony and the rise of measured music. The tendency, although not a general one, was to treat chant and measured music in the same manner. Moreover, copyists unhappily abbreviated the chant melodies. The Medecian Gradual (1614-15) was a reproduction of such mutilated melodies. It appeared again in 1848 as the Mechlin Gradual and again in 1873 with official approbation, not, however, without certain changes and additions.

Restoration — The underlying scientific principle of this epoch, which is still going on, is a return to the traditional melodies by a close examination of the ancient manuscripts. The first imperfect attempt based on this principle was the Reims-Cambrai Gradual (1851). Although failing to reproduce the manuscripts purely, it surpassed its predecessors.

The most scholarly and scientific studies based on this same principle have been achieved, for the most part, by the Benedictines of Solesmes. Dom Gueranger (d. 1875), Dom Pothier (d. 1923) and Dom Mocquereau (d. 1930) are outstanding.

Mention must be made of Popes Pius X, to whom the movement chiefly owes its success, and Pius XI. Through the "Motu Proprio" of Pope Pius X (Nov. 22, 1903), the reform was given authoritative approval and chant is again regaining its former high dignity in the liturgy. The Apostolic constitution, "Divini Cultus," of Pope Pius XI (Dec. 20, 1928) is a more detailed statement of the procedure to be followed for the accomplishment of the reform inaugurated by Pope Pius X.

Summary of "Motu Proprio"

The whole spirit and purpose of the "Motu Proprio" is not music in itself, but music in its relation to liturgy. It is a "reproof and condemnation of all that is out of harmony" with the decorum and sanctity of the House of God. It is "a juridical code of sacred music" to which the "force of law" is given. Its "scrupulous observance" is imposed upon all.

The sole purpose of sacred music is to clothe the text with suitable melody. A suitable melody possesses holiness both in itself and in its presentation, "goodness of form" to insure its purpose, and "universality" in the sense that native music is subordinate to the "characteristics" of sacred music.

Gregorian chant pre-eminently possesses these qualities. It is the "supreme model" upon which other sacred music is judged. Congregational singing is to be fostered. Classic polyphony, especially that of the Roman School, also possesses these same qualities and is to be restored. Modern music, while admissible, must be divested of everything profane, particularly of the theatrical style.

Latin must be used in all the

"solemn liturgical functions" and in the "variable or common parts of the Mass or Office." The word order of the texts must not be confused and the prescribed texts must be sung.

Solos, which are "melodic projections," are moderately permitted. Women in choirs are expressly forbidden.

Organ accompaniment, subject to the rules of sacred music, is permitted to sustain the singing. Expressly forbidden are the piano and noisy instruments, such as bells, drums and cymbals. Other instruments require the special permission of the Ordinary. Orchestration must be dignified and unobtrusive.

Sacred music is the "humble handmaid" of the liturgy.

A Commission is to be established in each diocese to provide suitable music and to oversee its correct execution. Music schools are to be formed, especially in ecclesiastical seminaries.

THE LITURGICAL MOVEMENT

Purpose

"A need of our times," said the late Pope Pius XI, "is social, or communal prayer, to be voiced under the guidance of the pastors in enacting the functions of the liturgy. This alternating of prayers will be of the greatest assistance in banishing the numberless evils which disturb the minds of the faithful in our age, and especially in overcoming the snares and dangers which threaten to undermine the sincerity of the faith."

The basic object of the liturgical movement is the fulfilment of this need: to put the liturgy into the life of modern man, to make the liturgy the motivating cause of his actions, both as an individual and as a social being, to teach man how he can participate most fully in the corporate worship of the Church.

The essence of corporate or liturgical worship is the offering of the prayers of a body of people through the hands of a mediator. Since Christ is *the* Mediator between God and man, it follows that the Mass, His Sacrifice, is the center of all liturgical worship. In the Mass every man has an *active* role to play. That role is one of co-offering to God the Sacrifice with Christ's representative, the priest. Only when he has thus offered the Mass can man hope to partake fully of the benefits which Christ intended he should derive from it.

This communal prayer or activity on the part of priest and people in the liturgy does not merely mean the external performance of the liturgical functions. Rather it signifies the interior devotion of mind and heart and the inner acknowledgement of God's complete dominion. As it has been expressed by Cardinal Pizzardo, former Papal President of Catholic Action: "'Active participation,' in short, means a sincere, inward acknowledgment of God (the interior sacrifice) expressed by participation in the words, rites, chant, etc. of the external sacrifice. Properly understood, therefore, the liturgy is both the internal homage of the soul and its outward bodily expression by means of words, chants, ceremonies, etc. in the forms ordained by the Church for her solemn public worship."

The Mass is the heart of the liturgical movement. The whole of dogmatic theology centers around the Mass as the Sacrifice of the New Law and the Blessed Sacrament as the bond cementing the minds and hearts of Christ's people. Around the Mass and the Blessed Sacrament are centered the sacraments, the sacramentals and the Divine Office. Once the Mass has become the center of life, those other phases of the liturgy will follow almost automatically. The Liturgical Year becomes the re-living by the members of the Mystical Body of Christ of the visible earthly life of Christ. The sacraments and sacramentals are appreciated as the channels through which grace flows freely to men. Finally, the Divine Office becomes earth's counterpart of heaven's ceaseless "Holy, Holy, Holy." Men become fully aware of their

mystical union with one another through Him who is their Head.

The liturgical movement is nothing new. It is rather a conscious effort to revitalize Catholicism. It is an attempt to bring home to men a more vivid realization of their status as members of the Mystical Body of Christ. The corporate worship of God through Christ harks back to those words of Christ's first vicar on earth: "Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.... You are a chosen race, a royal priesthood" (I Peter, 2, 5-9).

Some of the means employed to make men "liturgy-conscious" are the popularization of Gregorian Chant, the use of the missal and the dialogue Mass and the furthering of true liturgical art. But these are merely secondary considerations. The main thing is the inner appreciation and application of the meaning of the Mystical Body of Christ, the carrying out of this doctrine in daily life.

History

The works of Dom Prosper Gueranger, Abbot of Solesmes, begun in 1840, are considered generally as the beginning of the modern movement back to a better appreciation of the liturgy. Franz Staudenmaier of Germany was also one of the pioneers in the field. Official approval of the movement was given in 1903 by the "Motu Proprio" of Pope Pius X. Since that time organized efforts have replaced the individual labors of men interested in the liturgy.

The Benedictine monks of Belgium were the first to begin organized efforts in this direction, several years after the publication of the "Motu Proprio." Their first national council was held in 1920.

Holland followed closely after Belgium, principally under the direction of the secular clergy. Holland's liturgical work is of an essentially practical nature. It has a well-organized central confederation headed by two members from each of the diocesan councils.

Germany's liturgical revival dates back to 1915. The heart of liturgical activity in Germany is the Abbey of Maria-Laach, well known for its scholarly work. Dr. Franz Xavier Muench, the first secretary general of the Association of Catholic University Graduates, died on October 19, 1940. Through his efforts the liturgical movement grew in German universities. Through him Karl Adam, Guardini, Jacques Maritain and Christopher Dawson were introduced to the German Catholic students. His death in political exile in Florence, Italy, "is symbolic of one of the greatest efforts of German Catholicism and of its final apparent failure."

Austria's liturgical movement is ably represented by Dr. Pius Parsch, canon regular of Klosterneuburg. His liturgical publications, "Study the Mass" and "The Liturgy of the Mass," are daily becoming more popular.

Italy's cardinal-archbishops and bishops have continually fostered the liturgical movement by pastoral letters, while Abbot Caronti and Cardinal-Archbishop Schuster have done much to further the movement. "The liturgical movement has helped to reawaken the dulled religious sense, and to recall to the individual his intimate union with the Mystical Body of Christ. The movement was undoubtedly aided by the anti-individualistic tendencies so energetically fostered in the political sphere by Italian Fascism. It has endeavored above all to deepen the religious life, to nourish it out of the fonts of liturgical prayer, and to consolidate it by means of an intense participation in the sacramental life."

England's liturgical movement may not be as centralized as that of many other countries. But representatives like Donald Attwater and Fr. C. C. Martindale, S. J., are fostering the liturgical spirit continually by their writings. The English Benedictines began in 1940 the publication of a new liturgical review, "The Church and the People."

The Co-operative Movement in Nova Scotia has also its liturgical angle. The use of the missal in

the form of the Leaflet Missal and the evening services during the week, consisting of Vespers sung by the congregation, rosary, sermon on some aspect of Catholic worship and Benediction, are having a well-deserved effect in vitalizing the Church's efforts to reconstruct the social order in that province.

The United States has had a well-organized liturgical movement since 1925. The "Orate Fratres," published by the monks of St. John's Abbey, Collegeville, Minn., is the official organ of the movement in this country. The First National Liturgical Day in the United States was held at Collegeville on July 25, 1929. Since then the Liturgical Day has become an annual event in more and more dioceses.

Under the patronage of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, the First National Liturgical Week was sponsored by the Benedictine Liturgical Conference, October 21-25, 1940. The central theme was: "The Living Parish: the Active and Intelligent Participation of the Laity in the Liturgy."

At the invitation of the Most Rev. John Murray, Archbishop of St. Paul, the Second Liturgical Week was held in that city, Oct. 6-10, 1941. The theme of the Chicago Week was continued with one subtopic: "The Living Parish: One in Worship, Charity and Action."

The Third National Liturgical Week, Oct. 12-16, 1942, was held at St. Meinrad's Abbey, St. Meinrad, Ind., under the patronage of the Most Rev. Joseph E. Ritter, Bishop of Indianapolis. The general theme of the conferences was: "The Praise of God: Its significance and primary importance in Catholic life."

The proceedings of these Liturgical Weeks have been published in separate volumes by the Benedictine Liturgical Conference, 528 High Street, Newark, N. J., and copies may be purchased there.

In America, the liturgical movement is steadily growing, as evidenced by the Liturgical Weeks and Days being held in many parts of the country, besides the annual National Conferences. In Germany and Belgium, the movement has suffered a temporary setback due to present conditions. Persons acquainted with conditions in Germany are of the opinion that the liturgical movement providentially prepared Catholics for the troubled days that lay ahead for the Church in Germany.

Approval

The liturgical movement has had the approbation of all the Popes since the time of Pius X. A short quotation from each Pope will show their concern for the movement.

Pope Pius X — "The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the solemn and public prayer of the Church."

Pope Benedict XV — "For spreading amongst the faithful an exact acquaintance with the liturgy, to inspire in their hearts a holy delight in the prayers, rites and chant, by means of which in union with their common Mother, they pay their worship to God, to attract them to take an active part in the sacred mysteries and in the ecclesiastical festivals—all this cannot but serve admirably to bring the faithful into closer union with the priest, to lead them back to the Church, to nourish their piety, to give renewed vigor to their faith, to better their lives."

Pope Pius XI — "People make a great deal of the liturgy in our day but not always as they ought and as we would wish. Frequently too much importance is attached to its external aspect, to material things, whereas it is the spirit that is important: to pray with the spirit of the praying Church."

Pope Pius XII — Acknowledging receipt of copies of the proceedings of the First National Liturgical Week (1940), Cardinal Maglione wrote to its general chairman: "[The Holy Father] would also have me assure you, dear Monsignor, of His gratitude for the constant interest which you and your devoted helpers have mani-

fested in this newest endeavor to bring American Catholics to a fuller understanding of the Liturgy of the Church and to a more intelligent participation in it. That the movement is meeting with success is clearly manifested in the reports and discussions of this first Liturgical Week"

THE LEAGUE OF THE DIVINE OFFICE

During the Middle Age the Divine Office was recited not only by the clergy but by the laity as well. The participation of the laity in the official prayer of the Church was a universal practice: knights, members of guilds and confraternities said office in choir. The liturgy of the laity decayed when they no longer went to choir to say their prayer. The reunion of the clergy and the laity in the performance of the liturgy is the foremost purpose of the whole liturgical movement and the revival of the layman's recitation of the Divine Office has been the cause for the foundation of the League of the Divine Office.

The Benedictine Fathers of St. John's Abbey, Collegeville, Minn., established this organization in 1936. The instruction of the laity in the use of the breviary has become a full-time task in educating the laity in the actual nature of the Divine Office and their right to participate in it.

Before the League of the Divine Office was started the Approved Workmen of Brooklyn, New York, already had a society called the Breviary Association of the Laity. When the Benedictine Fathers established the League of the Divine Office, the Approved Workmen withdrew the title of their society and joined the League of the Divine Office in order that there might be harmony in the liturgical movement.

The League of the Divine Office was established primarily to encourage the laity to pray with the Church. It is not intended that the Divine Office should supplant private devotions. Rather, the devotions of individuals should be a supplement to the official prayer and not the total content of the lay Catholic's prayer-life. The Divine Office is, as recorded by many laymen who recite it, a source from whence a new concept of private prayer is drawn. Personal devotions become more objective, more correct in dogmatic content and deeper in their appreciation of the majesty of God and the beauty of the Faith.

The League is composed of men and women who voluntarily agree to recite some part of the Divine Office every day. It does not bind in conscience to recite the Office daily but leaves it up to the individual members and groups.

Membership in the League is divided into chapter members and associate members. Usually the chapter members form groups of seven, and each member is assigned one of the seven hours of the Office, to be recited during the week. Each week the hours are changed so that after seven weeks each chapter member will have recited each of the hours in succession. The associate member is required to recite one of the day hours every day. He does not make any agreement with any of the other members but is free to choose whatever hours he pleases. The Divine Office is divided into seven hours or parts. These are Matins with Lauds (forming one Hour), Prime, Tierce, Sext, None, Vespers and Compline.

The Liturgical Press of St. John's Abbey, which has brought forth many interesting books and pamphlets on the liturgical movement, has published an English translation of the Hours of the Divine Office in a single volume, entitled a "Short Breviary." The Press also publishes the "Orate Fratres" magazine which is doing much to help spread the liturgical movement throughout the country.

For full information concerning the League inquiries may be sent to the League of the Divine Office, Liturgical Press, Collegeville, Minn.

The creation of religious art must be traced back to the origins of religion. Art and religion have always been companions. The advent of the Christian religion saw the rise of an allied art. Throughout the history of the Church, art may be found testifying to the rise and recession of the Church's spiritual activity.

Art in the Christian sense has two fields, or better, one field with two divisions. The first division is religious art as such. This art attempts to portray the beauty of supernatural things revealed to us by Faith. It is concerned with Catholicism in its social and cultural elements. Thus religious art reveals religion living among men and vivifying all their actions. The second division of Christian art may be called ecclesiastical or liturgical. This is Christian art in the service of the sanctuary.

Art in general may be defined as the expression of the ideal through the medium of physical realities. Then it is limited in its means of expression to material elements as stone, glass, metals, color and paper. Obviously art is more than a caricature. It attempts not a mere *representation* of material objects but the *presentation* of spiritual realities through the physical medium.

Liturgical art follows the general principles of all art; yet it finds itself circumscribed by exceptional limitations. It is bound by the decrees of the Sacred Congregation of Rites; it must confine itself to the paraphernalia of the church, much of which is destined for a practical use (hence, the artistically beautiful must be expressed in a form which is practically useful); the individuality of the liturgical artist must be subservient to the collective personality of the worshipers, although here the artist may legitimately undertake the office of educator and direct the collectivity into the realm of experience out of which he has developed his work of art.

Liturgical art expresses the dogmatic and moral elements of the liturgy. Hence art to be liturgical must present the mysteries of faith as revealed and elucidated by the Scriptures and tradition. It must show the beauty which is God, the mercy which is Christ and the love which is the Holy Spirit. It may depict by painting or by stained glass the miracles of Christ or the guaranties of salvation. His Mother and the whole array of triumphant heaven are legitimate subjects.

All liturgical art must find its centre in the altar which is Christ. The focal point cannot be ego-centric or individual; indeed it cannot even be the Christian community as such. The community of Christians in its relations with God performs its services as a unit; there are men, women and children in the Church but they come as one to the Father through Christ with whom they are one. Hence the church in which they gather is properly adorned only when it is adorned for Christ. This is the meaning of the Christo-centric art of the liturgy. The church to which men flock as to an art gallery is not liturgical. The liturgical church brings men to their knees. The art reveals the place as the dwelling of the Most High, shows the Catholic his religion. Here are Christ and the Sacramental life which uplift spirits, wash away sorrow from weary hearts, direct the eyes of the body and of the soul upwards to the altar which is Christ and higher even, to the throne of grace. The art of the Church should attract not as a caricature but as an impelling force which through the natural expression of the beautiful supernatural, lifts souls up and drives them on to God.

Liturgical art as we understand it here is not to be considered as the expression of a particular tradition. It may be cast according to the principles of the Romanesque or Gothic or any other type of art. But if any type of art seeks admittance into the church it must remove its secular garb and put on the seamless robe of the Chris-

tian liturgy. This has not always been done and there are many examples of the "art gallery" church in Europe and America.

The widespread presence of this type of church has led to a serious problem. Generations of Catholics have come to regard it as the tradition which must be maintained. Hence the liturgical art movement progresses but slowly. It has to remove prejudices innocently acquired before it can inculcate the superiority of true liturgical art. Nor does this tendency to cling to tradition limit itself to localities. There are national traditions in Church art. It is a tribute to the Catholicity of the Church that she has not attempted to force the abandonment of national traits. The rubrical requirements can be observed without affecting the broad principles of a national artistic expression; in America there are examples of the liturgically "correct" altar and sanctuary which retain definitely foreign elements.

In the United States the liturgical art movement is comparatively young. As an integral part of the universal liturgical movement which is itself a phase of the resurgent spiritual activity of Catholic Action, the liturgical art movement is a less spectacular but equally important subject.

For all practical purposes the movement has received its momentum and direction from the Liturgical Arts Society. This organization was founded in 1930 "to supply the Catholic clergy expert advice and guidance not merely on the esthetic and liturgical factors of their church buildings and altar vessels and vestments, but also, even more important, on the purely business aspects of these affairs." It is a society which views the liturgy as fundamental in Catholic life and seeks to provide the best possible information on the correct expression of the liturgy through art. Its members are lay and cleric alike — architects, sculptors, silversmiths, painters, wood-carvers, pastors, bishops and archbishops — all these men of the Church are devoted to the effort to realize the potentialities of liturgical art as a means to renew all things in Christ. The society publishes a quarterly, "Liturgical Arts." The magazine is "an organized medium of education in artistic-liturgical matters."

EUCHARISTIC CONGRESSES

Eucharistic Congresses are gatherings of the clergy and laity for the purpose of glorifying the Holy Eucharist by public adoration and general Communions and for the discussion of means to increase devotion to Our Lord in the Blessed Sacrament throughout the world. They may be national or international. The first congress owed its inspiration to Bishop de Segur of Lille, France. Since then the international Eucharistic Congresses have been as follows:

Lille, France	1881	Metz, Lorraine	1907
Avignon, France	1882	London, England	1908
Liege, Belgium	1883	Cologne, Germany	1909
Freiburg, Switzerland	1885	Montreal, Canada	1910
Toulouse, France	1886	Madrid, Spain	1911
Paris, France	1888	Vienna, Austria	1912
Antwerp, Belgium	1890	Malta	1913
Jerusalem, Palestine	1893	Lourdes, France	1914
Reims, France	1894	Rome, Italy	1922
Paray-le-Monial, France	1897	Amsterdam, Holland	1924
Brussels, Belgium	1898	Chicago, United States	1926
Lourdes, France	1899	Sydney, Australia	1928
Angers, France	1901	Carthage, Tunis	1930
Namur, Belgium	1902	Dublin, Ireland	1932
Angouleme, France	1904	Buenos Aires, Argentina	1934
Rome, Italy	1905	Manila, Philippine Islands	1937
Tournai, Belgium	1906	Budapest, Hungary	1938

International Eucharistic Congresses are now held approximately every two years. The 35th International Congress which was to have been held at Nice, France, in 1940, was indefinitely postponed because of the war.

National Eucharistic Congresses are held in many nations every few years. In the United States, Eucharistic Congresses have been held in Washington, D. C. (1895), St. Louis (1901), New York (1904), Pittsburgh (1907), Cincinnati (1911), Omaha (1930), Cleveland (1935), New Orleans (1938), St. Paul and Minneapolis (1941).

The Ninth National Eucharistic Congress of the United States was held in the Twin Cities of St. Paul and Minneapolis, June 23-26, 1941. An estimated quarter of a million Catholics participated in the great tribute to "Our Eucharistic King glorified by Sacrifice." That was the theme of the conclave in which 113 archbishops and bishops of the United States took part and at which many members of the neighboring hierarchy were present. The host to the Congress was the Most Rev. John Gregory Murray, Archbishop of St. Paul.

His Holiness, Pope Pius XII, was present in the person of his Legate a latere, His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia. In a direct message broadcast by radio from the Vatican to the Congress the Holy Father stressed the importance of sacrifice as the sole way to escape the "current of black paganism sweeping our people today." On the completion of his address the Pontiff conferred the Apostolic Blessing upon the pilgrims and upon the faithful of America. Cardinal Dougherty gave three memorable addresses to the congress in the capacity of Papal Legate. His Eminence extolled Archbishop Murray and the Catholics and citizens of the Twin Cities for their hospitality, and reechoed the Pope's plea for individual sacrifices.

The classical text of St. Paul in his Epistle to the Colossians (1:24) "I now rejoice in my sufferings and fill up those things that are wanting of the sufferings of Christ in my flesh for His Body which is the Church," and the encyclical of Pope Pius XI, "Miserentissimus Redemptor," were the bases of discussion in twenty-five sectional meetings. The meetings were divided according to occupations in life. At each of these a paper was presented by a member of the hierarchy devoted to a particular application of the life of sacrifice to the specific group. The remainder of the time was devoted to a discussion under the leadership of the hierarchy, in which a practical application of sacrifice was attained by each group.

Seventy-five prelates participated in the sectional meetings which were organized for the following groups: clergy, seminarians, catechists, parents, women, Holy Name men, professional men, employers, employees, charity workers, nurses, enlisted men, public servants, college teachers, secondary school teachers, grade school teachers, journalists, rural workers, senior and junior youth groups.

At the Congress four Pontifical High Masses were offered along with hundreds of low Masses, in the Maronite and Byzantine-Slavic rites as well as in the Roman. Eight holy hours were conducted. On June 24, a midnight Mass for men was celebrated by Most Rev. Amleto Cicognani, Apostolic Delegate, at which 100 priests distributed Holy Communion to 75,000 men. About the same number of children received Holy Communion at the Mass of the following morning. A day later 100,000 adults of both sexes received the Blessed Sacrament.

The Congress came to a fitting conclusion as 80,000 faithful accompanied the Blessed Sacrament in procession to the site of the final Benediction. In a glass-enclosed altar Cardinal Dougherty gave the Benediction, as a torrential downpour of rain failed to dampen the ardor of the thousands who knelt in the mud adoring their "Eucharistic Lord glorified by Sacrifice."

A cathedral is the chief church of a diocese, in which the bishop has his throne. It is the bishop's church wherein he presides, teaches and conducts worship for the whole Christian community. The juridical character of a cathedral does not depend upon the form, dimensions or magnificence of the edifice but upon its assignment by competent authority as the residence of the bishop in his hierarchical capacity. In medieval times the cathedrals occupied the place of first importance in national life, and men were engaged in their construction from one generation to another. They were the history books of the period and a medium of popular education, taking the place in the social state of such modern institutions as free schools, libraries, museums and picture galleries. Medieval architecture, as embodied in the cathedrals, is the chronicler of secular history in which kings, nobles, knights and people were represented as playing their parts in their days and generation.

Types of Architecture

Cathedral architecture may be divided into five types:

1. **Early Christian (Basilican)** — from the time of Constantine (300) to the death of Gregory the Great (604); but in Rome and many Italian cities this style continued up until 900 A. D. It was a continuation of Roman traditions. The churches were modelled on Roman basilicas with closely spaced columns carrying the entablature or widely spaced columns carrying semicircular arches. Three or five aisles covered by a timber roof is typical. The architectural character was rendered impressive and dignified by the long perspective of oft-repeated columns which carry the eye along to the sanctuary; this treatment together with the low height of interiors makes these churches appear longer than they really are. An "arch of triumph" gave entrance to the sanctuary with the high altar in the center standing free under its baldachino upheld by marble columns. The sanctuary was rounded off by an apse crowned with a semi-dome.

2. **Byzantine** — from the fourth century to the present day. Byzantine architecture was a fusion of the dome construction — always a traditional feature in the East — with the classical columnar style. The prevailing motif is the dome of which various types were placed over square or polygonal compartments by means of pendentives (triangular curved overhanging surfaces to support a circular dome over a square or polygonal compartment). Byzantine churches have a central space covered by a dome on pendentives. Short arms on each side form a Greek cross, and the filling in of the angles brings the plan nearly to a square. Opposite the entrance was the apse for the altar in the sanctuary which was screened off by the Iconostasis with its three doors. Because of the grouping of subsidiary domes round a central dome the Byzantine church gives a vertical impression; the eye is gradually drawn upwards towards the central culminating dome. The Early Christian church because of the vista of columns, entablatures and simple timber roof gives a horizontal impression, for the eye is led along these horizontal lines to the apsidal sanctuary which is the important feature.

3. **Romanesque** — from the fall of the Roman Empire (475) and the election of Charlemagne as King of the Franks (799) to the end of the twelfth century. The term Romanesque includes the phases of European architecture as the style was developed in each country. Romanesque had its birth in the use of ruins of ancient buildings, these ruins necessarily determining the character, both of construction and decoration, of the new style in proportion to the extent to which old features were employed. Apart from its Roman origin from which

it took its name, the Romanesque style owed something to Byzantine art which was carried westwards along the great trade routes. The later Romanesque of the tenth to the twelfth century was remarkable for the tentative use of a new construction principle, the application of the principle of equilibrium to construction, in strong contrast to that of inert stability as used by the Romans. The general character is sober and dignified, while picturesqueness depends on the grouping of towers and the projection of transepts and choir.

Early Romanesque was a continuation of the Early Christian style in unvaulted basilican churches, developing the cruciform plan with choirs and transepts. Late Romanesque became differentiated into the local varieties having in common the round arch and vault, the narrowing and heightening of the nave, the substitution of piers for columns, the decorative use of arcades, colonnettes, carved ornamentation. The fully developed Romanesque church was characterized by the cruciform shape, formed by transepts, on either side of the choir, and the apse, the unit of design being the square of the crossing. This square was repeated three times in the nave and once in the choir and in each transept. The narthex of the Early Christian basilica was transformed into three great western doors cut in the western wall, and the open colonnade was moved from the front to the side of the church where it became the monastic cloister.

The development of medieval architecture in England from the departure of the Romans to the sixteenth century shows a more complete sequence of styles than in other countries. It is usually divided as follows: Anglo-Saxon (5th to 11th centuries), Norman (12th century), Early English (13th century), Decorated (14th century), Perpendicular (15th century), Tudor (1500-50). The Norman corresponds to the Romanesque and is often called the English Romanesque, a bold and massive style of architecture, distinguished by semicircular arches, ponderous cylindrical piers, and flat buttresses. It is similar to the architecture of Normandy whence it was first introduced into England by Edward the Confessor and subsequently established by William the Conqueror.

4. Gothic — thirteenth, fourteenth and fifteenth centuries in Europe. The term, Gothic, was first employed by Sir Christopher Wren in the seventeenth century as a term of reproach for this style of architecture which had departed from the classic lines which he was instrumental in re-establishing in England. The Gothic of the thirteenth century was slowly evolved from the Romanesque and is mainly distinguished by the introduction and general use of the pointed arch whose original home was probably Assyria. This feature in conjunction with buttresses and lofty pinnacles gives to this style the aspiring tendency regarded as symbolic of the religious aspirations of the period.

Romanesque architects had already begun to substitute elasticity and equilibrium for the inert stability practised by the Romans, and Gothic architects still further extended the application of these static laws by employing small stones laid in shallow courses with thick mortar joints, so as to secure the greatest amount of elasticity compatible with stability. The stability of the Gothic depends upon the proper adjustment of thrust and counter-thrust. Vault pressures are downwards by the weight of the stone and outwards by the pressure of the arch vaussoirs (truncated wedge-shaped blocks forming the arch). The ribs of the arch collected both pressures by their meeting at the angles of vault compartments, and the resulting oblique pressure was counteracted and transmitted to the ground by buttresses and flying buttresses weighted by pinnacles.

As a result of the development of the Gothic system of buttresses,

walls became unnecessary as supports but continued to enclose the building and protect it against the elements. Windows became larger; in the north of Europe they stretched from buttress to buttress. It followed that the walls were left uniformly flat internally so that the colored windows might be seen by all; accordingly structural features, such as buttresses and pinnacles, were placed externally.

The plan of a Gothic church is generally in the form of a Latin cross whose short arms form the north and south transepts. The main body of the church stretches westward, and the choir and sanctuary eastward, from the crossing of the nave and transepts, which is often marked externally, especially in England, by a tower, sometimes tapering into a spire. These main divisions east and west, and the transepts north and south, are often further divided into a central nave with side aisles, separated by columns or piers. These columns or piers support the nave arcades and the walls which rise above the aisle roofs. Above is the triforium or blind story, the space beneath the sloping roof over the aisle vault and enclosed on the nave side by a series of arches. Above the triforium is a range of windows to light the nave, called the clerestory. By means of cross vaults these clerestory windows generally rise to the level of the ridge of the nave vault which is covered by a high-pitched wooden roof.

English cathedrals are conspicuous for great length in comparison to their width; continental cathedrals are short, lofty, with less sharply defined outlines. German Gothic churches are characterized by the absence of triforium and clerestory, a result of building nave and aisles of approximately the same height. Italian Gothic churches are remarkable for flat roofs, circular windows in the west front, absence of pinnacles and of flying buttresses, small windows without tracery, projecting porches. This style has a somber effect. Spanish Gothic reveals Moorish influence in such features as the horseshoe arch, pierced stone tracery and rich surface ornamentation without regard to its constructive character.

5. Renaissance — This movement in architecture, which began in Italy in the early fifteenth century, created a break in the continuous evolution of European architecture which, springing from Roman and proceeding through Early Christian and Romanesque, had during the Middle Ages developed into Gothic in each country on national lines. The Italians preferred the flat roof, the blank walls and horizontal lines of the familiar basilica and failed to cultivate the taste for the clustered piers and pointed arches of the Gothic manner. Feeling instinctively that space was wanted, the Italian builders widened their naves and depressed the vertical lines of their designs, searching for the serenity which belongs to Greek lintel architecture, or the round arch of Rome, rather than to the upspringing, unresting arch of the Gothic style. This new style developed in Italy was the Renaissance, the architecture of humanism. It was based upon the art of Greece and Rome. Its creator was Brunelleschi, a scholar versed in classical tradition, a student of Dante and familiar with the science of his age, a master of perspective and geometry. He grasped the underlying principles of the Graeco-Roman style so well that his designs have an organic vitality of their own. Hence the style that he developed is more than a re-copying of classical detail.

As distinguished from the Gothic, Renaissance architecture is characterized by symmetry of plan produced by similarity of parts on either side of central axial lines, square bays in interiors covered with barrel or cross vaults and with a central dome, a small number of large divisions to obtain grandeur, and the sparing use of towers. The dome is a predominant feature ex-

ternally. Windows follow classic lines and remain small, unbroken by mullions. Roofs were built of semicircular vaulting, flat and hidden behind balustrades in Italy, high in England, Germany and France, lined internally with plaster ceilings. The use of horizontal cornices and balustrades and the absence of rising towers, spires and numerous pinnacles give simplicity of outline to skylines.

Famous Cathedrals of Europe

The most famous cathedrals of Europe are located as follows: Belgium — Antwerp; England — Canterbury, Durham, Exeter, Lincoln, Norwich, Oxford, Peterborough, Salisbury; France — Amiens, Angouleme, Autun, Beauvais, Bourges, Chartres, Laon, Notre Dame de Paris, Reims, Strassbourg, Tournai; Germany — Aix-la-Chapelle, Cologne, Treves, Worms; Italy — Florence, Milan, Monreale, Palermo, Pisa, St. John Lateran in Rome, St. Mark in Venice, Siena, Syracuse; Scotland — Glasgow; Spain — Burgos, Granada, Santiago de Compostella, Seville, Toledo, Valladolid; Turkey — Sancta Sophia in Istanbul (Constantinople). A brief description of them is given below, alphabetically arranged according to the towns in which they are located.

Aix-la-Chapelle Cathedral (Aachen), 796-804, German Romanesque. Built under the direction of Master Odo of Metz by the Emperor Charlemagne for his royal tomb, the prototype of other similar churches in Germany, and the place of coronation of the Holy Roman Emperors. The entrance, flanked by staircase turrets, leads into a polygon of sixteen sides, 105 ft. in diameter. Every two angles of this polygon converge on to one pier and thus form an internal octagon whose eight piers support a dome 47½ ft. in diameter. A Gothic choir was added in 1353-1413, the surrounding chapels are of the fourteenth and fifteenth centuries, and the western steeple has recently been added. Over the spot supposed to be Charlemagne's grave hangs an enormous corona of lamps, the gift of the Emperor Frederick I Barbarossa; in the choir of the octagon stands Charlemagne's throne, made of great slabs of white marble, where, after their coronation, the German Emperors received the homage of their nobles. Among the treasures of the choir are the famous Gospel-pulpit, enriched with gold plates, the gift of the Emperor Henry II, the throne canopy of the fifteenth century, and the Gothic high altar of 1876. The Hungarian chapel contains the minster treasury which includes a large number of relics, vessels and vestments, the most important being the "Four Great Relics," namely, the cloak of the Blessed Virgin, the swaddling clothes of the Infant Jesus, the loincloth worn by Our Lord on the Cross, and the cloth on which lay the head of John the Baptist after his beheading. They are exposed every seven years and venerated by thousands of pilgrims.

Amiens Cathedral, Notre Dame, 1220-88, French Gothic. A typical French cathedral, 450 ft. long and 150 ft. wide, begun by Robert de Luzarches. The nave is considered a type of the ideal Gothic. The great glory of this building is the "Bible of Amiens," a wonder of carved woodwork in the choir stalls, which breaks away from studied lines and soars above like the branches of living trees. Other cathedrals are glorious without in sculptured stone, but Amiens is also lovely within in carved wood. The central western doors are separated by one of the noblest of sculptured figures in the world, the "Beau Dieu d'Amiens." Here is enshrined one of the most sacred relics in Christendom, the head of John the Baptist. The cathedral originally rose around a tiny chapel built above the grave of St. Firmin.

Angouleme Cathedral, St. Peter's, 1105-28, South French Romanesque. The plan is a Latin cross, the long aisleless nave being 150 ft. wide. The transepts have lateral chapels, and the choir is in the apse with four chapels. The nave is covered

with three stone domes on pendentives and a double dome over the crossing raised on a drum. Both transepts originally had towers, but the southern one was destroyed in 1568. Two western towers flank the entrance. The facade is Romano-Byzantine.

Antwerp Cathedral, Notre Dame, 1352-1411, Belgian Gothic. The most impressive church in Belgium, remarkable for nave and triple aisles, narrow transepts, and a lofty clerestory containing huge windows of stained glass. The vaults are supported by a forest of 125 columns. The single immense tower on the west front, 400 ft. high, is graceful in the florid taste of the period and almost dwarfs the body of the cathedral itself. Napoleon Bonaparte compared this tower to Mechlin lace held aloft in mid-air. The curious bulbous turret over the crossing of nave and transepts is a feature due to the Spanish occupation. Among the famous art treasures of the cathedral are the "Descent from the Cross" and the "Assumption" by Rubens. The building was much damaged by the Calvinists in 1566 and by the French in 1794-98.

Autun Cathedral, 1090-1132, South French Romanesque. The nave is covered with a pointed barrel vault on transverse arches which spring so low down that they seem to squeeze out the clerestory windows. There are three apses at the east end. This cathedral was formerly the chapel of the Dukes of Burgundy and their palace was the actual episcopal residence.

Beauvais Cathedral, 1225-1568, French Gothic. Never completed west of the choir and transepts, and the site of the proposed nave is partly occupied by the Romanesque church known as the "Basse Oeuvre." There was an open-work spire, 500 ft. high, over the crossing, which collapsed in 1573, partly because there was no nave to buttress it on the west. Designed by Eudes of Montreuil, architect to St. Louis, the building is of extreme height, 175 ft. 6 in. to the vault, the loftiest in Europe, and about three and one-half times its span — the most daring achievement in Gothic architecture and one of the wonders of medieval France. The structure is held together internally only by a network of iron tie-rods, which suggests that the ambitious builders had attempted more than they could achieve. The carved wooden doors are masterpieces of Gothic and Renaissance workmanship. It was at this cathedral during the Middle Ages that the Feast of Asses was held on January 14th of each year to commemorate the flight of the Virgin into Egypt.

Bourges Cathedral, 1190-1275, French Gothic. Remarkable for absence of transepts and for shortness in proportion to width. Its plan bears a general resemblance to Notre Dame de Paris. The nave is 125 ft. high, the aisles in different heights are unique; their decoration suggests wondrous profusion of effort and exalting spiritual fervor. An elaborately sculptured "Last Judgment" is on the tympanum, the stained-glass windows are the finest in France. The unity of design at Bourges is unique even among the the cathedrals of Northern France.

Burgos Cathedral, Santa Maria la Mayor, 1221, Spanish Gothic. Commenced by Bishop Mauritius; one of the most poetic of all Spanish cathedrals. The plan is irregular. The two western towers with open-work spires are similar to those of Cologne. A richly treated central lantern is a marked feature of the exterior. The three-storied facade is finished with a balustrade of letters carved in stone and forming the inscription, "Pulchra es et decora," in the center of which is a statue of the Blessed Virgin. The interior has elaborate triforium tracery, massive piers to support the lantern and fine circular windows in the transepts. The side chapels are of extraordinary size, the octagonal "Capilla del Condestable," remarkable for the beauty and magnificence of its late Gothic detail, being 50 ft. in diameter. The

chapel of St. Anne has an altarpiece which is a miracle of richness.

Canterbury Cathedral, 1140. The nave and central tower are late Perpendicular. The choir was erected by William of Sens on the model of Sens Cathedral after the destruction of Anselm's Norman choir. The width of the choir is contracted to preserve two earlier Norman chapels. Has double transepts with a tower over the crossing of the western transept. In 1378 Longfranc's nave was pulled down and the present nave begun by Prior Chillendon. The cathedral was completed about 1495 by the erection of the great central tower, 235 ft. high. In 1538 Cranmer allowed the pillaging of the shrine of St. Thomas, and in 1541 he ordered the tombs of all the canonized archbishops to be destroyed. When the death of Cardinal Pole in 1558 brought to a close the line of Catholic archbishops of the See of Canterbury, the cathedral passed out of Catholic hands.

Chartres Cathedral, Notre Dame, 1194-1260, French Gothic. Begun in 1020 by Bishop Fulbert, but three fires interfered with the progress of the work. The finished cathedral was consecrated in 1260 and St. Louis is supposed to have attended the ceremony. The extensive and interesting crypt, enclosing a well and a vault, is a remnant of an earlier church and is still used for pilgrimages to the shrine of the "Vierge Noir." Legend has it that the early Christians of the place found here an altar surmounted by a statue representing a woman seated with her child upon her knees, both the altar and the statue, "Virgini Pariturae," having been erected by the Druids. The plan has a short nave, strongly marked aisled transepts. The spire over the chevet built above the crypt is one of the most beautiful in Europe. The cathedral is remarkable for the magnificent thirteenth-century stained glass in its 130 windows, containing 3,889 figures, and for the profusion of sculptured figures in the west front doorways and in the triple porches of the north and south transepts. Though these figures are somewhat archaic and stiff, they are more ambitious than any previous French statuary. The porches and windows represent in magnificent symbolism the Glorification of Mary. The flying buttresses are in three arches one above the other. The cathedral has since its foundation been a very popular place of pilgrimage with a three-fold object: the statue of Notre Dame sous Terre modelled after the old statue burned in 1793; the Vierge Noir de Notre Dame du Pilier in the upper church; and the veil of the Blessed Virgin, given to Charlemagne by Constantine and Irene, sovereigns of Byzantium, and transferred in 876 from Aix-la-Chapelle (Aachen) to Chartres.

Cologne Cathedral, 1248-1322, German Gothic. The largest Gothic church in Northern Europe and the greatest monument of Gothic architecture in Germany, covering about 91,000 sq. ft., and having a width out of all proportion to its length, 468 ft. long by 275 ft. wide. Its cornerstone was laid by Archbishop Conrad of Hostaden, the sanctuary was dedicated in 1322, and the nave made ready for religious services in 1388. During the French Revolution the cathedral was used as a hay barn. The nave is 150 ft. high, while the double aisles are equal in width to the nave. The twin towers are 500 ft. high. The eastern half of the church is a reproduction of Amiens in plan and dimensions. The building was finished according to the original design only in 1824-80. The most famous of the works of art are the "Dombild," a painting by Stephen Lochner (1450) and the triptych over the high altar, the 96 choir seats of the sanctuary, and the shrine in which are kept the relics of the Three Kings. This last is considered the most remarkable medieval example of the goldsmith's art extant.

Compostella Cathedral, Santiago, 1078, Spanish Gothic. One of the

most remarkable medieval buildings in Spain, begun by Bishop Diego Pelaez, continued by Archbishop Diego Gelmírez, and completed by Archbishop Pedro Munoz, built upon the site of two former churches which had in turn been erected above a marble grotto containing the tomb of St. James the Greater, discovered in the ninth century. The nave has a barrel vault and the single aisles cross-vaults. The Portico de la Gloria (1188) extends across the whole width of the church and is one of the greatest glories of Christian art, with its range of statues of the apostles and major prophets, its semi-circular arch with statues of the twenty-four elders, and tympanum with sculptured representations of the Last Judgment. The tombs of St. James and of two of his disciples, Athanasius and Theodorus, are in a subterranean chapel. These holy relics were rediscovered late in the nineteenth century by Cardinal Paya whose declaration of the identity and authenticity of the relics was confirmed by Pope Leo XIII in 1884. The tomb of St. James was the most renowned place of pilgrimage in Europe from the time it was discovered until the Reformation. The cathedral was plundered by the French in 1809. Among the numerous treasures is a gold crucifix of exquisite workmanship, containing a fragment of the true cross.

Durham Cathedral, 1096-1133, Norman. A building of great dignity with few rivals. Begun by the Norman bishop, William de S. Carilef, completed by his successor, Rannulf Flambard, who transferred the shrine of St. Cuthbert in 1104 to the new cathedral. The Galilee Chapel, a unique specimen of transitional work, was added by Bishop Hugh de Pudsey and the "Chapel of the Nine Altars" by Bishop Poor in 1230.

Exeter Cathedral, 1280-1350, Decorated. Begun by Bishop Quivil and completed by Bishop Grandisson. The finest specimen of this style and exceptionally rich in varied tracery and carved wood and stone work. The twin towers over the north and south transepts are unique, recalling the plans of St. Stephen's in Vienna and Toledo Cathedral. The choir contains much early stained glass and a magnificent episcopal throne and is separated from the nave by a choir-screen of singular beauty. Turberville, the last Catholic bishop of Exeter, died in prison in 1570.

Florence Cathedral, S. Maria del Fiore, 1296-1462, Italian Gothic. Designed by Arnolfo di Canbio, built around the old church of St. Reparata, consecrated by Eugene IV in 1436. Giotto was appointed master of the works in 1334, followed by Pisano, Talenti, and Brunelleschi who added the dome in 1420-37. The plan is a peculiar type of Latin cross, remarkable for the large central nave, 270 ft. long, and wide spacing of nave arcades. This vast nave forms an impressive though somber approach to the majestic octagon, 138 ft. 6 in. in diameter, off which are three immense apses with fifteen radiating chapels. The exterior is notable for its colored marble panelling, absence of buttresses and pinnacles, the horizontal lines of the design and the pointed dome.

Glasgow Cathedral, St. Mungo's, 1181-1508, Gothic. Begun by Bishop Gocelyn and completed by Archbishop Blackader. The best preserved Gothic edifice in Scotland and very uniform in appearance, although of different dates. It has an internal length of 283 ft. with nave and aisles, choir and aisles, eastern aisle with chapel beyond, and chapter house and sacristy. The vaulted crypt (1233-58) encloses the shrine of St. Mungo. At the present time, the building as a national monument is administered by a department of the Government, and the chancel is used for the Presbyterian worship of the State Church.

Granada Cathedral, 1529, Spanish Renaissance. One of the grandest Renaissance churches in southern Spain, a memorial of the conquests

of Ferdinand and Isabella over the Moors. Designed and built by Diego de Siloe. The interior is a translation of Seville Cathedral into Renaissance style, and the great piers of the nave are faced with the Classic Orders (columns designed in the Graeco-Roman manner) while the radiating piers supporting the dome of the circular "Capilla Mayor" show an ingenious and novel treatment. The late Gothic "Capilla Real" contains the famous Renaissance tombs of Ferdinand and Isabella and other kings and queens of Spain. The unfinished western facade is unusually imposing in design, with a north tower and tall massive piers to the cavernous arches which point the nave and aisles.

Istanbul: Sancta Sophia (*Hagia Sophia,* Divine Wisdom), 532-537. Built by order of Justinian by Anthemius of Tralles and Isodorus of Miletus on the site of two successive basilican churches of the same name, erected by Constantine (360) and Theodotius II (415). It is the masterpiece of Byzantine architecture, as the Parthenon is of Greek, and the Pantheon of Roman. Central space is 107 ft. sq. with four massive stone piers, 25 ft. by 60 ft., pierced by arches for aisles and gallery, supporting four semicircular arches upon which rests the dome, 107 ft. in diameter and 180 ft. above the ground. East and west of the central area are great hemicycles crowned with semi-domes, and off these are exedrae (apse-like) recesses, in turn covered with semi-domes. The whole area thus enclosed forms the great oval nave, 225 ft. by 107 ft. North and south of the nave are two-storied aisles over 50 ft. wide, the upper story being the Gyneceum or women's gallery. The interior gives the impression of one vast domed space but the detailed effect with the great hemicycles and smaller exedrae is one of extreme intricacy. Sancta Sophia was converted into a mosque by the Mohammedans after the capture of Constantinople, at which time the lofty minarets were added. This is the most important mosque in Istanbul (Constantinople).

Laon Cathedral, Notre Dame, 1160-1205, French Gothic. There are two triforium galleries, thus dividing the nave into four stories instead of the usual three. The sanctuary is rectangular in English style instead of apsidal, the result of the influence of an English bishop who held the see in the twelfth century. The great west façade is an architectural masterpiece with three boldly projecting porches emphasized by gables and turrets and a central rose window. The present cathedral replaces a former Romanesque one consecrated in 1114 and visited by Innocent II in 1132. In the twelfth century Herman, Abbot of St. Martin's of Tournai, wrote a volume on the miracles of Notre Dame de Laon.

Lincoln Cathedral, 1185-1200, Early English. Built by St. Hugh, Bishop of Lincoln, on the foundations of an earlier Norman cathedral erected by the first Norman bishop, Remigius of Fecamp, and destroyed in the earthquake of 1185. The nave of the new Gothic structure was finished by Robert Grosseteste. It had double transepts, western towers and the highest central tower in England (271 ft.). The west front is unusual in having a screen wall behind which rise two western towers whose lower parts are invisible. In 1255 St. Hugh's choir was pulled down to make way for the splendid Angel Choir which was designed to hold his shrine and is one of the masterpieces of Gothic architecture. At the Reformation this shrine of St. Hugh was destroyed (1540). The cathedral lost its last Catholic bishop when Thomas Watson, the last survivor on English soil of the ancient Catholic hierarchy, died a prisoner for the Faith at Wisbech Castle in 1584.

Milan Cathedral, 1385-1485, Italian Gothic. With the exception of Seville, the largest medieval cathedral. It is somewhat German in character, as many of the fifty architects employed upon it were

from north of the Alps. Begun by Gian Galeazzo Visconti, the first Duke of Milan; built on the site of the ancient basilica of Santa Maria Maggiore. The interior is vast, lofty and imposing, with a fine perspective view, rendered the more impressive by the dimness and mystery which result from the lack of light. In plan it consists of a nave, lofty double aisles, and transepts. Because of the excessive height of the aisles there is no triforium and the clerestory is small. The exterior is a gleaming mass of white marble with lofty traceried windows, panelled buttresses, flying buttresses, and pinnacles crowned with statues, all wrought into a soaring design of lace-like intricacy. The flat-pitched roofs are constructed of massive marble slabs laid on the vaulting, and over the crossing is a domical vault, 215 ft. above the ground, designed by Brunelleschi (1440), finishing in a lantern to which in 1750 an open-work choir was added, rising 350 ft. above the ground. The later façade, partly built in 1550-1600, was completed by Napoleon at the beginning of the nineteenth century. Under the cupola is the tomb of St. Charles. The treasury contains among other valuable objects, two statues of St. Charles and St. Ambrose, made of silver and set with precious stones, the gift of the city. The high altar is a gift of Pius IV.

Monreale Cathedral, Santa Maria Nuova, 1174, South Italian Romanesque. The most splendid of all the monuments erected under Norman rule in Sicily, built by William II. The plan is a combination of an Early Christian basilican church in its western part and a Saracenic mosque in its eastern part, with a choir raised above the nave and with eastern apses. The severity of design and colored decoration produce a solemn interior effect. The high altar is covered with worked sheets of silver (seventeenth century) and in a chapel to its right are the tombs of William I the Wicked and of William II. The cloisters, all that remain of the Benedictine monastery, are the finest of the style.

Norwich Cathedral, The Blessed Trinity, 1096-1145, Norman. Begun by Herbert de Losinga, Bishop of Thetford, and completed by his successor, Bishop Eborard de Montgomery. Long narrow nave, aisleless transepts and choir with apsidal chapels. The eastern apsidal chapel was replaced in the thirteenth century by an oblong Lady Chapel, destroyed by the Protestant Dean Gardiner in the sixteenth century. Its last Catholic bishop was John Hopton who died in 1558.

Oxford Cathedral, 1158-80. Formerly the Church of St. Frideswide, erected by the canons regular who succeeded the nuns of St. Frideswide. Norman nave and choir; early English chapter house and Lady Chapel. The nave pillars support lofty Norman arches beneath which is a triforium gallery (a gallery between the sloping roof over the aisle and the aisle vaulting) — an unusual arrangement in order to give height. The central tower is Norman with Early English upper part and short spire.

Palermo Cathedral, 1170-85, Italian Gothic. Commenced by King William the Good of Sicily, built on the site of an earlier ancient basilica which had been changed into a mosque during the Saracen domination. The open porch built in 1480 with slender columns supporting pointed arches of the Saracenic type is reminiscent of the Alhambra. The plan is basilican. At the west end the cathedral is connected across the street by two pointed arches to the Archbishop's palace. The external decoration is in stone of two colors. In the first chapel at the right are six tombs of kings and queens of Sicily. Other objects of interest in the cathedral are an "Assumption" by Velasquez and the *tabularium* or archives with interesting Latin, Greek and Arabic documents.

Paris: Notre Dame, 1163-1235, French Gothic. Begun by Bishop Maurice de Sully, completed by Jean and Pierre de Chelles. Built

on the site of two earlier churches dedicated to the Blessed Virgin and St. Stephen. The cornerstone was laid by Alexander III, the high altar consecrated by the papal legate in 1182. It has a wide nave and double aisles, and transepts of small projection practically in line with the aisles. The impressive and somber interior has a nave arcade with cylindrical columns carrying pointed arches and shafts to support the lofty sexpartite vaultings. The wide-spreading western façade is the finest and most characteristic in France and served as a model for many later churches. In 1239 the Crown of Thorns, a portion of the True Cross, and a nail of the Passion were deposited in the cathedral by St. Louis. The first States General was assembled here in 1302, and Mary Stuart was crowned here in 1560. During the French Revolution the treasury was despoiled, but the capital Crown of Thorns was taken to the Bibliotheque Nationale and thus escaped destruction. The statues of the kings, which adorned the porch, were destroyed in 1793 by order of the Paris Commune. Catholic worship was resumed here in 1802, and in 1832 so strong a public sentiment was aroused in favor of the cathedral by Hugo's "Notre Dame de Paris" that the government ten years later entrusted Lassus and LeDuc with a complete restoration. Notre Dame has been a minor basilica since 1805.

Peterborough Cathedral, 1117-90, Norman. Formerly a Benedictine abbey founded in 654 by Peada, King of the Mercians, and destroyed by the Danes in 870. It was rebuilt in 970 by Ethelwold, Bishop of Winchester, and burned in 1116 during the abbacy of Dom John of Sais. He began the present building which was continued by Martin de Bec and completed and consecrated by Robert Grosseteste, Bishop of Lincoln, in 1237. The interior is second to Durham in fineness, with a nave of eleven bays, transepts and presbytery terminating in a circular apse. The timber roof of the nave is probably the oldest in England. The western façade, one of the grandest and most original in Europe, is Early English, 158 ft. wide, with a portico of three gigantic arches, the full height of the cathedral, supported on triangular columns and enriched with a number of delicate shafts which open into a long narthex extending the whole width of the building. The monastery was surrendered to Henry VIII in 1541 but the church was spared from destruction because it contained the remains of his first wife. It then became the cathedral of the new diocese of Peterborough and the last abbot, John Chambers, was rewarded for his compliance to the royal demands by being made the first bishop.

Pisa Cathedral, 1063-92, Central Italian Romanesque. One of the finest of the Romanesque period, begun by Buschetto and consecrated by Gelasius II in 1118. It has long rows of columns connected by arches, double aisles and a nave with the usual timber roof of the basilican type. The transepts have a segmental apse at each end. The elliptical dome over the crossing, or intersection of nave and transept, is of later date. Among the notable objects in this cathedral are the octagonal pulpit, the urn of St. Ranieri, and the lamp of Possenti da Pietrasanta under which Galileo studied the isochronism of the pendulum.

Reims Cathedral, Notre Dame, 1211-1311, French Gothic. The coronation church of the kings of France, the pride of France and a treasure house of art. Begun by Bishop Alberic de Humbert upon the site of an earlier edifice built by Hincmar and destroyed in 1211. The nave and aisles of the western arm are broadened out in the eastern arm into a nave and double aisles so as to include the projecting transepts and thus give space for coronation ceremonies. The western façade has recessed portals exquisitely carved with some five hundred statues. The tympana are occupied by rose windows framed by five rings of statues and

enclosed by richly ornamented gables of which the central one contains the group of the Coronation of the Virgin. The magnificent rose window above the central portal is 40 ft. in diameter, flanked by high traceried openings, while in the upper stage is a band of tabernacled statues of the kings of France. The two lofty western towers were originally surmounted by spires. The interior gives an impression of great space and is grand in the extreme. In the treasury is preserved the chalice of St. Remigius from which the kings of France used to communicate under the species of wine at the end of the coronation ceremonies, and which, according to tradition, was cut from the gold of the celebrated vase of Soissons broken by one of Clovis' soldiers. In 1886 the cathedral was affiliated to the Lateran Basilica, thereby participating in the privileges of all the indulgences and spiritual favors attached to the cathedral of Rome. In 1892 a part of the relics of St. Petronilla was translated from St. Peter's at Rome to the cathedral of Reims.

Rome: St. John Lateran. Cathedral of the Bishop of Rome, mother and head of all the churches of the earth. Basilican originally, but has been so much altered at various times as to have lost its Early Christian character. It was originally the palace of the family of the Laterani and came eventually into the hands of Constantine. He gave it to Popes Melchiades and Sylvester I, who opened a chapel in it. It was plundered by the Vandals in the fifth century and destroyed by fire in 1308, and again in 1360. The present church was restored by Borromini, and the façade designed by Galilei in 1726. The plan is a Latin cross with one nave and four aisles. The apse was enlarged in 1878 and the ancient mosaics replaced successfully in the new setting. A transverse nave was introduced by Clement V. The high altar has no saint buried beneath it, and is unique among all the altars of the Catholic world in being of wood and not of stone, and enclosing no relics of any kind. The reason of this is that it is itself a relic of unique interest, being the actual altar used by St. Peter in celebrating Mass during his residence in Rome. Above the altar, in the upper part of the canopy, are preserved the heads of the Apostles Peter and Paul, the great treasure of the basilica. At the entrance is an inscription commemorating the dream of Innocent III, when he saw the church of the Lateran upheld by St. Francis of Assisi. In the archives of the Basilica rests the *tabula magna*, or catalogue of all the cathedral relics.

Salisbury Cathedral, dedicated to Our Lady, 1220-66, Early English. Begun by the seventh Bishop of Salisbury, Richard Poore, who laid the foundation stones beginning with the Lady Chapel which was consecrated in 1225. Among those present was St. Edmund, afterwards Bishop of Canterbury, and at this time treasurer of Salisbury. This characteristic English Gothic church has double transepts with the loftiest spire in England (404 ft.) above the crossing of the more westerly one. Salisbury Cathedral stands alone among English cathedrals in having been built all of a piece, and thus possesses an architectural unity which is exceptional. Francis Mallet was named the last Catholic bishop of the cathedral, but was ejected by Elizabeth before his consecration.

Seville Cathedral, 1401-1520, Spanish Gothic. The largest medieval cathedral in Europe and, with the exception of St. Peter's in Rome, the largest church in the world. It owes its plan and size, with nave, double aisles and side chapels, to its erection on the site of a mosque built in 1171 and remodelled by the Catholics soon after the reconquest of Seville by St. Ferdinand. However this converted mosque became too small, and the cathedral chapter resolved in 1401 to rebuild it on so vast a scale that posterity should deem it the work of madmen. It is rectangular in outline, 400 ft. by 250 ft. The ca-

thedral is about eight times the width of the nave in Westminster Abbey. The interior is impressive because of its great size and height; the exterior, because of many additions, has a certain shapelessness and absence of skyline, and bears a general resemblance to Milan Cathedral, although of a simpler Gothic type and less fanciful in detail. The slender Giralda, one of the most celebrated and beautiful towers in the world was originally the minaret of the mosque, and gives this massive group a curiously Oriental aspect. The magnificent reredos of the high altar was designed by Danchart in 1482 and is the largest in Spain. In the sacristy are preserved the Alphonsine Tables, a reliquary left by the Wise King. The Chapel of San Antonio holds Murillo's famous picture of the Saint's ecstasy. The chapel royal contains the tombs of St. Ferdinand, Alphonso the Wise and his consort, Beatriz, and Christopher Columbus. Among the sacred vessels is the great silver monstrance of Juan Arfe, which requires 24 men to bear it in procession.

Siena Cathedral, 1245-1380, Italian Gothic. One of the most stupendous undertakings after the building of Pisa Cathedral. Said to occupy the site of a temple of Minerva. The plan, only a part of the intended scheme, is cruciform with an unusual, irregular hexagon, at the crossing, covered by a dome and lantern. Because of a slope of the ground, the sanctuary is built over the Baptistry of S. Giovanni which thus forms a crypt and is entered from the lower level. The interior is striking in its zebra marble striping on wall and pier and the incised marble floor. The building stands on a stepped platform which gives dignity to the composition. The Chapel of San Giovanni contains a statue of the saint by Donatello, besides statues by other sculptors and frescoes by Pinturicchio. The library of the cathedral possesses ancient choir books and other manuscripts, and is adorned throughout with frescoes by Pinturicchio, representing scenes from the life of Pius II. In the center of the library is the celebrated group of the Three Graces, presented by Pius II.

Strassbourg Cathedral, 1250-90, French Gothic and Romanesque. The Gothic nave was added by Bishop Conrad of Lichtenberg to the Romanesque choir and transepts built in 1179. The beautiful western façade, the work of Erwin of Steinbach, has a recessed portal, richly carved, surmounted by an open-work gable and tracery in two planes, above which is a rose window, 42 ft. in diameter, flanked with double traceried windows and two western towers, one of which terminates in an open-work spire 466 ft. high, erected in 1439. It is the outcome of four centuries of work. The minster is rich in stained glass of the period from the twelfth to the fifteenth century.

Syracuse Cathedral, Sicily, Early Christian. A pagan temple of Athena built in the sixth century B. C., converted into a Christian church in 640 by the construction of a wall between the range of columns (peristyle columns) surrounding the court and by the formation of openings in the cella walls. The present cathedral is built on the ruins of this temple, and of the 36 columns only 22 remain. In front of the cathedral are statues of St. Peter and St. Paul by Marabitti; in the interior are the famous silver statue of St. Lucy and several pictures by Scilla who also painted the frescoes of the vault of the Blessed Sacrament Chapel. The baptismal font is made from a large Greek crater, resting upon seven small lions of bronze, found in the catacombs of San Giovanni. Among the furniture is a historiated amber chalice.

Toledo Cathedral, 1227-1493, Spanish Gothic. Commenced by King St. Ferdinand and Archbishop Jimenez de Rada and built upon the site of a mosque which was formerly used as a Christian church. Similar to Burgos Cathedral in gen-

eral plan, with five aisles, a range of side chapels, and choir enclosure, as usual in Spain, west of the crossing. A singularly shallow sanctuary with immense wooden retabulo, flanked by tiers of arcaded statuary completes a most impressive interior. The Chapel of Santiago erected by Count de Luna in 1435 as a mortuary chapel had doorways with elaborate screenwork and great frilled arches supporting the octagonal vault. There are fine stained-glass windows, beautiful carved choir stalls and a treasury containing the famous silver-gilt Custodia, the flower of Spanish Gothic miniature art.

Tournai Cathedral, Notre Dame, 1066-1338. Illustrates the styles of three successive periods and is largely built of the famous black Tournai marble. The nave is Romanesque, the circular-ended transepts and the central lantern are Transitional, and the choir is fully developed Gothic, very light and elegant in character after the French manner. The whole is surmounted by five towers and spires. This cathedral contains the tomb of St. Piat.

Treves Cathedral, 1016-47, German Romanesque. This oldest church of a Christian Bishop on German soil succeeded a basilican church several times destroyed by the Franks and Normans. It has an eastern apse and also a western apse flanked by entrances. The cathedral contains the remains of twenty-five archbishops and electors as well as those of the last four bishops. The most precious of its numerous treasures is the Holy Coat of Christ, given to the Church by St. Helena.

Vallodolid Cathedral, 1585, Spanish Renaissance. Designed and built by Juan de Herrera, the Spanish Palliado (the greatest architect of the later Renaissance). It has a rectangular plan, 400 ft. by 200 ft., and contains some fine choir stalls. The imposing exterior was never completed. The principal façade has four Doric columns supporting the entablature of the first story; between each column rises a magnificent arch overhanging a rectangular door over which is placed the figure of the Assumption, the titular of the cathedral. In the inter-columnar spaces are statues of St. Peter and St. Paul. The tabernacle built by Juan Arfe in 1590 and the choir stalls brought from the Dominican church are two of the precious possessions of this cathedral.

Venice: St. Mark, 1042-1071, Byzantine. Stands on the site of an original basilican church founded in 864 to receive the body of St. Mark. Between 1042 and 1071 the plan was completely transformed to resemble that of the Byzantine Church of the Apostles in Constantinople. Transepts were added, the sanctuary was extended, a long arcaded porch (narthex) was built along the north and south sides, and the interior altered from the basilican to the Byzantine plan of a Greek cross surmounted by domes. There is a central dome 42 ft. in diameter and a dome over each arm of the cross. The great piers, 28 ft. by 21 ft., carrying the dome, are pierced on the ground and gallery levels, and arcades support passages connecting the central piers to the extremities of the nave and transepts. In the treasury is an episcopal chair of the seventh century.

Worms Cathedral, 1110-1200, German Romanesque. The representative church of this period and the smallest and latest of the Romanesque cathedrals on the upper Rhine. Octagonal apses at both ends; one vaulting bay of the nave corresponds to two of the aisles with cross vaults used in both cases. Twin towers flank the eastern and western apses and the crossing of the nave and transept is covered by a low octagonal tower. The entrances are in the aisles, a characteristic of German Romanesque. This building makes a strong impression by the imposing force and richness of its exterior and its unity of appearance as a whole.

PRINCIPAL FEASTS

Arranged in Chronological Order

The Circumcision is a feast in memory of the day upon which Our Lord was circumcised according to the Jewish law and received the adorable name of Jesus, brought down from heaven and made known to the Blessed Virgin by the Angel Gabriel. It is commemorated on the eighth day after Christmas, and is a very ancient one. In the sixth century the Church made it a solemn feast, in order to atone in some way for the crimes committed by the pagans on that day, which is the first in the year, and is consequently called New Year's Day.

The Epiphany is a feast observed January 6, in honor of Christ's manifestation to the Gentiles, represented by the Three Kings of the East, who guided by a miraculous star, came to adore Him. It also commemorates the baptism of Christ and the miracle of the marriage feast of Cana. It is sometimes called Twelfth Night, as it comes twelve days after Christmas.

The Purification, on February 2, is a feast in honor of (1) the Purification of the Blessed Virgin in the Temple of Jerusalem, and (2) the Presentation of our Lord on the same occasion, according to the law of Moses. This feast is also called Candlemas, because candles are blessed before the Mass of this day and carried in solemn procession by the faithful while the choir sings the canticle of the highpriest Simeon: "A light to the revelation of the Gentiles, and the glory of His people Israel." This procession represents the entry of Christ Who is the Light of the World into the Temple of Jerusalem.

Ash Wednesday is a day of public penance, and is so called from the ceremony of blessing ashes on that day, with which the priest signs the people with a cross on their foreheads, at the same time saying, "Remember, man, thou art of dust, and to dust thou shalt return." Lent begins with this day.

The Annunciation, on March 25, is a feast in memory of the Angel Gabriel being sent to the Blessed Virgin, at Nazareth, to announce to her that she was to be the Mother of God.

Palm Sunday is the Sunday immediately preceding Easter Sunday, commemorating our Lord's triumphant entry into Jerusalem. It receives its name from the palm branches which the people threw under the feet of Jesus, crying out, "Hosanna to the Son of David." On this day palms are blessed and distributed to the faithful.

Maundy Thursday, or **Holy Thursday,** occurs in Holy Week and commemorates the institution of the Holy Eucharist by our Lord at the Last Supper the night before He died. There is only one Mass in each church on this day; white vestments are used because of the joyful commemoration, but at the same time there are certain signs of the mourning proper to Holy Week, such as the silencing of the bells. The celebrant consecrates two Hosts, one of which he receives, while the other is placed in a chalice and carried in solemn procession to an altar prepared for Its reception called the Altar of Repose or Repository. Here It remains for the adoration of the faithful until Good Friday when It is taken back to the high altar and received by the priest at the Communion in the Mass of the Presanctified. After the procession of the Blessed Sacrament on Holy Thursday, the altars are stripped to remind us of the way our Lord was stripped of His garments. Then follows the washing of the feet, known as the "Mandatum" from the first word of the antiphon recited during the ceremony; whence the name "Maundy" Thursday.

Good Friday commemorates the Passion and Crucifixion of our Lord. It has been a day of fasting

and penance from the earliest ages of the Church, and the liturgy is in every way of an exceptional character, befitting the day of the Great Atonement. Black vestments are worn, the altar is covered only by a single linen cloth and there are no lights. The distinctive feature is the Mass of the Presanctified said on this day, in which there is no Consecration, the Host having been consecrated in the Mass the day before. The service consists of: (1) lessons from Holy Scripture and prayers, terminating with the chanting of the Passion; (2) solemn supplication for all conditions of men; (3) veneration of the Holy Cross; (4) procession of the Blessed Sacrament from the Repository and the priest's Communion, or the Mass of the Presanctified proper.

Holy Saturday is the day before Easter. During the twelfth century the custom of anticipating the vigil Office was creeping in. Now the time has been changed but the words of the Office remain the same. This explains the joyous character of the Mass, and the fact that the history of the Resurrection is sung in the Gospel. The ceremonies begin early in the morning with the blessing of the new fire and the Paschal Candle, which is followed by the reading of the twelve prophecies. The priest then goes in procession to bless the font, and the water is scattered toward the four quarters of the world to indicate the catholicity of the Church and the world-wide efficacy of her sacraments. Solemn High Mass is then sung, white vestments are used, flowers and candles set upon the altar, statues unveiled, the organ is heard and the bells, silent since Holy Thursday, are joyfully rung. Lent ends officially at noon on this day.

The Resurrection or Easter Sunday commemorates our Lord's rising from the dead by His own power on the third day after His Crucifixion, and occurs on the first Sunday after the first full moon after the vernal equinox, or March 21. It is named from "Oriens," which signifies the "East" or "Rising," and is one of the titles of Christ: "And His name shall be called 'Oriens.'"

The Invention or Finding of the Holy Cross is a feast established in memory of the miraculous cross which appeared to Constantine A. D. 312, and of the finding of the true Cross by St. Helena A. D. 326, after it had been hidden and buried by the infidels for 180 years. This feast is observed on May 3.

The Patronage of St. Joseph, on the third Wednesday after Easter, honors St. Joseph as the patron of the Universal Church.

The Ascension, on the fortieth day after Easter, commemorates our Lord's Ascension into heaven from the top of Mount Olivet, in the presence of His Blessed Mother and His Apostles and disciples.

Pentecost is a solemn feast on the fiftieth day after Easter in honor of the descent of the Holy Ghost upon the apostles, in the form of fiery tongues. The word "Pentecost" means "fiftieth." The time from Easter to Trinity Sunday is the Paschal time, which is a joyous preparation for this feast. It is also called Whitsunday, from the white garb of the catechumens, who were admitted to baptism on the eve of this feast.

Trinity Sunday is the first Sunday after Pentecost, and is a day on which the Church honors in an especial manner One God in Three Divine Persons.

Corpus Christi is a feast on the Thursday after Trinity Sunday, in honor of the Body and Blood of Christ, really present in the Most Holy Sacrament of the Eucharist. The observance of this feast was extended to the Universal Church by Urban IV in 1264. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed

Sacrament and to reanimate the devotion of Christians toward the adorable Mystery.

The Feast of the Sacred Heart, on the Friday after the Octave of Corpus Christi, is a day on which we honor the Heart of Jesus as a symbol of His love for us and render love to Him. The feast was extended to the Universal Church in 1856 and raised to the highest rank in 1929. An act of reparation is recited in all churches on that day.

The Feast of SS. Peter and Paul, on June 29, honors the Prince of the Apostles, and the great Apostle of the Gentiles, who were both martyred on this day at Rome. St. Peter was crucified with his head downwards, as he felt himself unworthy to die in the same manner and posture as his Divine Master. St. Paul, being a Roman citizen, was beheaded.

The Precious Blood is a feast established by Pius IX and celebrated on July 1, in honor of the Blood of our Saviour shed for the redemption of mankind.

The Visitation is celebrated on July 2, in memory of the Blessed Virgin's visit to her cousin St. Elizabeth. This feast was established by Pope Urban VI, and was afterwards extended to the whole Church, in the fourteenth century, by Pope Boniface IX.

The Assumption, on August 15, commemorates the Blessed Virgin's being taken up, soul and body, into heaven, after her death.

The Nativity of the Blessed Virgin is a feast in honor of her birth, and is kept on September 8. It is of very ancient origin.

The Exaltation of the Holy Cross is a feast established in the seventh century in memory of the exaltation or setting up of the Cross by Heraclitus the emperor, who regained it from the Persians. He carried it on his own shoulders to Mount Calvary. This feast is observed on September 14.

Michaelmas, on September 29, is a feast in honor of St. Michael, prince of the heavenly host, who remained faithful to God and defeated Lucifer and the apostate angels in the great battle fought in heaven in defense of God's honor.

The Feast of Christ the King, instituted by Pius XI, is celebrated on the last Sunday in October to give public homage to Christ the Ruler of the World. The consecration of the world to the Sacred Heart is yearly renewed on this day.

The Feast of All Saints, on November 1, was established at Rome by Pope Boniface IV. On this day we honor all the saints, especially those who have no fixed festivals during the year.

All Souls' Day, on November 2, is a day set apart by the Church to pray for all the faithful departed in purgatory. The clergy recite the Office of the Dead, and by a decree of Benedict XV all priests may say three Masses: one for the souls in Purgatory, one for the intention of the Pope, and one for the priests.

The Presentation of the Blessed Virgin is a feast commemorating her presentation in the Temple of Jerusalem at the age of three by her parents St. Joachim and St. Anne. It is observed on November 21.

The Immaculate Conception is a feast commemorating the preservation of the Blessed Virgin from the stain of original sin from the moment of her conception. It is the patronal feast of the United States, observed December 8.

The Nativity is a solemn feast observed December 25, commemorating the birth of Christ. It is also called Christmas from the Mass of the birth of Christ. On this day priests are allowed to say three Masses in honor of the three births of our Lord: (1) His eternal birth in the bosom of His Father, (2) His temporal birth in the stable at Bethlehem, (3) His spiritual birth in the hearts of the just.

The Stations of the Cross is a devotional exercise instituted as a means of helping us to meditate on and have sympathy for the sufferings of our Divine Lord. The early Christians had the deepest love and veneration for those places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land from the farthest parts of the earth, to visit Jerusalem, the Garden of Olives and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited the scenes of our Lord's Passion. Unable, through various causes, to share in this devotion, as well as the spiritual blessings attached to it, were many who wished to do so. Therefore, the Church sanctioned the establishment in churches of the Stations of the Cross, which represent fourteen scenes from the Passion of our Lord. To this devotion are granted: (a) one plenary indulgence as often as one makes the Way of the Cross in some church or place where it is legitimately erected; (b) another plenary indulgence if on the day when one makes the Way of the Cross one receives Holy Communion, or once a month on the day on which one receives Holy Communion, if one has made the Way of the Cross ten times during the month.

The Three Hours' Agony is a devotion practised on Good Friday, in memory of the three hours our Lord hung upon the Cross. It begins at twelve o'clock, the hour our Lord was nailed to the Cross, includes prayers, hymns and meditations upon His sufferings and His seven last words, and ends at three o'clock, the hour at which He died.

The Sacred Heart — We owe the Sacred Heart of our Lord the same worship we owe to His humanity for it is personally united to His divinity. By practising this devotion we honor the infinite love of the Heart of Jesus for all mankind, and in some measure repair the outrages to which He is exposed in the Blessed Sacrament. This devotion was revealed to St. Margaret-Mary Alacoque at the Visitation monastery of Paray-le-Monial, France, in the seventeenth century. The feast is celebrated on the third Friday after Pentecost. The Holy Hour and the Communion of Reparation on the First Friday of each month are special manifestations of this devotion. Our Lord promised the "grace of final perseverance" to those who receive Communion on nine consecutive First Fridays.

The Five Wounds—We honor the five Sacred Wounds of our Lord, and have devotion to them, because they are the channels through which the Precious Blood flowed for our redemption. This feast is observed on the third Friday in Lent.

The Precious Blood — We honor the Precious Blood of our Lord, and have devotion to It, because It is the price of our redemption, for our salvation is due to the merits of Jesus Christ Who shed His Blood for us. This feast is celebrated on the fourth Friday in Lent and a second commemoration is on July 1.

The Forty Hours' Adoration is a most solemn form of exposition of the Blessed Sacrament. This devotion was first instituted in Milan in 1534, and received the formal sanction of Pope Clement VIII in 1592. It begins and ends with a High Mass and procession and the Litany of the Saints.

Benediction is a short exposition of the Blessed Sacrament which takes place sometimes after Mass but usually after Vespers or as an evening service. At the close of the exposition, following the singing of the "Tantum Ergo," the priest makes the Sign of the Cross with the Blessed Sacrament over the people.

Vespers and **Compline** form a part of the Divine Office which all

priests are obliged to say every day, and which is divided into seven hours or portions to be said at certain hours. Of these the evening hours are called Vespers, which means "evening," and Compline, which means "finishing," because it finishes the Office for the day.

The order of Vespers is as follows: (1) five psalms, with antiphons; (2) the capitulum, or little chapter; (3) a hymn; (4) versicle and response; (5) the Magnificat, with its antiphon; (6) the prayer; (7) conclusion, after which comes an anthem to the Blessed Virgin. Of these anthems there are four, which are taken in turn according to the season.

The order of Compline is as follows: (1) three psalms with an antiphon; (2) a hymn "Te Lucis ante Terminum"; (3) a little chapter, with responses; (4) the canticle of Holy Simeon, the "Nunc Dimittis"; (5) the prayer, "Visita, Quaesumus"; (6) one of the four anthems used at Vespers.

The Angelus is a devotion in honor of the Incarnation of Jesus Christ. It consists of three versicles or little verses, each followed by a "Hail Mary," and concludes with a special prayer. This devotion reminds us of how the mystery of our Lord's coming into this world was made known to Mary, and how, on her giving her assent to be the Mother of God, the Incarnation actually took place. It receives its name from the word with which it commences.

The Rosary is a form of prayer in honor of our Lady made up of a series of ten "Hail Marys" or decades, each beginning with an "Our Father" and ending with a "Glory be to the Father." The complete rosary is made up of fifteen decades and each five decades is devoted to meditation on certain mysteries: joyful, sorrowful and glorious. These mysteries commemorate some event either in the life of our Lord or in that of the Blessed Virgin. Our Lady confirmed the efficacy of this devotion by an appearance to St. Dominic in the thirteenth century when he was preaching to the Albigenses in France. Rosary beads have been devised to aid us in counting the prayers without distraction, and the usual form is a chaplet of five decades, pendant from a crucifix and five beads on which at the beginning of the rosary are said the "Apostles' Creed," one "Our Father," three "Hail Marys" and one "Glory be to the Father," and connected by a medallion usually bearing the image of the Blessed Virgin, on which at the completion of the rosary a "Hail, Holy Queen" is said. A plenary indulgence is granted to all who after confession and Holy Communion say five decades of the rosary in a church or chapel where the Blessed Sacrament is reserved. A feast has been instituted in honor of the Most Holy Rosary, on the seventh day of October, and the whole month is dedicated to it.

The Scapular consists of two square pieces of woolen stuff, joined to each other by two strings, so that one piece may hang over the breast and the other over the back of the wearer. It represents the habit of dress of a religious order. The scapular must be blessed and put on each person in due form, by those who have the right of investiture with it. If the scapular is worn out, or lost, it may be replaced and worn with the same advantages and privileges as the first without a new blessing. This does not apply to the scapular of the Blessed Trinity which must be blessed every time it is renewed. The scapulars are each made of a different colored material, according to the color of the religious habit they represent, such as the Brown Scapular of the Carmelites, or a color appropriate to the special devotion, as the Red Scapular of the Passion. There are eighteen kinds of scapulars in popular use. (See page 182.)

By regulation of the Holy Office, December 16, 1910, it is permitted to wear a medal of metal in place of one or more of the small scapulars. The scapular medal has on

one side a representation of the Sacred Heart and on the other an image of the Blessed Virgin. These medals, now in general use, must be blessed by a priest who has power to invest with the scapular which the medal represents.

Large scapulars are worn by religious and members of the third orders for the laity, such as that of the Third Order of St. Francis.

The Miraculous Medal devotion owes its origin to apparitions accorded in 1830 to Blessed Catherine Laboure, a Sister of the Daughters of Charity of St. Vincent de Paul. When the Blessed Virgin appeared to the Sister, she was standing on a globe, and from her hands were emitted rays of dazzling light: a "symbol of the graces I shed upon those who ask for them." Around the figure appeared an oval frame bearing in gold letters the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." The vision reversed and Sister Catherine beheld the letter M surmounted by a cross with a crossbar beneath it and under all the Sacred Hearts of Jesus and Mary. A command was given to have a medal modeled like the apparition, and great graces were promised to all who would wear such a medal. The first medal was struck in 1832, with ecclesiastic approbation, and the devotion spread rapidly. So extraordinary were the favors received that the medal soon became known as the "Miraculous Medal." The feast of the Miraculous Medal is celebrated on November 27. Various indulgences may be gained by those who wear the medal, provided it be blessed by a priest having proper faculties; other indulgences can be gained only by those who have been invested in the medal. Miraculous Medal devotions are now held in many parish churches throughout the United States. The Central Association of the Miraculous Medal is located at 100 E. Price St., Germantown, Philadelphia, Pa.

Mother of Sorrows devotion is a popular novena devotion to the Sorrows of Our Lady, held in many churches every Friday of the year. It consists in the recitation of approved prayers, a sermon on the Blessed Virgin, the Via Matris and Benediction of the Most Blessed Sacrament. The Via Matris, or Stations of the Cross of Our Sorrowful Mother, represent the Seven Sorrows of the Blessed Virgin Mary. Upon application to the Father General of the Servite Fathers these Stations may be canonically erected in any church.

THIRD ORDERS

Affiliated with certain religious orders and sharing in their good works are associations of the laity called third orders secular and communities of religious known as third orders regular. Permission of the Holy See to establish third orders has been granted to the Augustinians, Carmelites, Dominicans, Friars Minor, Marists, Minims, Premonstratensians, Salesians, Servites, and Trinitarians. The members are called tertiaries.

The Third Order of St. Francis is the largest of the nine tertiary bodies represented in the United States. These are:

1. The Third Order of St. Francis.
2. The Third Order of St. Dominic.
3. The Third Order of St. Augustine.
4. The Third Order of Servites.
5. The Third Order of Our Lady of Mount Carmel.
6. The Third Order of Premonstratensians or Norbertines.
7. The Oblates of St. Benedict.
8. The Pious Union of Salesian Cooperators.
9. The Third Order of the Society of Mary.

The Oblates of St. Benedict are not, strictly speaking, a third order, for St. Benedict wrote but one rule for all his children to follow. However, they have a rule of life which resembles those of the various tertiaries, and may be classified with them.

PATRON SAINTS AND THEIR FEAST DAYS

Actors — St. Genesius, Aug. 25.
Alpinists — St. Bernard of Menthon, May 28.
Altar Boys — St. John Berchmans, Aug. 13.
Archers — St. Sebastian, Jan. 20.
Architects — St. Thomas Apostle, Dec. 21; St. Barbara, Dec. 4.
Armorers — St. Dunstan, May 19.
Art — St. Catherine of Bologna, March 9.
Artillerymen — St. Barbara, Dec. 4.
Artists — St. Luke, Oct. 18.
Astronomers — St. Dominic, Aug. 4.
Automobilists — St. Christopher, July 25.
Aviators—Our Lady of Loreto, Dec. 10; St. Therese of Lisieux, Oct. 3.
Bakers — St. Elizabeth of Hungary, Nov. 19; St. Nicholas of Myra, Dec. 6.
Bankers — St. Matthew, Sept. 21.
Barbers — SS. Cosmas and Damian, Sept. 27.
Barren Women — St. Anthony of Padua, June 13.
Basket-makers — St. Anthony, Abbot, Jan. 17.
Beggars — St. Alexius, July 17.
Belt-makers — St. Alexius, July 17.
Blacksmiths — St. Dunstan, May 19.
Bookbinders — St. Peter Celestine, May 19.
Booksellers — St. John of God, March 8.
Boy Scouts — St. George, April 23.
Brewers — St. Arnuf of Metz, July 18; St. Augustine of Hippo, Aug. 28; St. Luke, Oct. 18; St. Nicholas of Myra, Dec. 6.
Brush-makers — St. Anthony, Abbot, Jan. 17.
Builders — St. Vincent Ferrer, April 5.
Butchers — St. Anthony, Abbot, Jan. 17; St. Hadrian, Sept. 8; St. Luke, Oct. 18.
Cab-drivers — St. Fiacre, Aug. 30.
Cabinet-makers — St. Anne, July 26.
Canonists — St. Raymond of Penafort, Jan. 23.
Carpenters — St. Joseph, March 19.
Catechists — St. Viator, Oct. 21; St. Charles Borromeo, Nov. 4; St. Robert Bellarmine, May 13.
Catholic Action — St. Francis of Assisi, Oct. 4.
Chandlers — St. Ambrose, Dec. 7; St. Bernard of Clairvaux, Aug. 20.
Charcoal burners — St. Alexander, Aug. 11; St. Maurus, Jan. 15.
Charitable Societies — St. Vincent de Paul, July 19.
Clerics — St. Gabriel of the Sorrowful Mother, Feb. 27.
Cobblers — SS. Crispin and Crispinian, Oct. 25.
Confessors — St. John Nepomucene, May 16.
Comedians — St. Vitus, June 15.
Cooks — St. Lawrence, Aug. 10; St. Martha, July 29.
Coopers — St. Nicholas of Myra, Dec. 6.
Coppersmiths — St. Maurus, Jan. 15.
Deaf — St. Francis de Sales, Jan. 29.
Dentists — St. Apollonia, Feb. 9.
Desperate Situations — St. Gregory of Neocaesarea, Nov. 17; St. Jude Thaddeus, Oct. 28.
Doctors — St. Luke, Oct. 18; SS. Cosmas and Damian, Sept. 27; St. Rene Goupil, Sept. 26.
Domestic Animals — St. Anthony, Abbot, Jan. 17.
Druggists — SS. Cosmas and Damian, Sept. 21; St. James the Less, May 1.
Dyers — SS. Maurice and Lydia, Aug. 3.
Engineers—St. Ferdinand III, May 30.
Eucharistic Associations and Congresses — St. Pascal Baylon, May 17.
Falsely Accused — St. Raymond Nonnatus, Aug. 31.
Farmers — St. George, April 23; St. Isidore, May 15.
Farriers—St. John Baptist, Aug. 29.
Fire Prevention — St. Catherine of Siena, April 29.
First Communicants — Bl. Imelda, May 12; St. Tarcisius, Aug. 15.
Fishermen — St. Andrew, Nov. 30.
Florists — St. Dorothy, Feb. 6.
Founders — St. Barbara, Dec. 4.
Fullers — St. Anastasius the Fuller, Sept. 7; St. James the Less, May 1.
Funeral Directors — St. Joseph of Arimathea, March 17.
Gardeners — St. Dorothy, Feb. 6; St. Adalard, Jan. 2; St. Tryphon, Nov. 10; St. Fiacre, Aug. 30.
Glass-workers — St. Luke, Oct. 18.

Goldsmiths — St. Dunstan, May 19; St. Anastasius, Sept. 7.
Grave-diggers and Graveyards—St. Anthony, Abbot, Jan. 17.
Greetings — St. Valentine, Feb. 14.
Grocers — St. Michael, Sept. 29.
Hatters — St. Severus of Ravenna, Feb. 1; St. James the Less, May 1.
Haymakers — SS. Gervase and Protase, June 19.
Hospitals — St. Camillus de Lellis, July 18; St. John of God, March 8; St. Jude Thaddeus, Oct. 28.
Housewives — St. Anne, July 26.
Hunters — St. Hubert, Nov. 3.
Huntsmen—St. Eustachius, Sept. 20.
Inn-keepers — St. Amand, Feb. 6.
Invalids — St. Roch, Aug. 17.
Jewellers — St. Eligius, Dec. 1.
Journalists — St. Francis de Sales, Jan. 29.
Jurists — St. Catherine of Alexandria, Nov. 25.
Knights — St. Michael, Sept. 29.
Laborers — St. Isidore, May 10; St. James, July 25.
Lawyers — St. Ivo, May 19; St. Genesius, Aug. 25.
Learning — St. Acca, Nov. 27.
Librarians — St. Jerome, Sept. 30.
Locksmiths — St. Dunstan, May 19.
Lovers — St. Raphael, Oct. 24.
Maids — St. Margaret, July 20; St. Zita, April 27.
Marble-workers — St. Clement I, Nov. 23.
Mariners — St. Michael, Sept. 29; St. Nicholas of Tolentino, Sept. 10.
Merchants — St. Francis of Assisi, Oct. 4; St. Nicholas of Myra, Dec. 6.
Messengers — St. Gabriel, March 24.
Metal-workers — St. Eligius, Dec. 1.
Midwives — St. Pantaleon, July 27; St. Raymond Nonnatus, Aug. 31.
Millers — St. Arnulph, Aug. 15; St. Victor, July 21.
Missions — St. Francis Xavier, Dec. 3; St. Therese of Lisieux, Oct. 3.
Musicians — St. Cecilia, Nov. 22; St. Dunstan, May 19.
Nail-makers — St. Cloud, Sept. 7.
Negro Missions — St. Peter Claver, Sept. 8.
Notaries — St. Luke, Oct. 18; St. Mark, April 25.
Nurses — St. Agatha, Feb. 5; St. Camillus de Lellis, July 18; St. Alexius, July 17; St. John of God, March 8; St. Raphael, Oct. 24.
Old Maids — St. Andrew, Nov. 30.
Orators — St. John Chrysostom, Jan. 27.
Organ Builders — St. Cecilia, Nov. 22.
Orphans — St. Jerome Emiliani, July 20.
Painters — St. Luke, Oct. 18.
Pawnbrokers — St. Nicholas of Myra, Dec. 6.
Philosophers — St. Catherine of Alexandria, Nov. 25.
Physicians — St. Pantaleon, July 27; SS. Cosmas and Damian, Sept. 27; St. Luke, Oct. 18; St. Raphael, Oct. 24.
Pilgrims — St. Alexius, July 17; St. James, July 25.
Plasterers — St. Bartholomew, Aug. 24.
Poets — St. David, Dec. 29; St. Cecilia, Nov. 22.
Poor — St. Lawrence, Aug. 10; St. Anthony of Padua, June 13.
Porters — St. Christopher, July 25.
Possessed — St. Bruno, Oct. 6.
Postal Employees — St. Gabriel, March 24.
Pregnant Women — St. Margaret, July 20; St. Raymond Nonnatus, Aug. 31; St. Gerard Majella, Oct. 16.
Priests — St. Jean-Baptiste Vianney, Aug. 9.
Printers — St. John of God, March 8; St. Augustine of Hippo, Aug. 28; St. Genesius, Aug. 25.
Prisoners — St. Barbara, Dec. 4.
Retreats—St. Ignatius Loyola, July 31.
Saddlers — SS. Crispin and Crispinian, Oct. 25.
Sailors — St. Cuthbert, March 20; St. Brendan, May 16; St. Eulalia, Feb. 12; St. Nicholas of Tolentino, Sept. 10; St. Peter Gonzales, April 15; St. Erasmus, June 2.
Scholars — St. Brigid, Feb. 1.
Schools — St. Thomas Aquinas, March 7.
Sculptors — St. Claude, Nov. 8.
Servants — St. Martha, July 29; St. Zita, April 27.
Shoemakers — SS. Crispin and Crispinian, Oct. 25.
Sick — St. Michael, Sept. 29; St. John of God, March 8; St. Camillus de Lellis, July 18.

Silversmiths — St. Andronicus, Oct. 11.
Singers — St. Gregory, March 12; St. Cecilia, Nov. 22.
Soldiers — St. Hadrian, Sept. 8; St. George, April 23; St. Ignatius, July 31; St. Sebastian, Jan. 20.
Stenographers — St. Genesius, Aug. 25.
Stone-cutters—St. Clement I, Nov. 23.
Stone-masons — St. Stephen, Dec. 26; St. Barbara, Dec. 4.
Students — St. Thomas Aquinas, March 7; St. Catherine of Alexandria, Nov. 25.
Surgeons — SS. Cosmas and Damian, Sept. 27.
Swordsmiths—St. Maurice, Sept. 22.
Tailors — St. Homobonus, Nov. 13.
Tanners — SS. Crispin and Crispinian, Oct. 25; St. Simon, May 10.
Tax-gatherers—St. Matthew, Sept. 21.
Teachers — St. Gregory the Great, March 12; St. Catherine of Alexandria, Nov. 25.
Tertiaries — St. Louis of France, Aug. 24; St. Elizabeth of Hungary, Nov. 19.
Theologians—St. Augustine, Aug. 28.
Travelers — St. Anthony of Padua, June 13; St. Nicholas of Myra, Dec. 6; St. Christopher, July 25; St. Raphael, Oct. 24.
Universal Church — St. Joseph, March 19.
Universities — St. Thomas Aquinas, March 7.
Watchmen—St. Peter of Alcantara, Oct. 19.
Weavers — St. Paul the Hermit, Jan. 15; St. Anastasius the Fuller, Sept. 7; St. Anastasia, Dec. 25.
Wine-growers—St. Vincent, Jan. 22.
Wine-merchants—St. Amand, Feb. 6.
Wheelwrights — St. Catherine of Alexandria, Nov. 25.
Women in labor—St. Anne, July 26.
Women who wish to have children — St. Felicitas, Nov. 23.
Workingmen—St. Joseph, March 19.
Writers — St. Francis de Sales, Jan. 29; St. Lucy, Dec. 13.
Yachtsmen — St. Adjutor, Sept. 1.
Youth—St. Aloysius Gonzaga, June 21; St. John Berchmans, Aug. 13; St. Gabriel Possenti, Feb. 27.

PATRONS OF COUNTRIES

Argentina — Our Lady Immaculate of Lujan.
Armenia — St. Gregory the Illuminator.
Asia Minor — St. John, Evangelist.
Belgium — St. Joseph.
Bohemia — St. John Nepomucene; St. Ludmilla.
Borneo — St. Francis Xavier.
Brazil — Apparition of the Immaculate Virgin Mary ("Land of the Holy Cross").
Canada — St. Joseph.
Chile — St. James.
Congo — Our Lady.
Corsica — Immaculate Conception.
England — St. George.
East Indies — St. Thomas, Apostle.
Ecuador — Sacred Heart.
Finland — St. Henry.
France — Our Lady of the Assumption; St. Joan of Arc.
Germany — St. Boniface; St. Michael.
Greece — St. Nicholas of Myra.
Holland — St. Willibrord.
Hungary — St. Stephen.
Ireland — SS. Patrick, Brigid and Columba.
Italy — St. Francis of Assisi; St. Catherine of Siena.
Japan — St. Peter Baptist.
Lithuania — St. Cunegunda.
Mexico — Our Lady of Guadalupe.
Norway — St. Olaf.
Paraguay — Our Lady Immaculate of Lujan.
Philippines — Our Lady of Guadalupe.
Poland — St. Casimir; St. Cunegunda.
Portugal — St. Francis Borgia; St. Anthony of Padua.
Russia — St. Andrew; St. Nicholas of Myra.
Santo Domingo — St. Dominic.
Scotland—St. Andrew; St. Columba.
Silesia — St. Hedwig.
Slovakia — Our Lady of Sorrows.
South America — St. Rose of Lima.
Spain — St. James; St. Teresa.
Sweden — St. Brigit.
United States — Immaculate Conception.
Uruguay—Our Lady Immaculate of Lujan.
Wales — St. David.
West Indies — St. Gertrude.

Agaus (Africa) — Louis de Azevedo.
Alps — St. Bernard of Menthon.
Andalusia (Spain) — Blessed John of Avila.
Antioch — St. Barnabas.
Ardennes (France) — St. Hubert.
Armenia — St. Gregory the Illuminator; St. Bartholomew.
Artois (France) — St. Vedast.
Austria — St. Severine.
Auvergne (France) — St. Austremonius.
Bassein (India) — Antonio de Porto.
Bavaria — St. Killian.
Brabant (France) — St. Willibrord.
Brazil — Jose Anthieta.
Brittany (France) — St. Paul de Leon.
Burgundy (France) — St. Benignus.
Carinthia (Jugoslavia) — St. Vigil.
Chablais (France) — St. Francis de Sales.
Corsica — St. Alexander Sauli.
Crete — St. Titus.
Cyprus — St. Barnabas.
Denmark — St. Anschar.
East Anglia — St. Felix.
England — St. Augustine of Canterbury.
Ethiopia — St. Frumentius.
Finland — St. Henry.
Flanders — SS. Livinus, Willibrord and Amand.
Florence — St. Andrew Corsini.
France — St. Martin of Tours; St. Denis.
Friesland (Germany) — St. Suitbert; St. Willibrord.
Gauls — St. Irenaeus.
Gentiles — St. Paul.
Georgia (Russia) — St. Nino.
Germany — St. Boniface.
Gothland (Sweden) — St. Sigfrid.
Guelderland (Holland) — St. Plecheln.
Highlanders (Scotland) — St. Columba.
Holland — St. Willibrord.
Indies — St. Francis Xavier.
Ireland — St. Patrick.
Iroquois — Francois Picquit.
Italy — St. Bernardine of Siena.
Livonia — Bishop Albert of Riga.
Magyars (Hungarians) — Anastasius Astericus.
Maryland — Andrew White, S. J.
Mechlin (Belgium) — St. Rumold.
Mecklenburg (Wends) — Bishop Werno.
Mercia (England) — St. Ceadda.
Mexico — The Twelve Apostles of Mexico (Franciscans), headed by Fra. Martin de Valencia.
Negro Slaves — St. Peter Claver.
North (Scandinavia) — St. Anschar.
North Britain (Picts) — St. Ninian.
Northumbria (Britain) — Pope Adrian IV.
Norway — St. Olaf.
Ohio — Edward Fenwick, O. P.
Ottowas (Indians) — Claude Allouez, S. J.
Persia — St. Maruthas.
Philadelphia — Felix Barbelin, S. J.
Pomerania — St. Otto.
Portugal — St. Christian.
Provence (France) — SS. Lazarus and Martha.
Prussia (Slavs) — St. Adalbert; St. Bruno of Querfurt.
Rome — St. Philip Neri.
Rouergue (South France) — St. Antoninus.
Ruthenia — St. Bruno.
Sardinia — St. Ephesus.
Saxony — St. Willihad.
Scotland — St. Palladius.
Slavs — SS. Cyril and Methodius.
Spain — SS. Euphrasius and Felix.
Sussex (England) — St. Wilfrid.
Sweden — St. Anschar.
Switzerland — St. Andeol.
Tournai (Belgium) — St. Eloi; St. Piat.
Tyrol — St. Valentine.
Wessex (England) — St. Birinus.
Westphalia — St. Ludger.

SAINTS INVOKED
FOR SPECIAL FAVORS AND AGAINST PARTICULAR EVILS

St. Adalard	Against	Typhus and fevers
St. Agapitus	"	Colic
St. Aloysius	"	Sore eyes and pestilence
St. Amalberga	"	Bruises and fever
St. Anastasius	"	Headaches
St. Andrew	"	Gout and sore throat
St. Anthony Avellino	"	Apoplexy and sudden death
St. Anthony of Padua	For	Lost things; against shipwreck
St. Apollonia	Against	Toothache
St. Arnolph	For	Recovery of lost things
St. Augustine	Against	Sore eyes
St. Barbara	"	Lightning, thunderstorms, fire, impenitence, sudden death
St. Benedict Nursia	"	Poisoning
St. Blaise	"	Throat troubles
St. Cadoc	"	Scrofula, deafness
St. Casimir	"	Plague
St. Catherine of Alexandria	"	Diseases of the tongue
St. Christopher	"	Storms, sudden death
St. Clare	"	Sore eyes
St. Colomban	"	Inundations
St. Denis	"	Headache
St. Dympna	"	Insanity
St. Elizabeth of Portugal	For	Peace
St. Erasmus	Against	Intestinal trouble
St. Eulalia	"	Drought
St. Francis Borgia	"	Earthquakes
St. Genesius of Arles	"	Chilblaines and scurf
St. George	"	Fever
SS. Gervase and Protase	For	Discovery of thieves
St. Giles	Against	Epilepsy, insanity, sterility
St. Gregory of Neocaesarea	"	Inundations
St. Hadrian	"	Pestilence
St. Hermenegild	"	Storms, drought, inundations
St. Hilary	"	Snakes
St. Hubert	"	Hydrophobia
St. James	"	Rheumatism
St. John	"	Lightning, rain, hail, pestilence
St. Lawrence	"	Fire, lumbago
St. Liberius	"	Gravel, gall-stones
St. Lucy	"	Sore eyes, sore throat, hemorrhages, epidemics
St. Mark	"	Lightning, hail
St. Maurice	"	Gout, cramps
St. Maurus	"	Gout, hoarseness
St. Pantaleon	"	Consumption
St. Paul	"	Poisonous snakes, storms
St. Peregrinus	"	Cancer
St. Raymond	"	False accusations
St. Servelus	"	Paralysis
St. Stanislaus Kostka	"	Dying without the last sacraments
St. Teresa of Avila	"	Headaches
St. Timothy	"	Stomach trouble
St. Tryphon	"	Insects
St. Victor of Marseilles	"	Foot diseases
St. Vitus	"	Epilepsy, nervousness

EMBLEMS OF THE SAINTS

Saints are represented in art with emblems indicative of something specific in their lives or the instrument of their martyrdom. The emblems of the Evangelists refer to their sacred writings. Thus a man is representative of St. Matthew because he begins his Gospel with the human ancestry of Christ. The lion of the desert is emblematic of St. Mark because he opens his narrative with the mission of St. John, "the voice of one crying in the wilderness." The sacrificial ox is the emblem of St. Luke whose Gospel begins with the Highpriest Zachary. The eagle soaring heavenward is emblematic of St. John who with the opening words of his Gospel carries us to heaven itself. Emblems of various saints are as follows:

St. Agatha — Tongs, veil.

St. Agnes — Lamb.

St. Ambrose — Bees, dove, ox, pen.

St. Andrew — Transverse cross.

St. Augustine of Hippo — Dove, child, shell, pen.

St. Angela Merici — Ladder, cloak.

St. Anne, Mother of the Blessed Virgin — A door.

St. Anthony of Padua — Infant Jesus, bread, book, lily.

St. Barbara — Tower, palm, chalice, cannon.

St. Barnabas — Stones, ax, lance.

St. Bartholomew — Knife, flayed and holding his skin.

St. Benedict — Broken cup, raven, bell, crozier, bush.

St. Bernardine of Siena — Chrism.

St. Bernard of Clairvaux — Pen, bees, instruments of Passion.

St. Blaise — Wax taper, iron comb.

St. Boniface — Oak, ax, book, fox, scourge, fountain, raven, sword.

St. Bonaventure — Communion, ciborium, cardinal's hat.

St. Catherine of Ricci — Ring, crown, crucifix.

St. Catherine of Alexandria — Wheel, lamb, sword.

St. Catherine of Siena — Stigmata, cross, ring, lily.

St. Catherine of Sweden — Hind, lily, pilgrim's costume, cross, church in hand.

St. Charles Borromeo — Communion, coat of arms bearing word "Humilitas."

St. Christopher — Giant, torrent, tree, Child Jesus on his shoulders.

St. Clare of Assisi — Monstrance.

St. Collette — Lamb, birds.

SS. Cosmas and Damian — A phial.

St. Cyril of Alexandria — Blessed Virgin holding in her arms the Child Jesus, pen.

St. Cyril of Jerusalem — Purse, book.

St. Dominic — Rosary.

St. Dorothy — Flowers, fruit.

St. Edmund the Martyr — Arrow, sword.

St. Elizabeth of Hungary — Alms, flowers, bread, the poor, a pitcher.

St. Francis of Assisi — Deer, wolf, birds, fish, the Stigmata.

St. Francis Xavier — Crucifix, bell, vessel, Negro.

St. Genevieve — Bread, keys, herd, candle.

St. Gertrude — Crown, taper, lily.

SS. Gervasius and Protasius — Scourge, club, sword.

St. Giles—Crozier, hind, hermitage.

St. Hilary — Stick, pen.

St. Ignatius Loyola — Communion, chasuble, book, apparition of Our Lord.

St. Isidore — Bees, pen.

St. James the Greater — Pilgrim's staff, shell, key, sword.

St. James the Lesser—Square rule, halberd, club.

St. Jerome — Lion.

St. John Berchmans — Rule of St. Ignatius, cross, rosary.

St. John Chrysostom — Bees, dove, pan.
St. John Climacus — A ladder.
St. John of God — Alms, a heart, crown of thorns.
St. John the Baptist — Lamb, head cut off on platter, skin of an animal.
St. John the Evangelist — Eagle, chalice, kettle, armor.
St. Josaphat Kuncevyc — Chalice, crown, winged deacon.
St. Joseph, Spouse of the Blessed Virgin — Infant Jesus, lily, rod, plane.
St. Jude—Sword, square rule, club.
St. Justin Martyr — Ax, sword.
St. Lawrence — Cross, book of the Gospels, gridiron.
St. Leander of Seville — A pen.
St. Liborius — Pebbles, peacock.
St. Longinus — In arms at foot of the cross.
St. Louis IX of France — Crown of thorns, nails.
St. Lucy — Cord, eyes.
St. Luke — Ox, book, brush, palette.
St. Mark — Lion, book.
St. Martha — Holy water sprinkler, dragon.
St. Mathias — Lance.
St. Matilda — Purse, alms.
St. Matthew — Winged man, purse, lance.
St. Maurus — Scales, spade, crutch.
St. Meinrad — Two ravens.
St. Michael—Scales, banner, sword, dragon.
St. Monica — Girdle, tears.
St. Oswald — Dove, demon, church, stone, ship.
St. Patrick — Cross, harp, serpent, baptismal font, demons, shamrock, purgatory.
St. Paul — Sword.
St. Peter — Keys, boat, cock.
St Philip, Apostle — Column.
St. Philip Neri — Altar, chasuble, vial.
St. Roch — Angel, dog, bread.
St. Rose of Lima—Crown of thorns, anchor, city.
St. Sebastian — Arrows, crown.
SS. Sergius and Bacchus—Military garb, palm.
St. Simon — Saw, cross.
St. Simon Stock — Scapular.
St. Teresa of Avila — Heart, arrow, book.
St. Therese of Lisieux — Roses, crucifix.
St. Thomas, Apostle — Lance, ax.
St. Thomas Aquinas — Chalice, monstrance, dove, ox, person trampeled under foot.
St. Ursula and Companions — Ship, clock, arrow.
St. Vincent de Paul — Children.
St. Vincent Ferrer — Pulpit, cardinal's hat, trumpet, captives.
St. Vincent, Deacon of Saragossa—Gridiron, boat, pruning knife.

FAMOUS LIVES OF THE SAINTS

Standard Reference works giving information on the lives of the saints include:

265-340 — Ecclesiastical History of Eusebius
404 — Poems of Prudentius
900 — Compiled Byzantine Menologies
1298 — Golden Legends of Jacopo
1681 — Acts of the First Martyrs by Ruinart
1617 — Acts of the Saints — Bollandists
1770 — Lives of the Saints — Butler
1924 — Biographical Dictionary of the Saints — F. G. Holweck
1934 — The Book of Saints — Macmillan
1926-39 — Butler's Lives of the Saints, edited by Thurston (12 vols.)
1516 — Saints of England — Capgrase
1613 — Saints of Italy —Ferrari
1615 — Saints of Germany— Rader
1662 — Saints of Spain — de Salazar
1828 — Scottish Saints — Dempster
1875 — Irish Saints — O'Hanlon
1885 — Lives of the Saints and Blessed of the Three Orders of St. Francis — Leon
1938 — The Golden Book of Eastern Saints — D. Attwater

This list includes the names of those within the confines of the present United States, who died a martyr's death or in the odor of sanctity, having sacrificed all in God's cause. (Subject to the decision of the Holy See and the decree of Pope Urban VIII.)

St. Isaac Jogues and Companions, eight Jesuit martyrs of North America, beatified by Pope Pius XI, June 21, 1925, and canonized by the same Pontiff, June 29, 1930. Feast celebrated on Sept. 26. They are: **Fr. Isaac Jogues,** martyred at instigation of Mohawk medicine men, at Auriesville, N. Y., Oct. 18, 1646; **Bro. John Lalande,** martyred a day after Fr. Jogues, Oct. 19, 1646, at Auriesville; **Bro. Rene Goupil,** martyred at Auriesville, Sept. 29, 1642; and the following five who shed their blood for Christ when pagan Hurons made attacks on 15 villages of Christian Hurons in Canada, **Fr. Anthony Daniel,** July 4, 1648, **Fr. Gabriel Lalemant,** March 17, 1649, **Fr. John de Brebeuf,** March 16, 1649, **Fr. Charles Garnier,** Dec. 7, 1649, and **Fr. Noel Chabanel,** Dec. 7, 1649.

Felix de Andreis, C. M. (1778-1820), first Superior of the Vincentians in the U. S. and Vicar General of Upper Louisiana. A beautiful star appeared over the spot where his body lay after death and disappeared after the funeral services. Many miracles were attributed to his intercession. His cause was introduced in 1918.

Frederic Baraga (1797-1868), first Bishop of Marquette, suffered untold hardship to bring the Gospel to the Redmen during a 37-year apostolate to the Indians of Michigan and Wisconsin. Preliminary process of beatification begun in Yugoslavia, his birthplace, and Michigan in 1933.

Mother Mary Magdalen Bentivoglio (1834-1905), foundress of the Poor Clares in the U. S., despite great discouragement. Finally the strict enclosure was established in Omaha in 1882. Her beatification cause is before the Roman Tribunal.

Simon Gabriel Brute, S. S. (1779-1839), first Bishop of Vincennes, after refusing two bishoprics. His zeal knew no bounds, though his health was feeble. He died, worn out by his labors.

Bl. Frances Xavier Cabrini, M. S. C. (1850-1917), foundress of the Missionary Sisters of the Sacred Heart, in Italy. She established them in the United States, becoming a citizen in 1909. Her order had a remarkable growth, and her work remains as her monument. Beatified by Pope Pius XI, Nov. 13, 1938. Process of canonization under way.

Luis Cancer, O. P. (c. 1500-49), labored as a missionary in Haiti, Puerto Rico, Nicaragua, Guatemala and finally Florida, where he was martyred near Tampa Bay, June 26, 1549.

Magin Catala, O. F. M. (1761-1830), "The Holy Man of Santa Clara." He labored in the Santa Clara Mission for 36 years with heroic sacrifice, and lived an austere priestly life of prayer, fasting and discipline. The examination of his writings has been completed and the formal introduction of his cause is being prepared.

Bl. Rose Philippine Duchesne, R. S. C. J. (1769-1852), foundress of the Religious of the Sacred Heart in the U. S. Through her heroic zeal she made the first foundation at St. Charles, Mo., and helped establish many others, becoming a spiritual power house during the solitude of her last decade. Declared Venerable by Pope Pius XI and beatified by Pope Pius XII, May 12, 1940.

Benedict Joseph Flaget, S. S. (1763-1850), first Bishop sent to the West, Bishop of Bardstown (Louisville), lived to see within his territory the erection of 11 dioceses, 2 to archiepiscopal rank. He worked perseveringly and wrote voluminously.

Demetrius Gallitzin (1770-1840), Prince-Priest, Apostle of the Alleghenies. Scion of a Russian prince-

ly family and reared in the Greek Orthodox Church, he became a Catholic at 17 and when 22 came to the U. S. Attracted to the priesthood, he was ordained in 1795 and after four years' labor in Maryland, Pennsylvania and Virginia, obtained permission to establish a Catholic colony in western Pennsylvania. There he labored for 41 years, expending some $200,000 of his princely fortune in his priestly work, and suffering poverty. He lived a life of heroic holiness.

Mother Theodore Guerin (1798-1856), foundress of the Sisters of Providence of Indiana. She came from France to establish her order in the U. S. and founded a community in a then wild and isolated section of the New World, at St. Mary-of-the-Woods, Indiana, in 1840. Tribulation, poverty and persecution were endured. Her writings were favorably considered by the Sacred Congregation of Rites, in 1940, with a view to beatification.

Leo Heinrichs, O. F. M. (1867-1908), "Martyr of the Eucharist." In 1907 he was appointed pastor of St. Elizabeth's, Denver, Colo., and while distributing Communion there on Feb. 23, 1908, he was assassinated by an anarchist, who after receiving the Sacred Host spat It out and emptied his revolver into the heart of the priest. The process of investigation for beatification was begun in 1926 and the reports forwarded to Rome in 1933.

Luis Jayme, O. F. M. (d. 1775), Franciscan protomartyr of California. Came from Franciscan Province of Majorca to Upper California in 1770. Labored at San Diego until Indians fired the Mission, Nov. 4, 1775, and clubbed Fr. Luis Jayme to death. The saintly Serra exclaimed, "Thanks be to God, the land is now watered," and thereafter the San Diego Mission, watered by this martyr's blood, surpassed all others in neophytes.

Eusebio Francisco Kino, S. J. (1645-1705), the "Padre on Horseback," cartographer and organizer, established 19 missions in the land of the Pimas, in Mexico, California and Arizona.

Mathias Loras (1792-1858), first Bishop of Dubuque, traversed prairies, rivers and mountains of his diocese on horseback, foot, steamboat and stage, to minister to some 300,000 Indians and the white settlers. The "saintly Loras" died, worn out with his labors. In 1937 the Archbishop of Dubuque instituted the process of his beatification.

Pedro Martinez, S. J. (1533-66), Jesuit protomartyr of New World, was betrayed and killed by Indians on St. George Island, Fla., Oct. 6, 1566.

Samuel Charles Mazzuchelli, O. P. (1806-64), "Builder of the West," a saintly Friar. Through Ohio, Wisconsin, Illinois and Iowa he rode or walked, ministering to the faithful, converting, organizing, building. Founded the Dominican Sisters of the Most Holy Rosary.

Richard Miles, O. P. (1791-1860), "Father of the Church in Tennessee," first Bishop of Nashville. A native American, he tirelessly worked and built for the Church in this country.

John Nepomucene Neumann, C. Ss. R. (1811-60), fourth Bishop of Philadelphia, called the "Missionary Bishop." For his work in the confessional he mastered 12 languages, founded parochial school system and prescribed Forty Hours Devotion in his diocese. Pronounced Venerable by Pope Leo XIII, and with a view to beatification Pope Benedict XV declared he practiced virtue to a heroic degree.

Francisco de Porras, O. F. M. (d. 1633), Franciscan martyr of Arizona. A Spaniard, he joined the Franciscans in Mexico, and was assigned to New Mexico in 1628. Traveled to Hopi territory and there cured a deaf-mute. Jealous medicine men poisoned his food.

Joseph Rosati, C. M. (1789-1843), first Bishop of St. Louis, when the diocese embraced Missouri, Arkan-

sas and two-thirds of Illinois. Wrote many important documents for first four Provincial Councils of Baltimore. Noted for zeal, sanctity and untiring labors.

Francis Xavier Seelos, C. Ss. R. (1819-67), missionary in Pittsburgh, and finally in New Orleans where he was stricken with yellow fever. Of extraordinary holiness, he was chosen to important offices, and won many souls. In 1912 information was presented to the Sacred Congregation of Rites with a view to having his cause introduced.

Junipero Serra, O. F. M. (1713-84), Apostle of California. Labored in Mexico from 1750 to 1769, and from then until his death in California where his labors were prodigious and he founded numerous missions. He was father to all, and his love for the Indians was limitless. He lived and died in great sanctity. The cause for his beatification is expected to be introduced shortly.

Elizabeth Ann Bayley Seton (1774-1821), foundress of the Sisters of Charity in the U. S. Mother of five children, widowed at an early age, a convert to the Church in 1805, she opened a school for girls in Baltimore and the work prospered. She longed to embrace religious life, and thus with the aid of Fr. Dubourg were founded the Daughters of Charity in the U. S. Her cause was formally introduced in 1940.

Kateri Tekakwitha (d. 1680), "The Lily of the Mohawks." An Indian maid, treated as a slave and accused of immorality because of her desire for virginity, she was secretly baptized by Fr. de Lamberville and her virtues led great numbers to the Faith. She was the first of her race to vow virginity and after her death appeared to several persons, protected her village from storms and warfare, and created great fervor among her people. Her home at Caughnawaga, Canada, has been a place of pilgrimage for almost three centuries. Her cause was introduced in 1926 and speedy completion is hoped for.

One hundred and eleven American martyrs for whom joint beatification and canonization is being sought, are named below, with date and place of martyrdom, in chronological order. The list was compiled under the direction of Bishop John Mark Gannon of Erie and was sent to the Sacred Congregation of Rites by Cardinal Archbishop Dougherty, of Philadelphia. Those with an asterisk after their names have already been listed above.

Fr. Juan de Padilla, Franciscan (Protomartyr of the United States), probably 1542, in Central Kansas, at or near Lyons.

Fr. Juan de la Cruz and Bro. Luis Descalona de Ubeda, Franciscans (companions of Fr. Juan de Padilla, protomartyr), probably in fall of 1542. Fr. de la Cruz at Puaray, N. Mex.; Bro. Luis at Pecos, N. Mex.

Fr. Luis Cancer de Barbastro* and companions, Fr. Diego de Penalosa and Bro. Fuentes, Dominicans. Fr. Cancer, June 26, 1549; the other two, sometime before this date; near Tampa Bay, Fla.

Fr. Diego de la Cruz, Fr. Hernando Mendez, Fr. Juan Ferrer and Bro. Juan de Mena, Dominicans, 1553, probably in what is now the Diocese of Corpus Christi, Tex.

Fr. Pedro Martinez*, Jesuit (U. S. Protomartyr of the Society of Jesus), Oct. 6, 1566, Mount Cornelia, Fla.

Fr. Luis de Quiros and novice companions, Gabriel de Solis and Baptista Mendez, Jesuits, Feb. 5, 1571, near St. Mary's Mission, Va.

Fr. Juan Baptista de Segura and companions: Cristobal Redondo, a novice; Bros. Pedro Linares, Gabriel Gomez and Sancho Zeballos, Jesuits; Feb. 9, 1571; near St. Mary's Mission, Va.

Fr. Francisco Lopez and companions, Fr. Juan de Santa Maria and Bro. Augustin Rodriguez, Franciscans. Fr. Juan de Santa Maria, Sept. 10, 1581, at Chilili, N. Mex.; the others in the spring of 1582: Fr. Lopez at Puaray (Tiguex), N. Mex., and Bro. Rodriguez at Pueblo Santiago, N. Mex.

Fr. Pedro de Corpa and companions, Frs. Blas Rodriguez, Miguel de Aunon and Francisco de Verascola and Bro. Antonio de Badajoz, Franciscans. Fr. Rodriguez, Sept. 13, 1597, at Tolomato, Ga.; Fr. de Aunon, Sept. 16, at Tupique; Bro. Badajoz, Sept. 17, on Guale (probably St. Catherine's Island); and Fr. Verascola, soon after Sept. 17, on Asao (probably St. Simon's Island).

Fr. Pedro de Miranda, Franciscan, Dec. 28, 1631, pueblo of Taos, N. Mex.

Fr. Francisco Letrado and Fr. Martin de Arvide, Franciscans. Fr. Letrado, Feb. 22, 1632, at Hawikuh, near Zuni, N. Mex.; Fr. de Arvide, Feb. 27, in Northern Arizona.

Fr. Francisco de Porras*, Franciscan, June 28, 1633, San Bernardo de Awatobi Mission, Ariz.

Three unnamed Franciscans, 1647, in vicinity of Tallahassee, Fla.

Fr. Pedro de Avila y Ayala and Fr. Alonso Gil de Avila, Franciscans. Fr. Pedro, Oct. 7, 1672, at Hawikuh, N. Mex.; Fr. Alonso, Jan. 23, 1675, at Senecu, N. Mex.

The 21 Franciscan martyrs and one Indian martyr of the great Pueblo revolt in New Mexico and Arizona, Aug. 10, 1680: Fr. Juan Bernal and companions, Frs. Domingo de Vera, Fernando de Velasco and Manuel Tinoco, Galisteo, N. Mex.; Fr. Juan Bautista Pio, near pueblo of Tesuque, N. Mex.; Fr. Tomas de Torres, Nambe, N. Mex.; Fr. Antonio de Mora and companion, Bro. Juan de la Pedrosa, Taos, N. Mex.; Fr. Matias Rendon, Picuris, N. Mex.; Fr. Luis de Morales and companion, Bro. Antonio Sanchez de Pro, San Ildefonso, N. Mex.; Fr. Francisco Antonio de Lorenzana and companions, Frs. Juan de Talaban and Jose de Montesdoca, Santo Domingo, N. Mex.; Fr. Juan de Jesus, San Diego de Jemez, N. Mex.; Fr. Lucas Maldonado, pueblo of Acoma, N. Mex.; Fr. Juan del Val, Halona (now Zuni), N. Mex.; Fr. Jose de Espeleta and companions, Frs. Agustin de Santa Maria, Jose de Figueroa and Jose de Trujillo, probably Aug. 11, a day later than the rest, Northern Arizona; Bartolome Naranjo, Indian, Aug. 9, pueblo of San Felipe, N. Mex.

Fr. Gabriel de la Ribourde, Franciscan, Sept. 16, 1680, Seneca, Ill.

Fr. Zenobe Membre and Fr. Maxim le Clerq, Franciscans, and Fr. Chefdeville, Sulpician, about Jan. 15, 1689, Fort St. Louis, Tex.

Stephen Tegananoka, Frances Gonannhatenha and Margaret Garangouas, Indians. The first in 1690; the others about 1692 at Onondaga (near Auriesville), N. Y.

Fr. Francisco de Jesus Maria Casanas (New World protomartyr of the Sacred Congregation of the Propagation of the Faith) and companions, Frs. Jose de Arbizu, Antonio de Carbonel, Francisco Corvera and Antonio Moreno, all Franciscans, on June 4, 1696. Fr. Casanas near Jemez, N. Mex.; Frs. de Arbizu and de Carbonel at San Cristobal; Frs. Corvera and Moreno at San Ildefonso.

Fr. Luis Sanchez, Franciscan, October, 1696, Mayaca, Fla.

Fr. Christopher Plunkett, Capuchin, 1697, probably on island in Chesapeake Bay, Md.

Fr. Nicholas Foucault, diocesan priest, July, 1702, near Fort Adams, Miss.

Fr. Juan Parga Arraiyo and companions, Frs. Manuel de Mendoza, Domingo Criado, Tiburcio de Osorio and Agustin Ponze de Leon, Franciscans, and Antonio Enixa and Amador Cuipa Feliciano, Indians. Fr. Arraiyo and the two Indians on Jan. 25, 1704; the others about the same time. Fr. Arraiyo and the Indians near Mission La Concepcion de Ayubale, Fla.; Fr. de Mendoza at Mission San Pedro y San Pablo de Patali, Fla.; and the other three in the Apalache missions near Tallahassee, Fla.

Fr. Constantin Delhalle, Franciscan, June, 1706, Detroit, Mich.

Fr. John Francis Buisson de St. Cosme, diocesan priest, December, 1706, near Donaldsonville, La.

Fr. James Gravier, Jesuit, April 23, 1708, on L'Isle Massacre (Dauphin Island), near Mobile, Ala.

Bro. Luis de Montesdoca, Francis-

can, 1719, Eastern Texas or Robeline, La.

Fr. Juan Minguez, Franciscan, Aug. 12, 1720, probably near Columbus, Neb.

Bro. Jose Pita, Franciscan, 1721, Carnizeria, Tex.

Fr. Sebastien Rale, Jesuit, Aug. 23, 1724, Madison, Me.

Fr. Paul du Poisson, Jesuit, Nov. 28, 1729, Natchez, Miss.

Fr. John Souel, Jesuit, Dec. 18, 1729, near Vicksburg, Miss.

Fr. Gaston, diocesan priest, 1730, Cahokia Mission, Ill.

Fr. Anthony Senat, Jesuit, March 25, 1736, Pontotoc (near Fulton), Miss.

Seven French officers, Commander Pierre D'Artiquette, Capt. Francois Marie Bissot de Vincennes, Capt. Louis Dailebout de Boulonge, Capt. Louis Charles du Tisne, Capt. Francois Mariauchau D'Esgly, Capt. Pierre Antoine de Tonty, Capt. Louis Groston de St. Ange, Jr., and 13 soldiers were burned at the stake at the same time as Fr. Anthony Senat, S. J., by the Chickasaw Indians, March 25, 1736, Pontotoc (near Fulton), Miss.

Fr. Francisco Xavier Silva, Franciscan, July 5, 1749, near Presidio del Rio Grande, Tex.

Fr. Jose Francisco Ganzabal, Franciscan, May 11, 1752, Mission Nuestra Senora de la Candelaria, Tex.

Fr. Alonso Giraldo de Terreros and Fr. Jose Santiestebán, Franciscans, March 16, 1758, Mission San Saba, Tex.

Fr. Luis Jayme*, Franciscan, Nov. 4, 1775, Mission San Diego, Calif.

Fr. Francisco Hermenegildo Garces and companions, Frs. Juan Antonio Barreneche, Juan Marcello Dias and Jose Matias Moreno, Franciscans. Frs. Garces and Barreneche, July 19, 1781, at Mission La Purisima Concepcion, Calif.; Frs. Dias and Moreno, July 17, 1781, at Mission San Pedro y San Pablo de Bicuner, Calif.

Fr. Andres Quintana, Franciscan, Oct. 12, 1812, near Mission Santa Cruz, Calif.

Fr. Antonio Diaz de Leon, Franciscan, about Nov. 4, 1834, near San Augustine, Tex.

Archbishop Charles John Seghers (martyr-apostle of Alaska), Nov. 28, 1886, on Yukon River near Nulato, Alaska.

Fr. James Edwin Coyle, Mobile diocesan priest, Aug. 19, 1921, Birmingham, Ala.

Other cases, for which satisfactory historical evidence has not yet been found, are as follows:

Fr. Pedro de Ortega, Franciscan, 1631, New Mexico or Texas.

Fr. Rene Menard, Jesuit, about Aug. 15, 1661, Northeastern Wisconsin.

Bro. Marcos Delgado, Franciscan, 1704, Ayubale, Fla.

Fr. Leonard Vatier, Franciscan, 1715, Wisconsin.

Fr. Domingo de Saraoz, Franciscan, 1731, Santa Ana, N. Mex.

THE EIGHT BEATITUDES

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall have their fill.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice's sake for theirs is the Kingdom of Heaven.

Religious Orders

Canon Law defines the religious state as "a stable manner of community life in which the faithful besides observing the common precepts bind themselves to the observance of the evangelical counsels by the vows of obedience, chastity and poverty." Religious life, then, is a striving after perfection through intensified love of God and of neighbor.

Over and above the common end of religious life which makes it a school of perfection, the various religious communities have particular objects of their own which divide them into contemplative, active, and mixed communities. Contemplative are those which devote themselves to union with God in a life of solitude and retirement; active, those which expend their energy in doing good to men, for example, caring for the sick and the orphans. If their activity is spiritual in its objects and requires contemplation for its attainment, they are called mixed communities.

Though the following lists comprehend all three types of religious bodies, they do not include all the orders and congregations in the world. Only those communities are included which live and work in the United States.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF MEN IN THE UNITED STATES

(Figures indicate the number of professed members in the United States, according to the latest available information.)

African Missions of Lyons, Congregation of the — Founded in Lyons, France, 1856, by Msgr. Di Bresillac and Fr. Planque. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdioceses of Los Angeles, Newark and Washington, and the Dioceses of Savannah and San Diego. Priests, 26.

Alexian Brothers: C. F. A. — Founded by Tobias in France in the fifteenth century to nurse the sick and bury the dead during the Black Death. General Motherhouse, Aix-la-Chapelle, France. They have charge of hospitals and asylums today. Found in the Archdioceses of Chicago, Newark and St. Louis and the Dioceses of Green Bay and Nashville. Brothers, 143.

Assumption, Augustinians of the (Assumption Fathers)—Originated in the College of the Assumption, Nimes, France, in 1843 by the Rev. Emmanuel d'Alzon to combat irreligion and schism. General Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdiocese of New York and the Diocese of Springfield, Mass. Priests, 36; Clerics, 20; Brothers, 21.

Atonement, Society of the: S. A. — A branch of the Third Order Regular of St. Francis, founded 1899 by Fr. Paul James Francis. General Motherhouse, Garrison, N. Y. Devoted to charitable work. Found in the Archdioceses of Baltimore and New York and the Dioceses of Amarillo and Raleigh. Priests, 46; Clerics, 55; Brothers, 16.

Augustine, Hermits of St. (Augustinians): **O. S. A.** — Founded at Hippo, by the union of several Monastic Societies following the Rule of St. Augustine which consists in a great measure of extracts from a letter written by the Saint, in 423, to the nuns of Hippo. Dedicated to educational, missionary and parochial activities. Found throughout the United States. Priests, 391; Clerics, 118; Brothers, 17.

Augustinian Recollects — Founded 1851. Motherhouse, Rome, Italy. Found in the Archdiocese of Los Angeles and the Dioceses of Concordia, El Paso, Leavenworth, Monterey-Fresno, Omaha and San Diego. Priests, 45; Clerics, 12; Brothers, 4.

Basil, Congregation of the Priests of St. (Basilians): **C. S. B.** — Under the name of Basilians are included all the religious who follow the Rule of St. Basil. At Annonay in France, a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada. Devoted to parochial and educational work. Found in the Archdiocese of Detroit and the Dioceses of Galveston and Rochester. Priests, 174; Clerics, 110.

Basil the Great, Order of St. (Ukrainian): **O. S. B. M.** — General Motherhouse, Leopolis, Poland. Found in the Archdiocese of Chicago. Priests, 1.

Benedict, Order of St. (Benedictines): **O. S. B.** — Founded 529, by St. Benedict of Nursia, in Italy. Devoted to personal sanctification and any other work compatible with community life. Found throughout the United States. Priests, 1,336; Clerics, 300; Brothers, 356.

Benedictines, Sylvestrine: S.O.S.B. — Founded by Sylvester Gozzolini, in Italy, 1231. Followed the rule of St. Benedict with the strictest observance of poverty. General Motherhouse, Rome, Italy. Found in the Archdiocese of Detroit. Priests, 8; Brothers, 2.

Blood, Priests of the Most Precious: C. Pp. S. — Founded in Italy in 1815, by Bl. Gaspare del Bufalo. General Motherhouse, Rome, Italy. Devoted to mission and retreat work. Found throughout the United States. Priests, 317; Clerics, 50; Brothers, 78.

Borromeo, Pious Society of the Missionaries of St. Charles (Scalabrinians) — Founded by Msgr. Scalabrini, Piacenza, Italy, 1888. Devoted to the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Cincinnati and Milwaukee and the Diocese of Kansas City.

Camillians — See: Sick, Clerks Regular for the Care of the.

Capuchins — See: Friars Minor Capuchin, Order of.

Carmel, Order of Our Lady of Mt. (Carmelites): **O. Carm.** — The order claims for its founders Elias and Eliseus. General Motherhouse, Rome, Italy. Devoted to education and charitable works. Found in the Archdioceses of Baltimore, Chicago, Los Angeles, Newark and New York and the Dioceses of Altoona, Leavenworth, Pittsburgh and San Diego. Priests, 167; Clerics, 101; Brothers, 43.

Carmelites, Order of Discalced: O. C. D. — A Reform of the Order of Our Lady of Mt. Carmel, 1562. General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 62; Clerics, 23; Brothers, 26.

Charity, Brothers of: C. F. C. — Founded by Canon Peter J. Triest, in Belgium, 1807. General Motherhouse, Ghent, Belgium. Devoted to charity, caring for the sick, sheltering poor workmen, teaching the young, caring for the aged, the insane and idiotic. Found in the Archdiocese of Boston. Brothers, 42.

Charity, Congregation of the Fathers of — General Motherhouse, Rome, Italy. Known as the Congregation of Our Lady of the Rosary in the Archdiocese of Newark where an establishment was made in 1918. Priests, 1; Brothers, 1.

Charity, Institute of (Rosminians): **I. C.** — Founded 1828, by Antonio Rosmini-Serbati, in Italy. General Motherhouse, Rome, Italy. Devoted to contemplation and charitable works. Found in the Diocese of Peoria. Priests, 26; Brothers, 22.

Christian Brothers of Ireland — Founded 1802, at Waterford, by Edmund Ignatius Rice. General Motherhouse, Dublin, Ireland. Found in the Archdioceses of Chicago and New York and the Dioceses of Helena and Seattle. Brothers, 237.

Christian Instruction, Brothers of (La Mennais Brothers): **I. C.** — Founded 1817, in France, by Abbe de la Mennais at St. Brieuc and by Abbe Deshayes at Auray; the two branches united in 1819. Gen-

eral Motherhouse, Jersey Island, England. Devoted to the instruction of the young. Found in the Dioceses of Fall River, Ogdensburg and Portland, Me. Brothers, 68.

Christian Schools, Brothers of the (Christian Brothers): F. S. C. — Founded by St. Jean Baptiste de la Salle at Reims, France, 1680. General Motherhouse, Rome. Devoted to primary and secondary education, and industrial and agricultural training; and orphans. Found throughout the United States. Brothers, 1,560.

Cistercians of the Strict Observance, Order of (Trappists): O.C.S.O. — Founded 1098 by St. Robert. Reformed 1664. New Constitutions 1894. General Motherhouse, N. D. de Citeaux, par Nuits-Saint Georges, France. Found in the Archdioceses of Dubuque and Louisville, and the Diocese of Providence. Priests, 82; Clerics, 24; Brothers, 30.

Citeaux, Order of (Cistercians): O. Cist. — Established in France in 1098 by St. Robert to restore the gravity and simplicity of monastic ceremonies and the stricter observance of the rule of St. Benedict. General Motherhouse in Austria. Found in the Archdiocese of Milwaukee and the Diocese of Natchez. Priests, 6; Clerics, 1; Brothers, 2.

Claretians — See: Mary, Missionary Sons of the Immaculate Heart of.

Clerks Regular, Congregation of (Theatine Fathers): C. R. — Founded in Rome, 1524, by St. Gaetano to combat the errors of the Reformation. General Motherhouse, Rome, Italy. Found in the Diocese of Denver. Priests, 11.

Columban, Chinese Mission Society of St.: S. S. C. — Founded 1916, in Ireland by Rt. Rev. Edward J. Galvan. General Motherhouse, Navan, Ireland. Devoted to mission work. Found in the Dioceses of Buffalo, Omaha, Providence and San Diego. Priests, 49.

Conventuals — See: Friars Minor Conventual, Order of.

Cross, Canons Regular of the Holy (Crosier Fathers): O. S. C. R. — Founded 1211 by Bl. Theodore Celles in Belgium. General Motherhouse, St. Agatha, Holland. Devoted to mission, retreat and educational work. Found in the Dioceses of Duluth, Fort Wayne, Lincoln and St. Cloud. Priests, 27; Clerics, 12; Brothers, 13.

Cross, Congregation of the Holy: C. S. C. — An amalgamation of the Brothers of St. Joseph or Josephites and the Fathers of the Holy Cross or Salvatorians. Established in 1842, at Notre Dame, Ind. General Motherhouse, Brookland, D. C. Devoted to teaching. Found throughout the United States. Priests, 327; Clerics, 59; Brothers, 305.

Dominicans—See: Friars Preachers, Order of.

Edmund, Society of St.: S. S. E. — Founded 1843 in France by Fr. Jean Baptiste Murard, for the work of missions. General Motherhouse, Pontigny, France. Found in the Dioceses of Burlington, Mobile and Raleigh. Priests, 52; Clerics, 9; Brothers, 7.

Family, Congregation of the Missionaries of the Holy: M. S. F. — Founded 1895. General Motherhouse, Grave, Holland. Found in the Archdioceses of St. Louis and San Antonio and in the Dioceses of Duluth and Corpus Christi. Priests, 34; Clerics, 1; Brothers, 8.

Family, Sons of the Holy — Founded 1864. General Motherhouse, Barcelona, Spain. Found in the Archdiocese of Santa Fe and the Archdiocese of Denver. Priests, 9.

Francis, Missionary Brothers of St.: O. S. F.—Founded 1927. Motherhouse, Eureka, Mo. Found in the Archdiocese of St. Louis. Brothers, 17.

Francis, Third Order Regular of St.: T. O. R. — General Motherhouse, Rome, Italy. Represented in the Archdioceses of Baltimore and Newark and the Dioceses of Altoona, Sioux Falls, Dallas, Galveston and Pittsburgh. Priests, 84; Clerics, 42; Brothers, 14.

Franciscan Brothers of Brooklyn — Founded in Brooklyn, 1858. Devoted to educational work. Brothers, 100.

Franciscan Friars of the Atonement — See: Atonement, Society of the.

Franciscans — See: Friars Minor, Order of.

Francis de Sales, Oblates of St.: O. S. F. S. — Founded in 1871 by Fr. Louis Brisson. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Philadelphia and the Diocese of Wilmington. Priests, 100; Clerics, 65; Brothers, 6.

Francis de Sales, Society of St. (Salesians): S. C.—Founded 1844 in Italy by St. John (Don) Bosco for the purpose of religious instruction. General Motherhouse, Turin, Italy. Found in the Archdioceses of Newark, New Orleans, New York, Los Angeles and San Francisco and the Dioceses of Monterey-Fresno, Paterson, San Diego and St. Augustine. Priests, 112; Clerics, 101; Brothers, 40.

Francis Seraphicus, Brothers of the Poor of St. — General Motherhouse, Ker Krade, Holland. The province is represented in the Archdiocese of Cincinnati and the Diocese of Little Rock. Brothers, 59.

Francis Xavier, Brothers of St.: C. F. X — Founded 1839 in Belgium by Theodore J. Ryken for the purpose of instructing youth. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Boston, Detroit and Louisville, and the Dioceses of Brooklyn, Portland, Me., Richmond, Springfield (Mass.) and Syracuse. Brothers, 425.

Friars Minor, Order of (Franciscans): O. F. M. — General Motherhouse, Rome, Italy. Devoted to preaching, missionary work, education, works of charity, etc. Found throughout the United States. Priests, 1,408; Clerics, 638; Brothers, 439.

Friars Minor Capuchin, Order of: O. F. M. Cap. — A Reform in 1525. Aiming at a stricter observance of the Rule of St. Francis. Devoted to mission work and combating the errors of the Reformation. General Motherhouse, Rome, Italy. Found throughout the United States. The English province of the Capuchins uses the form O. S. F. C. Priests, 399; Clerics, 137; Brothers, 139.

Friars Minor Conventual, Order of: O. M. C. — General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 440; Clerics, 157; Brothers, 49.

Friars Preachers, Order of (Dominicans): O. P. — Founded 1205 by St. Dominic in France. General Motherhouse, Rome, Italy. Devoted to preaching, literary and scientific pursuits. Found throughout the United States. Priests, 718; Clerics, 185; Brothers, 94.

Holy Ghost and of the Immaculate Heart of Mary, Congregation of the: C. S. Sp. — Founded 1703 in Paris by Claude Francois Poullart des Places. General Motherhouse, Paris, France. Devoted to missionary work and education. Found throughout the United States. Priests, 205; Clerics, 88; Brothers, 28.

Infancy and Youth of Jesus, Brothers of the Holy — Founded 1853 by the Rev. John Timon, Bishop of Buffalo, for the care of poor and wayward boys and their instruction in the arts and industries. Motherhouse, Lackawanna, N. Y. Found in New York State. Brothers, 36.

Jesus, Society of (Jesuits): S. J. — Founded 1534 in France by St. Ignatius Loyola. General Motherhouse, Rome, Italy. Devoted to preaching, teaching, administering the sacraments, writing books, conducting missions, etc. Found throughout the United States. Priests, 2,870; Scholastics, 1,672; Brothers, 581.

John of God, Order of St. — Founded in Spain in the 16th century. Nursing Brothers devoted to caring for needy men. Found in the Archdiocese of Los Angeles. Brothers, 5.

Joseph, Oblates of St.: O. S. J. — Founded 1878. General Motherhouse in Asti, Italy. Devoted to parochial and educational work. Found in the Dioceses of Monterey-Fresno and Sacramento. Priests, 15, Brothers, 1.

Joseph's Society of the Sacred Heart, St. (Josephite Fathers): **S. S. J.** — Originated 1871 at Baltimore, Md. Motherhouse, Baltimore, Md. Devoted to work in colored missions. Found throughout the United States. Priests, 157; Clerics, 68; Brothers, 1.

La Mennais Brothers — See: Christian Instruction, Brothers of.

La Salette, Missionaries of: M. S. — Founded 1852 by Msgr. de Bruillard. Motherhouse, Turin, Italy. Devoted to combating the crimes of the day. Found throughout the United States. Priests, 180; Clerics, 51; Brothers, 37.

Lazarists—See: Vincent de Paul, Congregation of the Mission of St.

Marian Fathers: M. I. C. — General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Chicago and Milwaukee, and the Dioceses of Hartford and Rockford. Priests, 41; Clerics, 21; Brothers, 15.

Marianhill, Congregation of the Missionaries of: C. M. Mh. — Founded 1882 in Cape Colony, Africa, by the Rev. Francis Pfanner. General Motherhouse, Marianhill, South Africa. Dedicated to mission work. Found in the Archdiocese of Detroit and the Dioceses of Lansing and Sioux Falls. Priests, 31; Brothers, 21.

Marist Brothers: F. M. S. — Founded 1817 in France, by Ven. Benedict Champagnat. General Motherhouse, Grugliasco, Italy. Found in the Archdioceses of Boston and New York and the Dioceses of Corpus Christi, Manchester, Savannah and Wheeling. Brothers, 243.

Mary, Missionaries of the Company of (Priests): **S. M. M.** — Founded by Blessed Louis Marie Grignion de Montfort, 1715. Devoted to the Blessed Virgin and missions. Found in the Diocese of Brooklyn. Priests, 16; Clerics, 16; Brothers, 3.

Mary, Missionary Sons of the Immaculate Heart of (Claretians): **C. M. F.** — Founded in Vich, Spain, 1849 by Ven. Antonio Maria Claret. Devoted to mission work. Found throughout the United States. Priests, 110; Clerics, 35; Brothers, 34.

Mary, Order of the Servants of (Servites): **O. S. M.** — Founded 1233 by seven youths of Florence. General Motherhouse, Rome, Italy. Devoted to a special veneration of the Seven Dolors of Our Lady, missionary work and teaching. Found in the West and Southwest. Priests, 86; Clerics, 38; Brothers, 17.

Mary, Society of (Marist Fathers): **S. M.** — Founded 1816 in Lyons, by Jean Claude Colin. General Motherhouse, Rome, Italy. Devoted to the education of youth and training of clerics. Found throughout the United States. Priests, 170; Clerics, 90; Brothers, 17.

Mary, Society of, of Paris (Marianists): **S. M.** — Founded 1817 in Bordeaux, France, by Guillaume Joseph Chaminade. General Motherhouse, Bordeaux, France. Devoted to the education of children. Found throughout the United States and in Puerto Rico and Hawaii. Priests, 91; Scholastics, 90; Brothers, 753.

Marist Fathers — See: Mary, Society of.

Mary Immaculate, Oblates of: O. M. I. — Founded 1816 by Charles Joseph Eugene de Mazenod in France. General Motherhouse, Rome, Italy. Devoted to the instruction and conversion of the poor, missions, retreats, and catechism courses. Found throughout the United States. Priests, 590; Clerics, 207; Brothers, 84.

Maryknoll Missionaries: M. M. — Founded 1911 by Revs. Thomas F. Price and James A. Walsh. General Center, Maryknoll, N. Y. Found throughout the United States. Priests, 295.

Mercy, Brothers of — Founded 1856 in Germany. General Motherhouse, Montabaur, Germany. Found in the Diocese of Buffalo. Brothers, 21.

Mercy of the Immaculate Conception, Society of Priests of (Fathers of Mercy): **S. P. M.** — Founded 1808 in France by Rev. Jean Bap-

tiste Rauzan. General Motherhouse, Paris, France. Devoted to mission work. Found in the Archdiocese of New York and the Diocese of Brooklyn.

Michael, Foreign Mission Brothers of St.: M. M. — Branch of the Catholic Foreign Mission Society of America. Devoted to mission work. Found in the Archdioceses of Boston, Cincinnati, Detroit, Los Angeles and New York and the Dioceses of Monterey-Fresno, San Diego, Scranton and Seattle, and in Hawaii. Brothers, 81.

Missionaries of St. Charles, Pious Society of the: P.S.S.C. — Founded by Msgr. Scalabrini, Piacenza, Italy, 1888, for the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Cincinnati, Milwaukee and New York and in the Dioceses of Buffalo, Hartford, Kansas City, Providence and Syracuse. Priests, 76; Brothers, 6.

Missions, Pious Society of (Pallottines): P. S. M. — Founded 1835 in Rome by Ven. Vincent Pallotti. General Motherhouse, Rome, Italy. Devoted to spreading, rekindling and defending the Catholic faith. Found throughout the United States. Priests, 25; Clerics, 12; Brothers, 10.

Oratory of St. Philip Neri, Congregation of the (Oratorian Fathers): Cong. Orat. — Founded 1575 in Rome by St. Philip Neri. Each house is autonomous. Dedicated to prayer, preaching and administration of the sacraments. Found in the Archdioceses of Newark and New York and the Diocese of Charleston. Priests, 4; Clerics, 1.

Pallottines—See: Missions, Pious Society of.

Passion, Congregation of the (Passionists): C. P. — Founded 1725 by St. Paul of the Cross in Tuscany, Italy. General Motherhouse, Rome, Italy. Members observe the Evangelical Counsels and a fourth vow of promoting the devotion to the Passion of Christ. Found along the Atlantic Coast and in the Middle West. Priests, 544; Clerics, 113; Brothers, 66.

Paul, Pious Society of St.: S.S.P. —For the Apostolate of the Press. Motherhouse, Alba, Italy. Found in the Archdiocese of New York. Priests, 9; Brothers, 2.

Paul the Apostle, Missionary Society of St. (Paulists): C. S. P. — Founded in New York in 1858 by Fr. Isaac Thomas Hecker. Devoted to the conversion of America. Motherhouse, New York City. Found throughout the United States. Priests, 117; Clerics, 60.

Premontre, Order of the Canons Regular of (Premonstratensians): O. Praem. — Founded 1120 by St. Norbert at Premontre, France. Devoted to the Eucharist and Immaculate Conception. Found in the Archdiocese of Philadelphia and the Diocese of Wilmington and the Middle West. Priests, 94; Clerics, 21; Brothers, 10.

Providence, Sons of Divine: F. D. P. — General Motherhouse, Tortona, Italy. Found in the Diocese of Indianapolis. Priests, 5; Brothers, 6.

Redeemer, Congregation of the Most Holy (Redemptorists): C.Ss.R. — Founded 1732 by St. Alphonsus Mary Liguori, in Italy. General Motherhouse, Rome, Italy. Devoted to mission work. Found throughout the United States. Priests, 865; Clerics, 188; Brothers, 166.

Resurrection of our Lord Jesus Christ, Priests of the: C. R. — Founded 1836 under the direction of Bogdan Janski. Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdioceses of Chicago, Louisville and St. Louis and the Diocese of Albany. Priests, 79; Clerics, 63; Brothers, 18.

Rosminians — See: Charity, Institute of.

Sacrament, Society of the Blessed: S. S. S. — Founded 1865 in Paris by Bl. Pierre Julien Eymard. Devoted to the worship of the Holy Eucharist. General Motherhouse, Rome, Italy. Found in the Archdioceses of New York and Chicago and the Diocese of Cleveland. Priests, 67; Brothers, 35.

Sacred Heart, Brothers of the: S. F. S. C. — Founded 1821 in France by the Rev. Andre Coindre. General Motherhouse, Renteria, Spain. Devoted to the teaching of boys in parochial and commercial schools and asylums. Found throughout the United States. Brothers, 312.

Sacred Heart of Jesus, Missionaries of the: M. S. C. — Founded 1855 by Jules Chevalier. Devoted to the Sacred Heart and mission work. Found in the Archdiocese of Philadelphia and the Dioceses of La Crosse, Rockford and Toledo. Priests, 122; Clerics, 30; Brothers, 76.

Sacred Heart of Jesus, Priests of the: P. S. C. J. — Founded in France, 1877. General Motherhouse, Rome, Italy. Devoted to education, preaching and mission work. Found in the Middle West. Priests, 34; Brothers, 18.

Sacred Hearts, Congregation of the: C. SS. CC. — Founded by Fr. Coudrin. Established on the Rue Picpus, Paris, in 1805. Devoted to missionary and educational work. General Motherhouse, Brain-le-Comte, Belgium. Found in the Archdiocese of Baltimore and the Dioceses of Fall River, Green Bay, Oklahoma City and Tulsa, and Rochester and in Hawaii. Priests, 36; Clerics, 31; Brothers, 9.

Sacred Hearts, Congregation of the Holy Union of the — Founded 1826 in Douai, France, by Fr. Jean Baptiste Debrabant. General Motherhouse, Tournai, Belgium. Devoted to the education of youth. Found in New York, Massachusetts, California and Kansas.

Salesians — See: Francis de Sales, Society of St.

Saviour, Society of the Divine (Salvatorians): S. D. S. — Founded 1881, in Rome, by Fr. John Baptist Jordan for the purpose of spreading the Faith. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Milwaukee and Portland, Ore., and the Dioceses of Green Bay, Marquette and Wilmington. Priests, 55; Clerics, 20; Brothers, 54.

Scalabrinians — See: Borromeo, Pious Society of the Missionaries of St. Charles.

Servites — See: Mary, Order of the Servants of.

Sick, Clerks Regular for the Care of the (Camillians): C. R. M. I. — They are known also as the Fathers of a Good Death. Founded 1582 in Rome by St. Camillus de Lellis. General Motherhouse, Rome, Italy. Dedicated to hospital work. Found in the Archdiocese of Milwaukee. Priests, 9; Clerics, 2; Brothers, 12.

Stigmata of our Lord Jesus Christ, Priests of the Holy (Stigmatine Fathers): C. P. S. — Founded 1816 by Ven. Gaspare Bertoni. General Motherhouse, Rome, Italy. Devoted to parochial work. Found in the Archdioceses of Boston and New York and in the Diocese of Springfield. Priests, 46; Clerics, 45; Brothers, 10.

Sulpice, Society of Priests of St. (Sulpicians): P. S. S. — Founded 1642 in Paris by Jean Jacques Olier. Devoted to the education and perfection of ecclesiastics. Found in the Archdioceses of Baltimore and San Francisco and the Diocese of Seattle. Priests, 88.

Theatine Fathers — See: Clerks Regular, Congregation of.

Trappists — See: Cistercians of the Strict Observance, Order of.

Trinity, Missionary Servants of the Most Holy: M. S. Ss. T. — Founded 1929, by the Rev. Thomas Augustin Judge. Motherhouse, Holy Trinity, Ala. Devoted to the care of Southern missions. Found in the Archdioceses of Baltimore and Newark, the Dioceses of Cleveland, Mobile and Paterson, and in Puerto Rico. Priests, 13; Clerics, 61; Brothers, 90.

Trinity, Order of the Most Holy (Trinitarians): O. Ss. T. — Founded in the 12th century by SS. John Matha and Felix of Valois for the ransom of captives. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Philadelphia and the Diocese of Trenton. Priests, 16; Clerics, 8; Brothers, 6.

Viator, Clerks of St. (Viatorian Fathers): C. S. V. — Founded 1835

in France, by Fr. Louis Joseph Querbes. General Motherhouse, Jette-Saint-Pierre, Belgium. Devoted to teaching. Found in the Archdioceses of Chicago and Baltimore and the Dioceses of Peoria, Springfield, Ill., and Winona. Priests, 99; Clerics, 83.

Vincent de Paul, Congregation of the Mission of St. (Vincentians): C. M. — Founded 1625 in Paris by St. Vincent de Paul. General Motherhouse, Paris, France. Devoted to instructing the poor. Found throughout the United States. Priests, 594; Clerics, 179; Brothers, 22.

Word, Society of the Divine: S. V. D. — Founded 1875 in Holland by Fr. Arnold Jansen for the propagation of the Faith. General Motherhouse, Rome, Italy. Found throughout the United States. Priests, 155; Clerics, 106; Brothers, 123.

RELIGIOUS ORDERS, COMMUNITIES, ETC., OF WOMEN IN THE UNITED STATES

(Figures indicate the number of Sisters in the United States, where such figures are obtainable.)

Agnes, Sisters of the Congregation of St. — Founded in the United States in 1870. General Motherhouse, Fond du Lac, Wis. Found in the Archdioceses of Chicago, Milwaukee and New York and the Dioceses of Altoona, Concordia, Fort Wayne, Green Bay, Marquette, Pittsburgh, Superior and Toledo. 688.

Allegany Sisters — See: Francis of Assisi, Sisters of the Third Order of St., founded at Allegany, N. Y.

Ann, Sisters of St. — Founded in Vaudreuil, P. Q., Canada, in 1850. General Motherhouse, Lachine, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence, Seattle and Springfield. 366.

Assumption, Little Sisters of the — Founded in France in 1865. General Motherhouse, Paris, France. Found in the Archdioceses of New York and Philadelphia and the Diocese of Providence. 1,500.

Assumption, Religious of the — Founded in Paris in 1839. Motherhouse, Antheit, near Namur, Belgium. Found in the Archdioceses of Philadelphia and Manila, P. I.

Assumption B. V. M., Sisters of the — Founded in Canada in 1853. General Motherhouse, Nicolet, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Burlington, Hartford, Manchester, Providence and Springfield, Mass. 263.

Augustine, Missionary Canonesses of St. — Founded in British India, in 1897. General Motherhouse, Heverle, Belgium. Found in the Archdioceses of New York and Philadelphia and in Puerto Rico. 20.

Auxiliaries of the Apostolate, Sisters — General Motherhouse, Monongah, W. Va. Found in the Diocese of Wheeling. 6.

Basil the Great, Sisters of the Order of St. — Founded in Cappadocia in the 4th century. General Motherhouse, Fox Chase, Pa. Found in Illinois, Maryland, Michigan, New York, Ohio, New Jersey, Pennsylvania, and Washington, D. C., under jurisdiction of the Ukrainian Greek Catholic Diocese. 197.

Benedict, Sisters of St. — Found in the Archdiocese of St. Paul and the Dioceses of Bismarck and Crookston. 187.

Benedictine Sisters — Founded in Italy about 529. No General Motherhouse. Found throughout the United States. 5,354.

Benedictine Sisters, French. Founded 1883 in Basses-Pyrenees, France. Motherhouse, Ramsey P. O., La. Found in the Archdiocese of New Orleans and the Diocese of Oklahoma and Tulsa. 42.

Benedictine Sisters, Missionary —Motherhouse at Tutzing, Bavaria. Found in the Diocese of Omaha. 45.

Benedictine Sisters, Olivetan — Founded in Switzerland in 1857. Motherhouse, Jonesboro, Ark. Found in the Dioceses of Dallas and Little Rock. 133.

Benedictine Sisters of Perpetual Adoration — Founded in Italy in 529. General Motherhouse, Clyde, Mo. Found in the Archdiocese of

Chicago and the Dioceses of St. Joseph and Tucson. 226.

Bernardine Sisters of the Third Order (Polish) — Founded in the United States in 1894. General Motherhouse, Reading, Pa. Found in the Archdioceses of Boston and Philadelphia, and the Dioceses of Altoona, Buffalo, Erie, Fall River, Harrisburg, Hartford, Pittsburgh, Providence, Scranton and Trenton. 673.

Blessed Virgin Mary, Institute of the — Founded in Bavaria in 1609. General Motherhouse, Loretto Abbey, Armour Heights, Toronto, Canada. Found in the Archdiocese of Chicago and the Diocese of Marquette. 399.

Blood, Sisters Adorers of the Most Precious — Founded in Rome, Italy, in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York, Philadelphia and St. Louis and the Dioceses of Altoona, Belleville, Concordia, El Paso, Fort Wayne, Harrisburg, Lincoln, Oklahoma City and Tulsa, Pittsburgh, Raleigh, Savannah-Atlanta, Springfield, Ill., and Wichita. 813.

Blood, Sisters Adorers of the Precious — Founded in Canada in 1861. General Motherhouse, St. Hyacinth, P. Q., Canada. Found in the Archdiocese of Portland and the Dioceses of Brooklyn, Manchester and Portland. 648.

Blood, Sisters of the Most Precious —Founded 1845 in Steinberg, Switzerland. General Motherhouse, O'Fallon, Mo. Found in the Archdiocese of St. Louis and the Dioceses of Denver, Omaha, Peoria, Lincoln, St. Joseph and Springfield. 452.

Blood, Sisters of the Precious — Founded in Switzerland in 1834. Motherhouse, Dayton, Ohio. Found in the Archdioceses of Cincinnati and St. Louis and the Dioceses of Cleveland, Denver, Fort Wayne, Kansas City, Lincoln, Monterey-Fresno, Omaha, St. Joseph, Springfield, Ill., Toledo and Tucson. 682.

Bon Secours, Sisters of — Founded in France in 1824. General Motherhouse, Paris, France. Found in the Archdioceses of Baltimore, Detroit and Philadelphia. 92.

Bon Secours, Sisters of — Founded in France in 1840. General Motherhouse, Troyes, France. Found in the Archdiocese of New York. 4.

Carmel, Congregation of Our Lady of Mount — Founded in France in 1825. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Dioceses of Lafayette and Natchez. 118.

Carmelites, Calced — Founded in Naples, in 1536. Found in Allentown, Pa. 24.

Carmelites, Discalced — Founded in Spain in 1562. Motherhouse, Baltimore, Md. Found throughout the United States. 354.

Carmelite Sisters for the Aged and Infirm — Founded 1929 in New York City. Motherhouse, New York City. Found in the Archdioceses of New York and Philadelphia and the Diocese of Fall River. 150.

Carmelite Sisters of Corpus Christi — Established in England in 1908. General Motherhouse, Port of Spain, Trinidad. Found in the Archdiocese of New York and the Dioceses of Duluth, Grand Island and Mobile. 45.

Carmelite Sisters of the Divine Heart of Jesus — Founded in Germany in 1891. General Motherhouse, Sittard, Holland. Found in the Archdioceses of Detroit, Los Angeles, Milwaukee, St. Louis and San Antonio, and in the Dioceses of Corpus Christi, Fort Wayne, Mobile and San Diego. 200.

Casimir, Sisters of St. — Founded in the United States in 1907. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore, Chicago, Philadelphia and Santa Fe and the Dioceses of Fort Wayne, Harrisburg, Omaha, Providence, Rockford, Scranton, Sioux City and Springfield, Mass. 353.

Cenacle, Religious of the — Founded in France in 1826. General Motherhouse, Paris, France. Found in the Archdioceses of Boston, Chicago, New York and St. Louis and the Dioceses of Brooklyn and Providence. 294.

Charity, Daughters of Divine — Founded 1868 in Chanty, Austria. General Motherhouse, Vienna, Austria. American Motherhouse, Arrochar, Staten Island, N. Y. Found throughout the United States. 194.

Charity, Sisters of (Grey Nuns) — Founded in Canada in 1738. General Motherhouse, Montreal, Canada. Found in the Archdiocese of Boston and the Dioceses of Fall River, Fargo, Manchester, Springfield, Toledo and Trenton. 1,912.

Charity, Sisters of (of Leavenworth) — Founded in the United States in 1851. General Motherhouse, Leavenworth, Kans. Found in the Archdioceses of Los Angeles and Santa Fe and the Dioceses of Cheyenne, Denver, Great Falls, Helena, Kansas City, Leavenworth and Lincoln. 604.

Charity, Sisters of (of Nazareth) — Founded in the United States in 1812. General Motherhouse, Nazareth, Ky. Found in the Archdioceses of Baltimore, Boston and Louisville and the Dioceses of Columbus, Covington, Little Rock, Mobile, Nashville, Natchez, Owensboro and Richmond. 1,248.

Charity, Sisters of (of Providence) — Founded in Canada in 1843. General Motherhouse, Montreal, Canada. Found throughout the United States. 703.

Charity, Sisters of (of St. Augustine) — Founded in France in 1223. Motherhouse, Lakewood, Ohio. Found in the Dioceses of Charleston and Cleveland. 260.

Charity, Sisters of (of St. Louis) — Founded in France about 1805. Motherhouse, Canada. Found in the Diocese of Ogdensburg. 32.

Charity, Sisters of (Tirol) — Founded in Tirol, Austria in 1825. General Motherhouse, Tirol, Austria. Found in the Archdioceses of St. Louis and Milwaukee. 26.

Charity, Sisters of Christian — Founded in Germany in 1849. General Motherhouse, Paderborn, Germany. Found throughout the United States. 1,037.

Charity, Vincentian Sisters of — Founded 1902 in Braddock, Pa. General Motherhouse, Perrysville, Pa. Found in the Dioceses of Altoona, Cleveland, Kansas City, Mobile, Pittsburgh, Springfield, Ill., and Toledo. 296.

Charity of Our Lady, Mother of Mercy, Sisters of — Founded in Holland in 1832. General Motherhouse, Tilburg, Holland. Found in the Diocese of Hartford. 97.

Charity of Refuge, Sisters of Our Lady of — Introduced into America in 1855. Found in the Archdiocese of San Antonio and the Dioceses of Buffalo, Dallas, Green Bay, El Paso, Little Rock, Pittsburgh, Rochester and Wheeling. 250.

Charity of St. Vincent de Paul, Daughters of — Founded in France in 1633. General Motherhouse in Paris, France. Found throughout the United States. 2,193.

Charity of St. Vincent de Paul, Sisters of — Founded in the United States in 1809. Found throughout the United States. 4,613.

Charity of St. Vincent de Paul, Sisters of (Halifax) — Founded in the United States in 1809. Motherhouse, Halifax, Canada. Found in the Archdioceses of New York and Boston and the Dioceses of Brooklyn, Camden, Ogdensburg, Seattle and Trenton. 1,223.

Charity of the Blessed Virgin Mary, Sisters of — Founded in America in 1833. General Motherhouse, Dubuque, Iowa. Found in the Diocese of Brooklyn and in the Middle West and West. 1,930.

Charity of the Incarnate Word, Congregation of the Sisters of — Founded in France in 1866. Found in the Archdioceses of Chicago, Los Angeles, New Orleans, St. Louis and San Antonio and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, El Paso, Galveston, Lafayette, Little Rock, Oklahoma City and Tulsa, San Diego and St. Joseph, and in Mexico. 727.

Child Jesus, Society of the Holy — Founded in England in 1846 Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Los Angeles, Newark, New York, Philadelphia and Portland, Ore., and the Dioceses of Cheyenne and San Diego. 358.

Chretienne, Sisters of Ste. — Founded 1807 in France. General

Motherhouse, Metz, Lorraine, France. Found in the Archdiocese of Boston and the Dioceses of Albany, Portland and Providence. 133.

Columban, Sisters of St., for Missions among the Chinese — Founded in Ireland in 1922. Motherhouse, Cahiracon, Ireland. Found in the Diocese of Buffalo. 7.

Compassion, Sisters of Divine — Founded in the United States in 1873. General Motherhouse, White Plains, N. Y. Found in the Archdiocese of New York. 94.

Cordi-Marian Sisters — Founded in 1921 in Mexico City. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Chicago and San Antonio and the Diocese of El Paso. 24.

Cross, Daughters of the — Founded in 1640 in France. Motherhouse, Shreveport, La. Found in the Archdiocese of New Orleans and the Diocese of Alexandria. 80.

Cross, Grey Nuns of the — Founded in Ottawa, Canada, in 1845. General Motherhouse, Ottawa, Canada. Found in the Archdiocese of Boston and the Diocese of Ogdensburg. 1,308.

Cross, Sisters of the Holy — Founded in Le Mans, France, 1841. Motherhouse, Notre Dame, Indiana. Found throughout the United States. 1,339.

Cross and of the Seven Dolors, Sisters of the Holy — Founded in Canada in 1847. Motherhouse, St. Laurent, P. Q., Canada. Found in the Dioceses of Burlington, Fall River, Hartford, Manchester, Ogdensburg and Springfield.

Cross and Passion, Daughters of the — Founded in Italy in 1770. Found in the Dioceses of Pittsburgh and Scranton. 62.

Cross and Passion, Sisters of the (Passionist Sisters) — Founded in 1854. General Motherhouse, Bolton, England. Found in the Diocese of Providence. 25.

Cyril and Methodius, Sisters of Sts.—Founded in the United States in 1909. General Motherhouse, Danville, Pa. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Fort Wayne, Harrisburg, Hartford, Pittsburgh, Scranton, Syracuse and Trenton. 289.

Daughters of Jesus, Order of the — Founded in France in 1834. General Motherhouse, Kermaria, Locmine, France. Found in the Diocese of Great Falls. 105

Daughters of Mary of the Immaculate Conception, Sisters (Polish) — Motherhouse, New Britain, Conn. Found in the Archdioceses of Newark and New York and the Dioceses of Brooklyn, Hartford and Springfield. 167.

Daughters of the Eucharist, Inc., Society of the — Founded in the United States in 1909. Motherhouse, Catonsville, Md. Found in the Archdiocese of Baltimore. 7.

Doctrine, Sisters of Our Lady of Christian — Founded in New York in 1910. Motherhouse, Nyack, N. Y. Found in the Archdiocese of New York and in the Dioceses of Raleigh and St. Augustine. 55.

Dominic, Foreign Mission Sisters of St. — Founded in the United States in 1912. Motherhouse and Novitiate, Maryknoll, Ossining, N. Y. Found in the Archdioceses of New York, Los Angeles and San Francisco, the Dioceses of Scranton and Seattle and in the Philippines and Hawaii. 188.

Dominic, Sisters of St., of the Congregation of St. Rose of Lima — Founded in the United States in 1896. General Motherhouse, Hawthorne, N. Y. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Fall River, St. Paul and Savannah-Atlanta. 75.

Dominic, Sisters of the Third Order of St. — Founded in France in 1206. Independent motherhouses at: Everett, Wash.; Grand Rapids, Mich.; Great Bend, Kans.; Kenasha, Wash.; Newburgh, N. Y.; San Jose, Calif.; San Rafael, Calif.; Sinsinawa, Wis.; Sparkhill, N. Y.; Springfield, Ill.; Tacoma, Wash. Found throughout the United States. 8,563.

Dominican Nuns of the Perpetua Rosary — Founded in France in 1880. Found in Maryland, Massachusetts, New Jersey, New York

Pennsylvania and Wisconsin. 180.

Dominican Nuns of the Second Order of Perpetual Adoration — Founded in France in 1206. Found in New York, New Jersey, Michigan, Ohio and California. 185.

Dominican Sisters — Founded in France in 1206. General Motherhouse, St. Catherine, Ky. Found throughout the United States. 621.

Dominican Sisters, Congregation of St. Catherine of Siena — Founded in the United States in 1891. General Motherhouse, Fall River, Mass. Found in the Dioceses of Fall River and Ogdensburg. 122.

Dominican Sisters of Charity of the Presentation of the Blessed Virgin Mary — Founded in France in 1684. Motherhouse in Tours, France. Found in the Diocese of Fall River. 27.

Dominican Sisters of the Congregation of St. Catherine di Ricci — Founded in the United States in 1880. General Motherhouse, Albany, N. Y. Found in the Archdioceses of Cincinnati, New York and Philadelphia and the Dioceses of Albany and Trenton. 105.

Dominican Sisters of the Congregation of the Perpetual Rosary — Founded in France in 1880. General Motherhouse, Camden, N. J. Found in the Dioceses of Camden and Syracuse. 46.

Dominican Sisters of the Sick Poor — Founded in the United States in 1879. General Motherhouse, New York City. Found in the Archdioceses of Cincinnati, Detroit and New York and the Dioceses of Columbus, Denver and St. Paul. 89.

Dorothy, Institute of the Sisters of St. — Founded in Italy in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit, New York and Philadelphia and the Dioceses of Fall River and Providence. 58.

Education, Religious of Christian — Founded in France in 1817. Motherhouse, Tournai, Belgium. Found in the Archdiocese of Boston and the Diocese of Raleigh. 95.

Family, Congregation of the Sisters of the Holy (Colored Sisters) — Founded in the United States in 1842. General Motherhouse in New Orleans, La. Found in the Archdioceses of New Orleans and San Antonio and the Dioceses of Galveston, Lafayette and Mobile. 204.

Family, Little Sisters of the Holy — Founded in Canada in 1880. General Motherhouse, Sherbrooke, P. Q., Canada. Found in the Archdioceses of Baltimore, Boston, Chicago, Philadelphia and San Francisco and the Dioceses of Buffalo, Manchester and Portland. 983.

Family, Sisters of the Holy — Founded in the United States in 1872. General Motherhouse, San Francisco, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Reno, Monterey-Fresno, Sacramento and San Diego. 251.

Family of Nazareth, Sisters of the Holy — Founded in Italy, 1873. General Motherhouse, Rome, Italy. Found throughout the United States. 1,522.

Felician Sisters (O. S. F.) — Founded in Poland in 1855. General Motherhouse, Cracow, Poland. Found throughout the United States. 3,149.

Filippini Religious Teachers — Founded in Italy in 1692. First foundation in the United States in 1910. General Motherhouse, Rome, Italy. American Motherhouse, Morristown, N. J. Found in the Archdioceses of Baltimore, Newark and New York and the Dioceses of Camden, Cleveland, Hartford, Ogdensburg, Paterson, Rochester and Trenton. 220.

Francis, Hospital Sisters of St. — Founded in Germany in 1844. General Motherhouse, Muenster, Germany. Found in the Archdioceses of Chicago, Milwaukee and St. Louis and the Dioceses of Belleville, Green Bay, La Crosse, Peoria and Springfield, Ill. 726.

Francis, Institute of the Third Order of the Sisters of St. — Established by Ven. John N. Neumann in Philadelphia in 1855. General Motherhouse, Glen Riddle, Pa. Under its jurisdiction are four

provinces, with houses in eighteen dioceses throughout the United States, and one in Mallow, Ireland. 1,442.

Francis, Missionary Sisters of the Third Order of St.—Founded in Italy in 1860. General Motherhouse, Gemona, Italy. Motherhouse of American Province, Peekskill, N. Y. Found in the Archdioceses of Newark, New York and Philadelphia. 405.

Francis, School Sisters of St. — Founded in Germany in 1857. General Motherhouse, Milwaukee, Wis. Found throughout the Middle West. 2,029.

Francis, School Sisters of the Third Order of St. — Founded in 1888 at Slatinany, Bohemia. General Motherhouse, Prague, Bohemia. American Motherhouse, Bellevue Station, Pittsburgh, Pa. Found in the Archdioceses of Philadelphia and Newark and the Dioceses of Altoona, Erie, Paterson, Pittsburgh, Trenton and Wheeling. 130.

Francis, Sisters of St. Mary of the Third Order of St. — Founded in the United States in 1872. General Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Milwaukee and St. Louis and the Dioceses of Kansas City and La Crosse. 511.

Francis, Sisters of the Poor of St. — Founded in Germany in 1845. General Motherhouse, Aix-la-Chapelle, Germany. Motherhouse of Eastern Province, Warwick, N. Y. Motherhouse of Western Province, Cincinnati, Ohio. Found in the Archdioceses of Cincinnati, Newark and New York and the Dioceses of Brooklyn, Columbus, Covington, Charleston, Indianapolis, Lansing, Leavenworth and Springfield, Ill. 654.

Francis, Sisters of the Third Order of St. — Founded in 1893 at Tuquerres, Columbia. General Motherhouse, Pasto, Columbia. Found in the Archdiocese of Sante Fe and in the Diocese of Amarillo. 68.

Francis, Sisters of the Third Order of St. — Founded in the United States in 1855. Motherhouse, Peoria, Ill. Found in the Archdiocese of Chicago and the Dioceses of Charleston, Davenport, Marquette, Peoria and Rockford. 378.

Francis, Sisters of the Third Order of St. — Motherhouse, Maryville, Mo. Found in the Dioceses of Lincoln, Oklahoma and St. Joseph. 99.

Francis, Sisters of the Third Order of St. — Founded in Switzerland in 1424. Motherhouse, Nevada, Mo. Found in the Diocese of Kansas City. 49.

Francis, Sisters of the Third Order of St. — Established in Syracuse about 1860. General Motherhouse, Syracuse, N. Y. Found in the Archdioceses of Baltimore and Newark and the Dioceses of Albany, Camden, Cleveland, Raleigh, Rochester, Syracuse and Trenton, and in Hawaii. 352.

Francis, Sisters of the Third Order of St. — General Motherhouse, Wappingers Falls, N. Y. Found in the Archdiocese of New York and the Dioceses of Brooklyn and Newark. 286.

Francis, Sisters of the Third Order of St. — General Motherhouse, Williamsville, N. Y. Diocesan community of Buffalo. 425.

Francis, Sisters of the Third Order of St. — General Motherhouse, Tiffin, Ohio. Found in the Diocese of Toledo. 133.

Francis, Sisters of the Third Order of St. — Established in Pittsburgh in 1868. General Motherhouse, Millvale, Pa. Found in the Dioceses of Altoona and Pittsburgh and in San Juan, Puerto Rico. 470.

Francis, Sisters of the Third Order of St. — Motherhouse, Bay Settlement, Wis. Found in the Archdiocese of Milwaukee and the Diocese of Green Bay. 94.

Francis, Sisters of the Third Order Regular of St. — Founded in Austria. General Motherhouse, Oldenburg, Ind. Found in the Archdioceses of Cincinnati, St. Louis and Santa Fe and the Dioceses of Covington, El Paso, Gallup, Great Falls, Indianapolis, Kansas City and Peoria. 793.

Franciscan Missionaries of Mary — Founded in India in 1877. General Motherhouse in Rome, Italy.

Found in the Archdioceses of Boston, Cincinnati and New York and the Dioceses of Albany, Brooklyn, Fall River, Gallup and Providence. 240.

Franciscan Poor Clare Nuns — Founded in Assisi, Italy, in 1212. General Motherhouse, Italy. Found throughout the United States. 287.

Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary — Founded in Germany, 1860. General Motherhouse, Salzkotten, Westphalia, Germany. Found in the Archdioceses of Chicago, Dubuque, Milwaukee and St. Louis, and the Dioceses of Belleville, Denver and Green Bay. 419.

Franciscan Sisters of Baltimore City — Founded in England in 1869. General Motherhouse in London, England. Found in the Archdioceses of Baltimore and New York and the Dioceses of Raleigh and Richmond. 87.

Franciscan Sisters of Bl. Kunegunda — Founded in the United States in 1894. General Motherhouse. Chicago, Ill. Found in the Archdioceses of Baltimore, Chicago and Milwaukee and the Dioceses of Altoona, Belleville, Bismarck, Cleveland, Fort Wayne, Marquette, Omaha and Pittsburgh. 489.

Franciscan Sisters of Christian Charity — Founded in the U. S. in 1869. Motherhouse, Manitowoc, Wis. Found in the Archdioceses of Chicago, Los Angeles and Milwaukee and the Dioceses of Columbus, Grand Rapids, Green Bay, La Crosse, Marquette, Omaha, Superior, Tucson, Sioux City and Wheeling. 740.

Franciscan Sisters of Mary, Little — Founded in the United States in 1889. General Motherhouse, Canada. Found in the Dioceses of Portland and Springfield, Mass. 546.

Franciscan Sisters of Our Lady of Perpetual Help — Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Cincinnati and St. Louis and the Dioceses of Alexandria, Belleville, Kansas City, Leavenworth, Omaha, Sioux City and Wheeling. 250.

Franciscan Sisters of Our Lady of the Angels — Founded in 1863 at Neuwied, Germany. American Provincialate, St. Paul, Minn. Found in the Dioceses of La Crosse and St. Paul. 29.

Franciscan Sisters of St. Joseph — Motherhouse, Hamburg, N. Y. Found in the Archdioceses of Baltimore, Boston, Detroit and Milwaukee and the Dioceses of Brooklyn, Buffalo, Fall River, Harrisburg, Hartford, Mobile, Peoria, Rochester, Springfield and Trenton. 501.

Franciscan Sisters of the Atonement, Third Order Regular of St. Francis — Founded in the U. S. in 1898. General Motherhouse, Garrison, N. Y. Found throughout the United States. 187.

Franciscan Sisters of the Immaculate Conception — Founded in Italy in 1866. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Dioceses of Crookston, Green Bay, La Crosse, Peoria and St. Cloud. 212.

Franciscan Sisters of the Immaculate Conception — Founded in Germany. General Motherhouse, Brazil. Found in the Archdiocese of Washington and the Dioceses of Belleville and Buffalo. 39.

Franciscan Sisters of the Immaculate Conception, Missionary — Founded in the United States in 1873. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Newark, New York and Philadelphia and the Dioceses of Brooklyn, Pittsburgh, Rockford, Savannah, St. Cloud and Syracuse. 660.

Franciscan Sisters of the Sacred Heart — Founded in Germany in 1866. Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago, Los Angeles and San Francisco, and the Dioceses of Fort Wayne, Peoria, Rockford, San Diego and Springfield, Ill. 561.

Francis of Assisi, Sisters of the Third Order of St. — Founded at Allegany, N. Y., in 1859 by Fr. Pamphillus Magliano, O. F. M. General Motherhouse, Allegany, N. Y. Found in the Archdioceses of Boston, Newark, and New York, and the Dioceses of Albany, Brooklyn, Buffalo, Camden, Charleston, Hart-

ford, Ogdensburg, Pittsburgh, Portland, Me., Providence, Raleigh, Rochester, St. Augustine, Syracuse and Trenton and in Jamaica, B. W. I. 690.

Francis of Assisi, Sisters of the Third Order of St. — Founded in the United States in 1849. General Motherhouse, St. Francis, Wis. Found in the Archdioceses of Chicago and Milwaukee and the Dioceses of Cleveland, Davenport, Denver, Green Bay, La Crosse, Louisville, Owensboro, Peoria, Raleigh, Rockford, Sioux City, Sioux Falls and Superior. 726.

Francis of Mary Immaculate, Congregation of the Third Order of St. — Founded in the United States in 1865. General Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago and St. Louis, and in the Dioceses of Altoona, Cleveland, Columbus, Peoria, Rockford, Springfield, Ill., Superior and Toledo. 635.

Francis of Penance and Christian Charity, Sisters of St. — Founded in Holland in 1835. General Motherhouse, Heythuizen, Roermond, Holland. Found throughout the United States. 611.

Francis of the Congregation of Our Lady of Lourdes, Sisters of St. — Founded in the United States in 1877. General Motherhouse, Rochester, Minn. Found in the Archdioceses of Chicago, Detroit and St. Paul and the Dioceses of Columbus, Covington, Denver, La Crosse, Omaha, Sioux Falls, Toledo and Winona. 587.

Francis of the Congregation of Our Lady of the Holy Rosary, Sisters of St. — Founded in France in 1650. Found in the Archdioceses of Detroit, Los Angeles and St. Paul, and the Dioceses of Cleveland, Duluth, San Diego, Superior, Toledo, Columbus, Galveston, Grand Island and Winona. 322.

Francis of the Holy Family, Sisters of the Third Order of St. — Founded in Germany in 1868. General Motherhouse, Dubuque, Iowa. Found in the Archdioceses of Chicago, Dubuque and Portland, Ore., and the Dioceses of Davenport, Des Moines and Sioux City. 734.

Francis of the Immaculate Conception, Sisters of St. — Founded in the United States in 1891. General Motherhouse, Peoria, Ill. Found in the Dioceses of Peoria and Springfield. 120.

Francis of the Immaculate Conception of the B. V. M., Sisters of the Third Order of St. — Founded in the United States in 1868. General Motherhouse, Clinton, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Covington, Davenport, Des Moines, Omaha, Peoria, Rockford, St. Joseph and Sioux City. 272.

Francis of the Martyr St. George, Sisters of St. — Found in the Archdiocese of St. Louis and the Diocese of Springfield. 10.

Francis of the Perpetual Adoration, Sisters of the Third Order of St. — Founded in the United States in 1849. General Motherhouse, La Crosse, Wis. Found in the Archdiocese of Dubuque and the Dioceses of Boise, Davenport, Des Moines, Helena, La Crosse, Sioux City, Spokane and Superior. 965.

Francis of the Sorrowful Mother, Sisters of the Third Order of St. — Founded in Italy in 1883. General Motherhouse, Rome, Italy. Found in the Archdioceses of Milwaukee, Newark and Santa Fe and the Dioceses of Green Bay, La Crosse, Oklahoma City and Tulsa, Superior, Wichita and Winona. 600.

Francis Seraph of the Perpetual Adoration, Poor Sisters of St. — Founded in Germany in 1860. General Motherhouse, Olpe, Germany. Found in the Archdioceses of Chicago, Louisville, New Orleans, St. Louis and Santa Fe and the Dioceses of Cheyenne, Cleveland, Denver, Detroit, Fort Wayne, Grand Island, Indianapolis, Leavenworth, Lincoln, Nashville and Omaha. 985.

Glen Riddle Sisters — See: Francis, Sisters of the Third Order of St. Established by Ven. John N. Neumann with Motherhouse at Glen Riddle, Pa.

Good Shepherd, Sisters of Our Lady of Charity of the — Founded in 1641. General Motherhouse, An-

gers, France. Found throughout the United States. 1,324.

Good Shepherd Sisters — See: Heart of Mary, Sisters, Servants of the Immaculate, with General Motherhouse at Quebec, Canada.

Greymoor Sisters — See: Franciscan Sisters of the Atonement, Third Order Regular of St. Francis.

Grey Nuns — See: Charity, Sisters of, with General Motherhouse at Montreal, Canada.

Handmaids of Jesus Christ, Poor — Founded in Germany in 1851. General Motherhouse, Dernbach, Westerwald, Germany. Found in the Archdioceses of Chicago and St. Paul and the Dioceses of Belleville, Fort Wayne, Springfield and Superior. 664.

Handmaids of the Most Pure Heart of Mary (Colored) — Founded in the United States in 1916. General Motherhouse, New York City. Found in the Archdiocese of New York. 24.

Heart of Mary, Sisters, Servants of the Holy — Founded in France in 1860. General Motherhouse, Montgeron, France. Found in the Archdiocese of Chicago and the Diocese of Peoria. 135.

Heart of Mary, Sisters, Servants of the Immaculate — Founded in the United States in 1845. General Motherhouse, Monroe, Mich. Found throughout the United States. 984.

Heart of Mary, Sisters, Servants of the Immaculate (Good Shepherd Sisters) — Founded in Canada in 1850. General Motherhouse, Quebec, Canada. Found in the Archdiocese of Boston and the Diocese of Portland. 163.

Heart of the Blessed Virgin Mary, Sisters of the California Institute of the Most Holy and Immaculate — Motherhouse, Hollywood, Calif. Found in the Archdiocese of Los Angeles and the Dioceses of Monterey-Fresno and San Diego. 200.

Helpers of the Holy Souls — Founded in France in 1856. General Motherhouse in Paris, France. Found in the Archdioceses of Chicago, Los Angeles, New York, St. Louis and San Francisco. 111.

Holy Ghost, Daughters of the — Founded in France in 1706. General Motherhouse, France. Found in the Archdiocese of Boston, and the Dioceses of Albany, Burlington, Fall River, Hartford, Ogdensburg, Providence and Springfield. 371.

Holy Ghost, Social Mission Sisters of the—Founded in the United States in 1922, by Archbishop Joseph Schrembs. Motherhouse, Cleveland, Ohio. Found in the Diocese of Cleveland. 6.

Holy Ghost and Mary Immaculate, Sisters, Servants of the — Founded in America in 1888. General Motherhouse, San Antonio, Tex. Found in the Diocese of Albany and in the Southwestern States. 165.

Holy Ghost, of Perpetual Adoration, Servants of the — Founded in Holland in 1896. General Motherhouse, Steyl, Holland. Found in the Archdioceses of Philadelphia and St. Louis. 54.

Hospitallers of St. Joseph, Religious — Founded in France in 1636. Found in the Archdiocese of Chicago and the Dioceses of Burlington and Helena. 77.

Humility of Mary, Sisters of the Holy — Founded in France in 1854. General Motherhouse, Villa Maria, Lawrence County, Pa. (This community is attached by special agreement to the Diocese of Cleveland, Ohio.) Found in the Archdiocese of Dubuque and the Dioceses of Cleveland, Davenport, Des Moines and Rapid City. 598.

Immaculate Conception, Sisters of the — Founded in the United States in 1874. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Diocese of Lafayette. 56.

Immaculate Conception of the Mother of God, Missionary Sisters of the — Founded in Brazil in 1910. First foundation in the United States in 1922. General Motherhouse, St. Bonaventure, N. Y. Found in the Archdioceses of Baltimore, Newark and New York and the Dioceses of Buffalo, Galveston and Paterson. 377.

Immaculate Conception Sisters, Servants of Mary Immaculate — Found in Michigan, Minnesota, Mis-

souri, New Jersey, New York, North Dakota, Pennsylvania and Washington, D. C., under jurisdiction of the Ukrainian Greek Catholic Diocese. 150.

Incarnate Word and the Blessed Sacrament, Sisters of the — Founded in France in 1625. General Motherhouse, Shiner, Texas. Found in the Archdiocese of San Antonio and the Dioceses of Belleville, Pittsburgh and Galveston. 238.

Infancy of Jesus, Congregation of the Servants of the Holy — Founded in 1855 in Germany. General Motherhouse, Germany. Found in the Archdioceses of Baltimore and Washington and New York and the Dioceses of Albany, Indianapolis, Pittsburgh, Syracuse, Toledo and Trenton. 60.

Infant Jesus, Sisters of the — Founded in France in 1835. General Motherhouse, Brooklyn, N. Y. Found in the Diocese of Brooklyn. 102.

Jesus, Sisters of the Poor Child — Founded in 1844 in Aix-la-Chapelle, Germany. General Motherhouse, Simpelveld, Holland. Found in the Archdiocese of Baltimore and the Diocese of Wheeling, W. Va. 40.

Jesus, Society of the Sisters, Faithful Companions of — Founded in France in 1820. General Motherhouse, Paris, France. Found in Massachusetts and Rhode Island. 82.

Jesus Crucified and the Sorrowful Mother, Poor Sisters of — Founded in the United States. General Motherhouse, Elmhurst, Pa. Found in the Archdioceses of Boston and Philadelphia and in the Diocese of Scranton. 63.

Jesus-Mary, Religious of—Founded at Lyons, France, 1818. General Motherhouse, Rome, Italy. Found in the Archdiocese of New York and the Dioceses of El Paso, Fall River, Manchester, Providence and San Diego. 525.

Joan of Arc, Sisters of St. — Founded in the United States in 1914. General Motherhouse, Bergerville, Quebec, Canada. Found in the Archdioceses of Boston and New York and the Dioceses of Albany, Fall River, Hartford, Manchester, Portland, Providence, Rochester and Springfield.

John the Baptist, Sisters of the Order of St. — Founded in Italy in 1878. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and New York and the Diocese of Brooklyn. 126.

Joseph, Sisters of St. — Founded in 1650 in Le Puy, France, General Motherhouse, Le Puy, France. Found in the Diocese of Fall River. 107.

Joseph, Sisters of St. — Founded in the United States in 1901. General Motherhouse, Stevens Point, Wis. Found in the Archdioceses of Chicago, Detroit, St. Paul and Milwaukee and the Dioceses of Cleveland, Crookston, Denver, Fort Wayne, Grand Island, Green Bay, Hartford, La Crosse and Superior.

Joseph, Sisters of St. (of Carondelet)—Founded in France in 1650. General Motherhouse, St. Louis, Mo. Found throughout the United States. 12,560.

Joseph, Sisters of St. (of Newark) — Founded in England in 1888. General Motherhouse, Jersey City, N. J. Found in the Archdioceses of Newark, Philadelphia and Portland and the Dioceses of Camden, Seattle and Trenton and in Alaska. 415.

Little Company of Mary, Nursing Sisters — Founded in England in 1877. Motherhouse in Rome, Italy. Found in Chicago. 39.

Loretto at the Foot of the Cross, Sisters of — Founded in America in 1812. General Motherhouse, Loretto, Marion, Ky. Found in the Archdioceses of Chicago, Los Angeles, Louisville, St. Louis and Santa Fe and in the Dioceses of Belleville, Columbus, Denver, El Paso, Gallup, Kansas City, Lincoln, Mobile, Oklahoma City and Tulsa, Omaha, Rockford, St. Joseph, San Diego and Tucson. 997.

Mantellata Sisters, Servants of Mary — Founded in Italy in 1285. General Motherhouse, Pistoia, Italy. Found in the Archdiocese of Chicago and the Dioceses of Belleville, Denver, Ogdensburg, Omaha, Rockford and Sioux City. 38.

Marianites of Holy Cross, Congregation of the Sisters — Founded

in France in 1841. General Motherhouse, France. Found in the Archdioceses of New York and New Orleans and the Dioceses of Lafayette and Natchez. 195.

Marist Sisters — These are the Missionary Sisters of the Society of Mary, St. Theresa's Convent, Spring Rd., Mass. A strictly missionary order founded in France in 1845 whose field of labor is the South Sea Islands and the British West Indies. 390.

Mary, Missionary Sisters of the Society of — Founded in 1880 at St. Brieuc, France. General Motherhouse, Lyons, France. American Novitiate, Bedford, Mass. Found in the Archdiocese of Boston.

Mary, Servants of — Founded in Italy in the 13th century. Found in the Archdioceses of Baltimore, Chicago, Cincinnati, Detroit, Dubuque, New York, St. Paul, Santa Fe and St. Louis and the Dioceses of Belleville, Denver, La Crosse, Ogdensburg, Omaha, Sioux City, Superior, Trenton and Wheeling. 255.

Mary, Sisters of St. — Founded in Oregon in 1886. General Motherhouse, Beaverton, Oregon. Found in the Archdiocese of Portland. 196.

Mary Help of Christians, Daughters of — Founded in 1854 in Italy. General Motherhouse, Nizza Monferrato, Italy. Found in the Archdioceses of Newark, New York, Philadelphia and San Antonio and the Dioceses of Camden, Monterey-Fresno, Paterson, Pittsburgh, and St. Augustine. 133.

Mary, of Namur, Sisters of St. — Founded in Namur, Belgium, 1819. General Motherhouse, Namur, Belgium. Found in the Archdioceses of Baltimore and Boston and the Dioceses of Buffalo, Dallas, Denver, Galveston, Monterey-Fresno and Syracuse. 334.

Mary Reparatrix, Society of — Founded in France in 1857. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York. 80.

Medical Missionaries, Inc., Society of Catholic — Founded in the United States in 1925. General Motherhouse, Fox Chase, Pa. Found in the Archdiocese of Baltimore. 24.

Mercy, Daughters of Our Lady of — Founded in Italy in 1837. General Motherhouse, Savona, Italy. Found in the Dioceses of Harrisburg, Scranton and Springfield. 44.

Mercy, Sisters of — Founded in Ireland in 1831. Found throughout the United States. 9,942.

Mercy, Sisters of Our Lady of — Founded in America in 1829. General Motherhouse, Charleston, S. C. Found in the Diocese of Charleston. 87.

Mercy of the Holy Cross, Sisters of — Founded in Switzerland in 1852. General Motherhouse, Ingenbohl, Switzerland. Found in the Archdioceses of Cincinnati, Milwaukee and St. Louis, and the Dioceses of Belleville, Bismarck and Superior. 80.

Misericorde, Sisters of — Founded in Canada in 1848. General Motherhouse, Montreal, Canada. Found in the Archdioceses of Chicago, Milwaukee and New York and in the Dioceses of Green Bay and Springfield. 106.

Missionaries of St. Mary, Lady — Founded in the United States in 1908. General Motherhouse, Omak, Wash. Found in the Diocese of Spokane.

Missionary Catechists of Our Blessed Lady of Victory, Society of — Founded in the United States in 1918. Motherhouse, Huntington, Ind. Found in the Archdioceses of Detroit, Los Angeles and Santa Fe and the Dioceses of Amarillo, El Paso, Fort Wayne, Gallup, Monterey-Fresno, Reno, Salt Lake City and San Diego. 192.

Missionary Sisters of Our Lady of Africa (White Sisters) — Founded in Algeria in 1869. General Motherhouse, Algeria. Found in the Diocese of Trenton.

Missionary Sisters of the Divine Child — Founded in the United States in 1927. Motherhouse, Buffalo, N. Y. Found in the Diocese of Buffalo. 33.

Missionary Sisters of the Most Sacred Heart — Founded in Germany in 1899. General Motherhouse, Hiltrup, Germany. Found in the

Archdioceses of New York, Philadelphia and Cincinnati and the Dioceses of Brooklyn, Columbus, Peoria, Rockford, Savannah-Atlanta, Toledo and Wheeling. 322.

Missionary Sisters of the Sacred Heart — Founded in Italy in 1880. Motherhouse, Rome, Italy. Found in the Archdioceses of Los Angeles, Newark, New Orleans, New York and Philadelphia and the Dioceses of Brooklyn, Denver, San Diego, Scranton and Seattle. 3,672.

Missionary Sisters, Servants of the Holy Ghost — Founded in Holland in 1889. General Motherhouse, Steyl, Holland. Found in the Archdioceses of Baltimore, Chicago, Dubuque, Milwaukee and St. Louis and the Dioceses of Erie, Little Rock and Natchez. 336.

Missionary Zelatrices, Sisters of the Sacred Heart — Founded in Italy in 1894. Motherhouse, Rome, Italy. Found in the Archdioceses of New York and St. Louis and the Dioceses of Hartford and Pittsburgh. 152.

Mission Health Sisters — Founded in New York in 1935. Found in the Archdiocese of New York. 8.

Mission Helpers, Servants of the Sacred Heart — Founded in the United States, in 1890. General Motherhouse, Towson, Md. Found in the Archdioceses of Baltimore and New York and the Dioceses of Brooklyn, Pittsburgh and Trenton, and in Puerto Rico. 172.

Names of Jesus and Mary, Sisters of the Holy — Founded in Canada in 1843. General Motherhouse, Outrement, Canada. Found throughout the United States. 1,068.

Nazareth, Sisters of — Founded in the United States in 1924. Motherhouse, Hammersmith, England. Found in the Archdiocese of Los Angeles.

Notre Dame, School Sisters De — Founded in Czechoslovakia in 1853. General Motherhouse, Horazdovice, Bohemia. Found in the Archdiocese of Dubuque and the Dioceses of Lincoln, Omaha, and Rapid City. 85.

Notre Dame, School Sisters of — Founded in Germany, 1833. General Motherhouse, Munich, Bavaria. Found throughout the United States. 5,610.

Notre Dame, Sisters of — Founded in Germany in 1850. General Motherhouse, Muelhausen, Germany. Found in the Archdioceses of Baltimore, Chicago, Cincinnati, Los Angeles and New York and the Dioceses of Cleveland, Covington, Fort Wayne, Mobile, Nashville, Portland, Rockford, San Diego, Superior and Toledo. 1,028.

Notre Dame, Sisters of the Congregation of — Founded in Canada in 1660. General Motherhouse, Montreal, P. Q., Canada. Found in the Archdioceses of New York and Chicago and the Dioceses of Burlington, Hartford, Portland and Providence. 248.

Notre Dame De Namur, Sisters of — Founded in France, 1803. General Motherhouse, Namur, Belgium. Found throughout the United States. 2,101.

Notre Dame De Sion, Congregation of — Founded in France in 1843. General Motherhouse, Paris, France. Found in the Diocese of Kansas City. 49.

Oblate Sisters of Providence — Founded in the United States in 1829. General Motherhouse, Baltimore, Md. Found in the Archdioceses of Baltimore, Chicago and St. Louis, and the Dioceses of Charleston, Leavenworth and Richmond. 204.

Pallottine Missionary Sisters — Founded in Italy in 1895. General Motherhouse, Limburg, Germany. Found in the Archdioceses of Baltimore and Milwaukee and the Dioceses of Columbus, Omaha, Pittsburgh and Wheeling. 152.

Pallottine Sisters of Charity — Founded in Italy, 1845. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Newark, New York and Philadelphia and the Dioceses of Brooklyn and Providence. 152.

Parish Visitors of Mary Immaculate — Founded in New York in 1920. Motherhouse, New York City. Found in the Archdioceses of Chicago, New York and in the Dioceses of Albany, Brooklyn, Scranton, Syracuse and Wilmington. 110.

Passionist Sisters — See: Cross and Passion, Sisters of the.

Peekskill Sisters — See: Francis, Missionary Sisters of the Third Order of St.

Poor, Little Sisters of the — Founded in France in 1839. General Motherhouse, St. Pern, France. Found throughout the United States. 866.

Presentation, Sisters of St. Mary of the — Founded in France. General Motherhouse, Broons, Cotes-du-Nord, France. Found in the Archdioceses of Baltimore, New Orleans, Portland and San Antonio, and the Dioceses of Fargo, Fort Wayne and Peoria. 151.

Presentation of Mary, Sisters of the — Founded in France in 1796. General Motherhouse in France. Found in the Dioceses of Burlington, Manchester, Portland, Providence and Springfield. 673.

Presentation of the B. V. M., Sisters of the — Founded in Ireland in 1777. Found throughout the United States. 1,081.

Providence, Daughters of St. Mary of — Founded in 1881 in Como, Italy. General Motherhouse, Como, Italy. American Motherhouse, Chicago, Ill. Found in the Archdiocese of Chicago and the Diocese of Sioux Falls. 51.

Providence, Sisters of — Founded in Canada in 1861. General Motherhouse, Holyoke, Mass. Found in the Diocese of Springfield. 475.

Providence, Sisters of (of St. Mary-of-the-Woods) — Founded in France in 1806. General Motherhouse, St. Mary-of-the-Woods, Ind. Found in the Archdioceses of Baltimore, Boston, Chicago and Los Angeles and the Dioceses of Fort Wayne, Indianapolis, Oklahoma City and Tulsa, Peoria, Raleigh, Rockford and San Diego. 1,300.

Providence, Sisters of Divine — Founded in France in 1762. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Baltimore, Los Angeles, San Antonio and Santa Fe and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, Galveston, Lafayette, Little Rock, San Diego, Oklahoma and Tulsa. 680.

Providence, Sisters of Divine — Founded in Germany. Motherhouse, Mayence, Germany. Found in the Archdiocese of St. Louis and the Dioceses of Altoona, Columbus, Erie, Kansas City, Pittsburgh, Springfield and Wheeling and in Puerto Rico. 506.

Providence, Sisters of Divine (of Kentucky) — Founded in France in 1762. General Motherhouse, Moselle, France. Found in the Archdioceses of Baltimore, Cincinnati and New York and in the Dioceses of Columbus, Covington, Omaha, Providence, Toledo and Wheeling. 410.

Redeemer, Daughters of the Divine — Founded in 1849 in Niederbronn, Alsace-Lorraine. General Motherhouse, Sopron, Hungary. Found in the Archdiocese of Philadelphia and in the Dioceses of Buffalo, Cleveland and Pittsburgh. 95.

Redeemer, Daughters of the Most Holy — Founded in 1847 in Wuerzburg, Germany. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of Baltimore and Washington, Boston, New York and Philadelphia. 140.

Refuge, Sisters of Our Lady of Charity of — Founded in France in 1641. Motherhouse, Buffalo, N. Y. Found throughout the United States.

Reparation, Sisters of — Founded in the United States in 1890. Motherhouse, New York City. Found in the Archdiocese of New York. 17.

Resurrection, Sisters of the — Founded in Italy in 1891. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago and New York and the Dioceses of Albany, Fargo, Fort Wayne, La Crosse, Omaha and Syracuse. 322.

Rosary, Congregation of Our Lady of the Holy — Founded in Canada in 1874. General Motherhouse in Rimouski, P. Q., Canada. Found in the Diocese of Portland. 436.

Sacrament, Sisters of Perpetual Adoration of the Blessed — Founded in Mexico in 1879. Motherhouse, Mexico City. Found in the Archdioceses of Los Angeles and San

Antonio and the Dioceses of Salt Lake City and San Diego. 42.

Sacrament, Sisters of the Blessed, for Indians and Colored People — Founded in the United States in 1891. General Motherhouse, Cornwells Heights, Pa. Found throughout the United States. 316.

Sacrament, Sisters of the Most Holy — Founded in France in 1851. General Motherhouse, Lafayette, La. Found in the Archdiocese of New Orleans and in the Dioceses of Lafayette, Mobile and Natchez. 164.

Sacrament, Nuns of the Perpetual Adoration of the Blessed — Founded in Rome in 1807. Found in the Archdiocese of San Francisco and the Diocese of El Paso. 38.

Sacramentine Nuns — Founded in France in 1639. Motherhouse, Yonkers, N. Y. Found in the Archdiocese of New York. 29.

Sacred Heart, Grey Nuns of the — Founded in Canada, 1726. General Motherhouse, Philadelphia, Pa. Found in the Archdioceses of Boston and Philadelphia and the Dioceses of Brooklyn. Buffalo, Ogdensburg and Savannah-Atlanta. 297.

Sacred Heart, Society of the — Founded in France in 1800. General Motherhouse, Rome, Italy. Found throughout the United States. 1,963.

Sacred Heart of Jesus and the Poor, Servants of the (Mexican) — Founded in Mexico in 1885. Motherhouse, El Paso, Texas. Found in the Dioceses of Corpus Christi and El Paso. 84.

Sacred Heart of Jesus of St. Jacut, Sisters of the — Founded in France in 1816. General Motherhouse, St. Jacut, Brittany, France. Found in the Archdiocese of San Antonio and in the Dioceses of Corpus Christi and Galveston. 54.

Sacred Heart of Mary, Religious of the — Founded in France in 1848. General Motherhouse, Beziers, France. Found in the Archdioceses of Los Angeles and New York and the Dioceses of Brooklyn and San Diego. 158.

Sacred Hearts, Religious of the Holy Union of the — Motherhouse, Fall River, Mass. Found in the Archdioceses of Baltimore and Boston and the Dioceses of Albany, Brooklyn, Fall River, Mobile and Providence. 306.

Sacred Hearts and of Perpetual Adoration, Sisters of the — Founded in France in 1797. General Motherhouse, Paris, France. Found in the Diocese of Fall River. 44.

Saviour, Sisters of the Divine — Founded in Italy in 1888. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago and Milwaukee and the Dioceses of Green Bay, La Crosse, Springfield, Sioux Falls and Superior. 266.

Service, Sisters of Social — Founded in 1908 in Hungary. General Motherhouse, Budapest, Hungary. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Sacramento and San Diego. 300.

Teresa of Jesus, Society of St. — Founded in Spain in 1876. Motherhouse, Barcelona, Spain. Found in the Archdioceses of New Orleans and San Antonio.

Trinity, Missionary Servants of the Most Blessed — Motherhouse, Holmesburg, Pa. Found in the Archdioceses of Baltimore, Newark and Philadelphia and the Dioceses of Brooklyn, Fall River, Hartford, Harrisburg, Mobile, Natchez, Paterson, Pittsburgh, Rochester and Rockford, and in Puerto Rico. 283.

Ursula of the Blessed Virgin, Society of the Sisters of St. — Founded in France in 1606. General Motherhouse, Bruges, Belgium. Found in the Archdiocese of New York. 44.

Ursuline Nuns — Founded in Italy in 1535. General Motherhouse, Rome, Italy. Found throughout the United States. 3,003.

Ursuline Nuns of the Congregation of Paris — Founded in Italy in 1535. Found in the Archdiocese of Cincinnati and the Dioceses of Charleston and Pittsburgh. 151.

Ursuline Sisters of Mount Calvary — Founded in Germany, 1838. General Motherhouse, Calvareinberg, Germany. Central house, Kenmare, N. D. Found in the Dioceses of Belleville, Bismarck and Cheyenne. 65.

Venerini Sisters — Founded in Italy in 1685. General Motherhouse, Rome, Italy. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence and Springfield. 40.

Vincent de Paul Sisters — See: Charity of St. Vincent de Paul, Sisters of.

Visitation Nuns — Founded in France in 1610. Found throughout the United States. 713.

White Sisters — See: Missionary Sisters of Our Lady of Africa.

Wisdom, Daughters of — Founded in France in 1703. General Motherhouse, Vendee, France. Found in the Dioceses of Brooklyn and Portland. 5,000.

RELIGIOUS ORDERS AND CONGREGATIONS OF PONTIFICAL RITE

Religious Orders and Congregations of Pontifical Rite are religious groups which depend directly on the Holy Father through the Sacred Congregation of Religious, and not on the local diocesan authority. These total 874 institutions, with 789,338 members in 1941.

There are 61 male religious orders, that is, those who take solemn vows. These totaled 108,347 members, including priests, lay brothers and novices.

In this classification are the Society of Jesus with 26,303 religious, divided into 50 provinces with 1,531 houses and 66 novitiates; the three Franciscan families which included 24,148 Friars Minor, 13,510 Capuchins and 2,757 Conventuals; and 14 Congregations of the Benedictines, including the Cassinese American Benedictine Congregation, with 1,280 religious in 17 monasteries, and the Swiss American Benedictine Congregation, with 545 religious in 5 monasteries.

There are 97 male religious congregations, that is, those who take simple vows. These totaled 105,067 members. The Brothers of the Christian Schools of St. John the Baptist of La Salle lead this category, with 15,303 religious. In second place are the Salesians, with 11,702 members. Other well-known congregations are the Carissimi, Lazarists, Pallottines, Passionists and Redemptorists.

Three of these congregations have their motherhouses in the United States: the Congregation of the Holy Cross, at Notre Dame, Ind., with 1,375 religious; the Society of St. Joseph of the Sacred Heart. in Baltimore, Md., with 240 religious; and the Paulists, in New York, N. Y., with 166 religious.

Two congregations with motherhouses in Mexico City are the Missionaries of St. Joseph, with 83 religious, and the Missionaries of the Holy Ghost, with 103 religious. Canada has one congregation, the Priests of St. Basil, with motherhouse in Toronto, and 243 members.

There are 720 female religious congregations with a total membership of 575,924 Sisters. Of these, 75 congregations have motherhouses in the United States.

Numerically, the Daughters of Charity of St. Vincent de Paul, with headquarters in Paris, lead the list with 43,325 Sisters. The Society of the Poor Sisters of the School of Our Lady, operating from the motherhouse at Munich, had 10,582 members. The Sisters of the Good Shepherd, with the motherhouse at Angers, had 9,822 religious; the Daughters of Mary Auxiliatrix (Salesian), with headquarters at Turin, had 8,708 Sisters; the Sisters of the Holy Cross of Ingenbuhl, with the motherhouse at Coira, Switzerland, 8,154; the Franciscan Missionaries of Mary, Rome, 7,300; the Sisters of the Infant Mary of Blessed Capitanio, with the motherhouse at Milan, 6,784; the Religious of the Sacred Heart of St. Maddalena Sophia Barat, with motherhouse at Rome, 6,843; the Daughters of St. Anne, Rome, 6,659; the Sisters of Charity of St. Antida Thouret, Rome, 6,263; the Sisters of Mercy of Baltimore, 6,192; the Little Sisters of the Poor, Rennes, 5,662; the Sisters of Our Blessed Saviour, Strasbourg, 5,604; and the Canossians of Rome, 4,387.

CATHOLIC MISSIONS

(Statistics from the Society for the Propagation of the Faith, 1936. Numbers of Catholics and Catechumens are for 1937.)

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catholics	7,911,370	6,794,951	2,931,024	948,180	1,147,882	1,409,921	21,143,328
Catechumens	741,330	2,218,559	5,269	80	113,219		3,078,457
Priests							
Foreign	5,090	3,773	960	292	890	842	11,847
Native	4,346	264	175	689	18	1,168	6,660
Brothers							
Foreign	1,718	2,306	381	373	631	215	5,624
Native	1,237	240	161	109	55	843	2,645
Sisters							
Foreign	7,402	8,640	1,551	1,976	2,086	2,165	23,820
Native	12,155	1,557	1,217	1,346	449	8,711	25,435
Catechists	22,465	49,209	1,885	23	4,895	101	78,578
Teachers	36,145	25,747	2,454	106	3,597	525	68,574
Doctors	320	114	4	5	14	...	457
Churches	5,184	2,596	540	319	410	1,104	10,153
Chapels	19,702	25,557	1,173	584	1,554	1,038	49,608
Major Seminaries							
Seminaries	79	32	5	4	3	8	131
Seminarians	2,567	613	90	177	44	577	4,068
Scholastics	695	89	114	80	58	153	1,179
Minor Seminaries							
Seminaries	180	82	9	7	14	5	297
Seminarians	8,003	3,350	198	407	411	360	12,729
Novitiates for Brothers							
Novitiates	28	17	1	...	3	6	55
Candidates	294	127	20	...	9	140	590
Novitiates for Sisters							
Novitiates	182	58	13	12	12	43	320
Candidates	2,043	546	157	112	97	732	3,687

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catechetical Institutes							
Institutes	199	340	14	...	50	...	603
Candidates	4,988	9,882	198	...	5,472	...	20,540
Elementary Schools							
Schools	11,198	17,702	1,250	165	2,338	1,175	33,828
Students	644,527	957,026	110,341	25,205	133,865	156,780	2,027,744
Secondary Schools							
Schools	771	802	232	41	190	358	2,394
Students	105,891	57,713	23,687	5,650	21,124	25,502	239,567
Higher Education							
Institutions	267	114	36	10	37	171	635
Students	60,834	9,541	5,352	1,047	4,212	11,888	92,874
Professional Schools							
Schools	228	550	44	16	66	11	915
Students	10,119	17,469	1,097	875	1,672	449	31,681
Normal Schools							
Schools	86	105	14	3	27	7	242
Students	3,569	4,340	256	96	956	168	9,385
Hospitals	298	291	58	51	79	41	818
Beds	18,091	11,523	2,154	3,136	1,863	2,687	39,454
Dispensaries	1,312	1,167	135	9	253	5	2,881
Patients	12,732,873	12,998,030	120,494	32,696	1,009,681	2,526	26,896,300
Leper Asylums	35	67	5	...	18	2	127
Inmates	5,481	5,679	733	...	2,106	44	14,043
Orphan Asylums	1,110	654	105	59	82	56	2,066
Orphans	77,741	27,156	5,058	1,730	4,704	6,066	122,455
Homes for the Aged	270	131	18	15	8	17	459
Inmates	11,353	3,386	1,237	263	350	1,547	18,136
Printing Presses	80	49	27	5	14	1	176
Dailies	193	89	58	26	44	12	422
Subscribers	354,282	119,003	67,722	42,660	54,584	48,000	686,251

AMERICAN MISSIONARIES AT HOME AND IN FOREIGN FIELDS

(Figures taken from "A Missionary Index of Catholic Americans.")

According to statistics compiled by the Catholic Students' Mission Crusade and published by them in "A Missionary Index of Catholic Americans," there were 5,187 Catholic Americans engaged in missionary work at home and abroad in May, 1942. Of these 2,313 were men and 2,874 were women. Outside the United States there were 1,468 men and 1,225 women, a total of 2,693. In home missions there were 845 men and 1,649 women, a total of 2,494.

The largest number of missionaries was reported by the Jesuits, who have 484 men in home and foreign missions. Maryknoll missioners numbered 240 men, of whom all but 13 were abroad. The Order of Friars Minor ranked third, with 216. The largest group among religious orders of men working in a single missionary field is the Society of St. Joseph, with 127 engaged in the Colored missions of the United States.

Among the Sisterhoods, the Sisters of the Blessed Sacrament for Indians and Colored People rank first, with 347. Next come the Maryknoll Sisters, with 313. Various Franciscan Sisterhoods have a combined personnel of 441 doing missionary work.

The distribution of priests, Sisters and Brothers doing full-time work in the home and foreign mission fields is as follows:

Place	Men	Women	Total
Africa	73	57	130
Alaska	37	24	61
Canada	21	44	65
Central America	78	34	112
China	386	265	651
Chosen (Korea)	40	12	52
Cyprus	...	4	4
East Indies	7	...	7
England	6	4	10
India	171	35	206
Ireland	...	1	1
Italy	...	2	2
Japan	24	18	42
Malta	...	1	1
Manchukuo	33	36	69
Near East	34	...	34
Oceania (including Australia, Hawaii and other islands)	128	201	329
Philippine Islands	177	85	262
South America	54	108	162
Thailand	...	6	6
U. S. Indian missions	212	356	568
U. S. Mexican missions	64	218	282
U. S. Mexican and Negro missions	...	7	7
U. S. Negro missions	346	627	973
U. S. other missionary work	223	441	664
Wales	...	1	1
West Indies	199	287	486

In the following lists are given the names of religious orders and communities of men and women in America and the number of their members engaged in full-time missionary work here and in foreign fields.

Religious Order or Community of Men	Priests and Brothers
African Missions, Society of (S. M. A.)	27
Atonement, Franciscan Friars of the (S. A.)	14
Augustinians (O. S. A.)	4
Basilians (C. S. B.)	5
Benedictines (O. S. B.)	62
Carmelite Fathers (O. Carm.)	2
Carmelites (Discalced), Order of (O. C. D.)	9
Christian Brothers (F. S. C.)	14
Christian Instruction, Brothers of	17
Claretian Missionaries (C. M. F.)	54
Crosier Fathers (O. S. C.)	1
Divine Word, Society of the (S. V. D.)	30
Dominicans (O. P.)	20
Franciscans (Third Order Regular of St. Francis, T. O. R.)	16
Friars Minor, Order of (O. F. M.)	216
Friars Minor Capuchin, Order of (O. F. M. Cap.)	44
Friars Minor Conventual, Order of (O. M. C.)	6
Holy Cross, Congregation of the (C. S. C.)	53
Holy Ghost Fathers (C. S. Sp.)	77
Home Missioners of America	5
Jesuits (S. J.)	484
Josephites (S. S. J.)	127
La Salette Missionaries (M. S.)	24
Marianhill Missionaries, Society of (C. M. Mh.)	2
Marianists (S. M.)	112
Marists (S. M.)	25
Maryknoll Missioners (M. M.)	240
Most Holy Trinity, Missionary Servants of the (M. S. Ss. T.)	9
Oblates of Mary Immaculate (O. M. I.)	65
Oratorian Fathers (Cong. Orat.)	6
Pallottine Fathers (P. S. M.)	1
Passionists (C. P.)	39
Precious Blood, Society of the (C. Pp. S.)	23
Premonstratensians (O. Praem.)	5
Redemptorists (C. Ss. R.)	157
Sacred Heart, Brothers of the (S. C.)	10
Sacred Heart, Missionaries of the (M. S. C.)	1
Sacred Hearts, Congregation of the (SS. CC.)	6
Sacred Heart of Jesus, Society of Priests of the (S. C. J.)	14
St. Columban's Foreign Mission Society (S. S. C.)	21
St. Edmund, Society of (S. S. E.)	13
St. Francis, Poor Brothers of (C. F. P.)	4
Salesians (S. C.)	1
Salvatorians (S. D. S.)	15
Stigmatine Fathers (C. P. S.)	5
Vincentians (C. M.)	52

Religious Order or Community of Women	Sisters
Atonement, Franciscan Sisters of the	27
Benedictine Sisters of Diocesan Jurisdiction	54
Benedictine Sisters of Pontifical Jurisdiction	41
Bernardine Sisters of the Third Order of St. Francis	53
Blessed Sacrament Sisters for Indians and Colored People	347
Carmelites (Corpus Christi Carmelites)	8
Carmelite Sisters of the Divine Heart of Jesus	11
Catholic Medical Missionaries, Society of	11
Charity, Sisters of, of Cincinnati	9
Charity, Sisters of (Grey Nuns)	14
Charity of Providence, Sisters of	5
Charity of St. Vincent de Paul, Daughters of	36
Charity of St. Vincent de Paul, Sisters of (Convent Station)	33
Charity of St. Vincent de Paul, Sisters of (Mt. St. Vincent)	18
Christian Charity, Sisters of	2
Christ Our King, Society of	9
Cordi-Marian Missionary Sisters	20
Divine Providence, Sisters of	84
Dominicans (Congregation of the Most Holy Rosary)	11
Dominicans (Congregation of St. Cecilia)	7
Dominicans (Congregation of St. Clara)	13
Dominicans (Congregation of St. Mary of the Springs)	6
Dominicans (Congregation of the Holy Cross)	21
Felician Sisters (O. S. F.)	9
Franciscan Missionaries of Mary	69
Franciscans (Congregation of the Third Order of St. Francis of Mary Immaculate)	10
Franciscans (Hospital Sisters of the Third Order)	15
Franciscans (Missionary Sisters of the Third Order of Penance)	15
Franciscans (Missionary Sisters of the Third Order)	4
Franciscans (Poor Sisters of St. Francis Seraph of the Perpetual Adoration)	8
Franciscans (School Sisters of St. Francis)	38
Franciscans (Sisters of the Third Order, Millvale, Pa.)	12
Franciscans (Sisters of the Third Order, Glen Riddle, Pa.)	30
Franciscans (Sisters of the Third Order, Pendleton, Ore.)	4
Franciscans (Sisters of the Third Order, Allegany, N. Y.)	52
Franciscans (Sisters of the Third Order, Oldenburg, Ind.)	13
Franciscans (Sisters of the Third Franciscan Order, Minor Conventuals)	47
Franciscans (Sisters of the Third Order of St. Francis of the Holy Family)	8
Franciscans (Sisters of St. Francis of Penance and Christian Charity)	44
Franciscans (Sisters of St. Francis of the Perpetual Adoration)	13
Franciscan Sisters of Christian Charity	42
Franciscan Sisters of Penance and Charity	17
Holy Child Jesus, Society of the	6
Holy Cross, Congregation of the Sisters of the (C. S. C.)	10
Holy Family of Nazareth, Sisters of the	14
Holy Ghost, Daughters of the	8
Holy Ghost, Missionary Sisters Servants of the	109
Holy Ghost, Social Mission Sisters of the	9
Holy Ghost and Mary Immaculate, Sister-Servants of the	144
Holy Names of Jesus and Mary, Sisters of the	30

Immaculate Conception of the Mother of God, Missionary Sisters of the	9
Loretto at the Foot of the Cross, Sisters of	12
Marist Sisters	63
Mary Health of the Sick, Daughters of	6
Maryknoll Sisters	313
Mercy of the Union, Sisters of	68
Missionary Catechists of Our Blessed Lady of Victory, Society of	149
Most Blessed Trinity, Missionary Sisters of the	155
Most Holy Eucharist, Missionary Servants of the	4
Most Precious Blood, Sisters Adorers of the	9
Most Sacred Heart of Jesus of Hiltrup, Missionary Sisters of the	10
Mother of Perpetual Help, Missionary Sisters of Our	6
Nardins	1
Notre Dame, Sisters of	11
Notre Dame, School Sisters of	48
Notre Dame de Namur, Sisters of	24
Pallottine Missionary Sisters	6
Parish Visitors of Mary Immaculate	71
Precious Blood, Sisters of the	2
Providence of St. Mary-of-the-Woods, Sisters of	10
Sacred Heart, Holy Union of the	5
Sacred Heart, Mission Helpers of the	22
Sacred Hearts, Religious of the Holy Union of the	4
St. Ann, Sisters of	34
St. Casimir, Sisters of	8
St. Columban, Missionary Sisters of the	34
St. Joseph, Sisters of	25
St. Joseph of Carondelet, Sisters of	19
St. Mary of Namur, Sisters of	7
Salvatorians (Sisters of the Divine Saviour)	15
Ursuline Nuns (Roman Union)	67
Ursuline Nuns of the Congregation of Paris	12
White Sisters (Missionary Sisters of Our Lady of Africa)	11
Wisdom, Daughters of	4

THE HOME MISSIONERS OF AMERICA

(Courtesy of the Rev. Howard Bishop, Director)

The Home Missioners of America are a society, organized in 1937, and now in process of formation under the patronage of the Most Reverend John T. McNicholas, Archbishop of Cincinnati, with the purpose of carrying the Faith to the rural sections of the United States. The Home Missioners are interested in the conversion of all of non-Catholic America, but they feel that the best place to begin such a work is in the rural sections: first, because it is here that the Church is least known and most misunderstood; and secondly, because these sections, having a much higher birth-rate than the cities, are the population reservoirs of the nation. There is also the fact that a very fine American society of priests, the Paulists, is already specializing in convert work in our cities.

The Home Missioners aim to do for the rural sections of America what the Maryknoll Fathers are doing for China, and in broad general outline they will follow the Maryknoll pattern of organization. While their attention for the present is confined to the formation of a body of priests, they aim later on to organize also co-operating communities of Brothers and Sisters.

Their quarterly publication is "The Challenge."

A. A.—Augustinians of the Assumption (Assumptionists).
A. B. — Bachelor of Arts.
Abp. — Archbishop.
A. D. — Anno Domini (Year of Our Lord).
A. M. — Master of Arts.
A. M. D. G.—Ad Majorem Dei Gloria (For the Greater Glory of God).

B. A. — Bachelor of Arts.
B. C. — Before Christ.
B. C. L. — Bachelor of Canon Law, or Bachelor of Civil Law.
Bp. — Bishop.
Bro. — Brother.
B. V. M. — Blessed Virgin Mary.

Card. — Cardinal.
C. C. F. — Congregation of the Brothers of Charity.
C. C. J. — Congregation of Charity of the Sacred Heart of Jesus.
C. F. A. — Alexian Brothers.
C. F. C. — Brothers of Charity.
C. F. P. — Brothers of the Poor of St. Francis.
C. F. X. — Brothers of St. Francis Xavier.
C. I. C. M. — Congregation of the Immaculate Heart of Mary.
C. J. M. — Congregation of Jesus and Mary (Eudists).
C. M. — Congregation of the Mission (Vincentians, or Lazarists).
C. M. F. — Missionary Sons of the Immaculate Heart (Claretians).
C. M. Mh. — Missionaries of Marianhill.
Conf. — Confessor.
Cong. Orat. — Congregation of the Oratory (Oratorians).
C. P. — Congregation of the Passion (Passionists).
C. Pp. S. — Congregation of the Most Precious Blood.
C. P. S. — Stigmatine Fathers.
C. R. — Congregation of the Resurrection (Resurrectionist Fathers).
C. R. — Clerks Regular (Theatine Fathers).
C. R. C. S. — Clerks Regular of the Congregation of Somaschi.
C. R. I. C. — Canons Regular of the Immaculate Conception.
C. R. M. D. — Clerks Regular of the Mother of God.
C. R. M. I. — Clerks Regular Ministering to the Infirm (Camillians).
C. S. B. — Congregation of St. Basil (Basilians).
C. S. C. — Congregation of the Holy Cross.
C. S. C. B. — Congregation of St. Charles Borromeo.
C. S. P. — Congregation of St. Paul (Paulists).
C. SS. CC. — Congregation of the Sacred Hearts of Jesus and Mary.
C. Ss. R. — Congregation of the Most Holy Redeemer (Redemptorists).
C. S. Sp. — Congregation of the Holy Ghost (Holy Ghost Fathers).
C. S. V. — Clerks of St. Viator (Viatorians).

D. C. L. — Doctor of Canon Law, or Doctor of Civil Law.
D. D. — Doctor of Divinity.
Doct. — Doctor.
D. O. M. — Deo Optimo Maximo (To God, the Best and Greatest).
D. V. — Deo volente (God willing).

F. D. P. — Sons of Divine Providence.
F. M. S. — Marist Brothers.
Fr. — Father.
F. S. C. — Brothers of the Christian Schools (Christian Brothers).
F. S. C. J. — Congregation of the Sons of the Sacred Heart of Jesus.

I. C. — Fathers of the Institute of Charity.
I. C. — Brothers of Christian Instruction (La Mennais Brothers).
I. C. — Missionary Sisters of the Immaculate Conception.

I. H. S. — First three letters of the name Jesus in Greek, erroneously interpreted as Jesus Hominum Salvator.

I. N. R. I. — Jesus Nazarenus Rex Judaeorum (Jesus of Nazareth, King of the Jews).

J. C. D. — Doctor of Canon Law, or Doctor of Civil Law.

J. M. J. — Jesus, Mary, Joseph.

J. U. D. — Doctor of Both Laws (Civil and Canon).

Lect. Glis. Phil. (Franciscan degree: cf. Ph. D.) — Lector General of Philosophy.

Lect. Glis. S. S. (Franciscan degree. cf. S. T. D.) — Lector General of Sacred Scripture.

Lect. Glis. Sac. Theol. (Franciscan degree. cf. S. T. D.) — Lector General of Sacred Theology.

M. A. — Master of Arts.

M. I. C. — Marian Fathers.

MM. — Martyrs.

M. M. — Catholic Foreign Mission Society of America, or Maryknoll Missioners.

M. M. — Foreign Mission Brothers of St. Michael.

M. S. — Missionary Fathers of La Salette.

M. S. C. — Missionaries of the Sacred Heart.

M. S. C.—Missionaries of St. Charles.

M. S. F. — Missionaries of the Holy Family.

Msgr. — Monsignor.

M. S. Ss. T. — Missionary Servants of the Most Holy Trinity.

N. C. W. C. — National Catholic Welfare Conference.

N. D. — Our Lady.

N. T. — New Testament.

O. C. — Order of Charity.

O. Camald. — Camaldolese Order.

O. Carm. — Carmelite Order.

O. Cart. — Carthusian Order.

O. C. C. — Order of Calced Carmelites (more popularly O. Carm.).

O. C. D. — Order of Discalced Carmelites.

O. Cist. — Cistercian Order.

O. C. R. — Order of Cistercian Reform, or Trappists.

O. C. S. O. — Order of the Cistercians of the Strict Observance (Trappists).

O. D. M. — Mercedarian Fathers.

O. F. M. — Order of Friars Minor (Franciscans).

O. F. M. Cap. — Order of Friars Minor Capuchin.

O. M. — Order of Minims.

O. M. C. — Order of Friars Minor, Conventual.

O. M. I. — Oblates of Mary Immaculate.

O. Merced. — Order of Mary for the Redemption of Captives (Mercedarians).

O. P. — Order of Preachers (Dominicans).

O. Praem. — Order of Premonstratensians.

O. R. S. A. — Order of Recollects of St. Augustine.

O. S. — Order of Servites.

O. S. — Old Style.

O. S. A. — Order of the Hermits of St. Augustine (Augustinians).

O. S. B. — Order of St. Benedict (Benedictines).

O. S. B. M. — Order of St. Basil the Great.

O. S. C. — Oblates of St. Charles.

O. S. Cam. — Order of St. Camillus (Camillian Fathers).

O. S. C. R. — Canons Regular of the Holy Cross (Crosier Fathers).

O. S. F. — Missionary Brothers of St. Francis.

O. S. F. C. — Order of Friars Minor Capuchin of St. Francis.

O. S. F. S. — Oblates of St. Francis de Sales.

O. S. H. — Order of St. Jerome (Hieronymites).

O. S. J. — Oblates of St. Joseph.

O. S. M. — Order of the Servants of Mary (Servites).

O. Ss. T. — Order of the Most Holy Trinity (Trinitarians).

O. S. U. — Order of St. Ursula (Ursulines).

O. T. — Old Testament.

P. A. — Prothonotary Apostolic.

P. C. — Pax Christi · (Peace of Christ).

Pont. Max. — Pontifex Maximus (Supreme Pontiff).

P. S. C. J. — Society of Priests of the Sacred Heart of Jesus.

P. S. M. — Pious Society of Missions (Pallottine Fathers).

P. S. S. C. — Pious Society of the Missionaries of St. Charles.

Rev. — Reverend.

R. I. P. — Requiescat in Pace (May he, or she, rest in peace).

R. M. M. — Religious Missionaries of Marianhill.

R. P. — Reverendus Pater (Reverend Father).

R. S. C. J. — Religious of the Sacred Heart.

Rt. Rev. — Right Reverend.

S. A. — Franciscan Friars of the Atonement.

S. C. — Congregation of St. Francis de Sales (Salesians).

S. C. J. — Society of Priests of the Sacred Heart of Jesus.

S. D. S. — Society of the Divine Saviour (Salvatorians).

S. F. S. C. — Brothers of the Sacred Heart.

S. J. — Society of Jesus (Jesuits).

S. M. — Society of Mary (Marists).

S. M. — Society of Mary of Paris (Marianists).

S. M. A. — Society of the African Missions.

S. M. M. —Fathers of the Company of Mary.

S.O. S. B. — Sylvestrine Benedictines.

S. P. M. — Society of the Fathers of Mercy.

Sr. — Sister.

S. S. — Society of St. Sulpice (Sulpicians).

S. S. C. — Chinese Mission Society of St. Columban.

S. S. C. — Society of the Holy Cross, an Anglican order.

Ss. D. N. — Our Most Holy Lord; also a title of the Pope.

S. S. E. — Society of St. Edmund.

S.S. J. — St. Joseph's Society of the Sacred Heart (Josephites).

S. S. P. — Pious Society of St. Paul.

S. S. S. — Society of Fathers of the Blessed Sacrament.

S., St.; Sts., SS. — Saint; Saints.

S. T. D. — Doctor of Sacred Theology.

S. T. M. — Master of Sacred Theology.

S. V. D. — Society of Fathers of the Divine Word.

T. O. R. — Third Order Regular of St. Francis.

V. F. — Vicar Forane.

V. G. — Vicar General.

Virg. — Virgin.

V. Rev. — Very Reverend.

V. T. — Old Testament.

W. F. — White Fathers (Missionaries of Africa).

ECCLESIASTICAL TITLES

(In order of their Importance)

His Holiness ..... The Pope

His Eminence ..... Cardinal..... { Bishop / Priest / Deacon

Most Reverend Excellency ..... Latin (Western) Patriarchs

Most Reverend Lord ..... Eastern Patriarchs

Most Reverend ..... { Apostolic Delegates / Archbishops / Bishops

Right Reverend ..... { Archabbots / Abbots / Protonotaries Apostolic / Domestic Prelates (Monsignors) / Vicars General

Very Reverend..... { Canons, Provosts / Papal Chamberlains (Monsignors) / Rectors of Seminaries, and Heads of Colleges / Provincials of Religious Orders / Rural Deans

Reverend ..... { Priests of Religious Orders / Secular Priests / Clerics — in Major Orders

---

ECCLESIASTICAL FORMS OF ADDRESS

The Pope:

His Holiness, Pope N——; Your Holiness
Most Holy Father
Addressing a letter: To His Holiness, Pope ———
Concluding a letter: Prostrate at the feet of your Holiness, I have the honor to profess myself, with the most profound respect, Your Holiness's most humble servant, ———

Cardinals:

Your Eminence
His Eminence (Christian name) Cardinal (surname)
My Lord Cardinal
Addressing a letter: His Eminence (Christian name) Cardinal (surname)
Concluding a letter: I have the honor to be, with profound respect, Your Eminence's most humble servant, ———
If he is an Archbishop or Bishop:
His Eminence Cardinal Archbishop of ———
His Eminence Cardinal N———, Archbishop of ———

Patriarchs, Apostolic Delegates and Nuncios:

His Excellency, The Patriarch (Archbishop) of ———
His Excellency, Monsignor N——, Patriarch Archbishop of ———
Most Reverend Excellency; Your Excellency

His Beatitude, Patriarch of——— (Eastern Patriarchs)
Your Beatitude; Most Reverend Lord (Eastern Patriarchs)
Your Excellency, (or) His Excellency (Apostolic Delegates, etc.)
Letters are addressed and concluded as for a Cardinal, with the exception that the title "Eminence" is not used, but in its place there is substituted the respective title of the individual addressed.

Archbishops:

Your Excellency
My Lord Archbishop
My Lord, (or) Your Grace
Addressing a letter:
The Most Reverend A—— B——, D. D., Archbishop of ———
Concluding a letter: I have the honor to be, with profound respect, Your Excellency's most obedient servant, ———

Bishops:

Your Excellency
Your Grace; My Lord Bishop; My Lord
Addressing a letter:
The Most (or Right) Reverend A——— B———, D. D., Bishop of ———
Concluding a letter: I have the honor to be Your Excellency's very humble servant, ———

Note: The titles "Lord" and "Lordship" are not in common use in the United States. By regulation both bishops and archbishops in the United States are now called "Your Excellency"; "Your Grace" is no longer good form.

Titular Archbishops and Bishops:

These are best addressed in exactly the same way as a diocesan prelate, but their office may be added, e. g.:
The Right Reverend A—— B——, Vicar Apostolic of ———

Abbots:

The Lord Abbot of ———; My Lord, (or) Father Abbot
Addressing a letter:
The Right Reverend Dom A—— B——, O. S. B. (or otherwise) Abbot of ———
Concluding a letter: I am, Right Rev. Abbot (or Father), Your devoted servant, ———

Abbesses:

Similarly, substituting Lady Abbess, Mother Abbess, Dame.

Protonotaries Apostolic, Domestic Prelates and Vicars General:

Right Reverend Monsignor
Monsignor
The Right Reverend Monsignor A—— B——, Prot. Apos. (or) Vic. Gen.
Addressing a letter: Right Reverend and dear Monsignor
Concluding a letter: I am, Right Rev. Father (or Monsignor), Your devoted servant, ———

Provosts and Canons:

The Very Reverend Provost A—— B——
The Very Reverend Canon A—— B——
The Very Reverend A—— Canon B——
Provost, Canon
Addressing a letter: The Very Reverend Provost A——; or Dear Canon B——

Papal Chamberlain:

Very Reverend Monsignor
The Very Reverend Monsignor A—— B——
Addressing a letter: Very Reverend and dear Monsignor
Concluding a letter: I am, Very Rev. Father (or Monsignor), Your devoted servant, ———

Rectors of Seminaries and Heads of Colleges:

The Very Reverend A—— B—— (respective title)
Addressing a letter: Very Reverend and dear Father
Concluding a letter: I am, Very Reverend Father, Respectfully yours ———

Provincials of Religious Orders:

The Very Reverend Father Provincial, O. F. M.
The Very Reverend Father A—— B——, Provincial, S. J.
The Very Reverend Father ———
Addressing a letter: Very Reverend and dear Father Provincial
Concluding a letter: I am, Very Reverend Father Provincial, Obediently yours ———

Conventual Priors and their Equivalents:

The Very Reverend, the Prior of —
The Very Reverend Father (or Dom) A—— B——, O. P. (or otherwise) Prior of ———
The Very Reverend Father Guardian, O. F. M.
Addressing a letter: Very Reverend Father; or, Dear Father Prior; or, Dear Father Guardian; Very Reverend and dear Father (Prior, Guardian)
Concluding a letter: I am, Very Reverend Father, Respectfully (obediently) yours ———

Prioresses:

Similarly, substituting Prioress, Mother, Dame.

Claustral Priors:

Very Reverend Father; Father Prior
The Very Reverend Dom A—— B——, O. C.
The Very Reverend Father, Prior, ——— Abbey
Letters are addressed and concluded as for Conventual Priors.

Archdeacons:

The Venerable, the Archdeacon of ———
The Venerable A—— B——, Archdeacon of ———
No Archdeacons, properly so-called, in the United States.

Rural Deans:

Are addressed: The Very Reverend A—— B——, R. D., or V. F.

Preachers General:

The Venerable and Very Reverend Father A—— B——, O. P., P. G.

Secular Priests:

Father
Reverend Sir; Dear Father N—— (surname)
The Reverend Father A—— B——
Addressing a letter: Reverend and dear Father
Concluding a letter: I am, Reverend Father, Respectfully yours ———

Religious Priests:

The Reverend Father A—— B——, O. F. M.
Reverend Father; Dear Father N—— (religious name)
Letters are addressed and concluded as to secular priests.
Benedictine and Cistercian Monks and Canons Regular, are called "Father," but addressed as "Dom," thus: The Reverend Dom A—— B——, C. R. L.
Cistercian Monks, as the Venerable Father Dom A—— B——, O. Cart.

Clerics (below the order of Priesthood):

The Reverend A—— B——
Reverend Sir; or, Dear Mr. N——
The style of clerics who are members of religious orders is modified according to their status in the order.

Brothers:

Brother
Venerable Brother
Venerable and dear Brother

Sisters:

Sister
Venerable and dear Sister

The President:

If speaking to him: Mr. President

Addressing a letter: The President, Washington, D. C.

Concluding a letter: I have the honor to remain, Most respectfully yours ———

The Vice-President:

If speaking to him: Mr. Vice-President

Addressing a letter: The Vice-President, Washington, D. C.

Concluding a letter: I have the honor to remain, Most respectfully yours ———

Governor:

If speaking to him: Governor Tolan: or Your Excellency

Addressing a letter: His Excellency the Governor, Albany, N. Y., or The Honorable A. R. Tolan, Governor of New York.

Concluding a letter: I have the honor to remain, Yours faithfully ———

U. S. (or State) Senator:

If speaking to him: Senator Dungan

Addressing a letter: (social) Senator Frederick Dungan (home address); (official business) The Honorable Frederick Dungan, Senator from Louisiana, Wash., D. C.

Concluding a letter: I have the honor to remain, Yours very truly ———

Congressman (also Member of a State Legislature):

If speaking to him: Mr. Lincoln

Addressing a letter: The Hon. J. B. Lincoln, House of Representatives, Washington, D. C.

Concluding a letter: Believe me, Yours very truly ———

Mayor:

If speaking to him: Mr. Mayor

Addressing a letter: His Honor, the Mayor, City Hall, Buffalo, N. Y.

Concluding a letter: Believe me. Very truly yours ———

King:

If speaking to him: Your Majesty

Addressing a letter: His Most Gracious Majesty, the King

Formal beginning of letter: May it please Your Majesty:

Concluding a letter: I remain, Sir, with the greatest respect, Your Majesty's most obedient servant ———

Member of Royal Family:

If speaking to him: Your Royal Highness

Addressing a letter: To His Royal Highness, the Duke of Chichester

Concluding a letter: I remain, Sir, with the greatest respect, Your Royal Highness' most obedient servant ———

Duke and Duchess:

If speaking to one or the other: Duke (or Duchess)

Addressing a letter: To His Grace, the Duke of Kilkenny (or Her Grace, the Duchess)

Concluding a letter: I have the honor to remain, Your Grace's obedient servant ——— **(or a more intimate conclusion if there is a close friendship).**

Catholic Charities

The Catholic Church from its very beginning has carried on works of charity in some form or other. Love of God necessarily demands love of neighbor. Our Lord has made this very clear to us in His teachings, especially in the parable of the Good Samaritan. Charity and faith can never be separated. The stronger our faith is the more widespread will be our charity.

There are a large number of priests and religious, both Sisters and Brothers, who, being so imbued with Catholic teaching, are practising works of charity in hospitals, schools, orphan asylums, homes for the aged and institutions for the blind and deaf all over the world. These men and women are following in the footsteps of Our Saviour, and without them our charities would be impossible.

The early Christians gave us shining examples of charity. They were forgetful of self, because they realized that the human possessor of goods is only a distributor and steward for the Supreme Owner, who is God. Their charity even received praise from a Roman Governor who said, "See these Christians, how they love one another."

In the Middle Ages the monasteries were centers of charity. The people went to the monasteries for relief during the times of famine and distress, because they knew that in the monasteries the religious practised charity for love of God. The religious saw in every poor person the image of Christ Himself. This was particularly so with St. Francis of Assisi and his Friars, with St. Dominic and his followers, and also with the many other religious orders.

After the so-called Reformation the "Council of Trent laid down certain regulations concerning the administration of hospitals and hospital funds, and reaffirmed the duty of the bishops not only to enforce these regulations, but to examine and oversee all measures for relief of the poor. In many portions of the Catholic world these ordinances soon bore considerable fruit, especially in connection with the reestablishment of parish relief. The greatest name identified with this work is that of St. Charles Borromeo, Bishop of Milan" ("Catholic Encyclopedia," III, 602).

An important feature of the period after the Council of Trent was the rise of the religious communities and other associations to relieve various kinds of distress. Among these were the Brothers of Charity, founded by St. John of the Cross in Granada, 1534; the hospital orders of the Brothers of St. Hippolytus (Mexico, 1585), and the Bethlehemites (Guatemala, 1660); the Daughters of Charity, or Sisters of Charity, founded by St. Vincent de Paul about the year 1633. "St. Vincent's work on behalf of foundlings, galley-slaves, and the wretched of all descriptions, makes him the most remarkable worker in the field of charity that the world has ever known" (ibid.). The Piarists, whose object is the instruction and care of poor children, were instituted in 1597 by Joseph of Calasanza. The institute of the Blessed Virgin, the "English Ladies," founded by Mary Ward in 1611, was intended chiefly as a teaching order though it also has orphan asylums. The Sisters of the Good Shepherd, devoting themselves to the reformation of wayward girls, were founded by a Frenchman, Fr. Eudes (1642). The Little Sisters of the Poor had their origin in the charitable work of a French servant girl, Jeanne Jugan, and received the approbation of the Holy See in 1854.

The Society of St. Vincent de Paul may be classified as the greatest lay-organization for the relief of the poor and the unfortunate.

It was started in 1833 by Frederic Ozanam and seven other Catholic students in Paris. This is a society of laymen for the relief of their suffering fellowmen. The society is usually established in conferences which are attached to a parish. The members usually live in the neighborhood of that parish or have previously lived in the parish, and therefore are thoroughly familiar with the particular parish area. There are in the United States about 2,500 conferences with about 25,000 active members and 5,000 honorary members. The first St. Vincent de Paul Conference in the United States was established in the old cathedral parish in St. Louis in 1844.

The founding of child-caring institutions dates back to 1548 in Mexico City, when the first institution called La Caridad was established through a private benefice. In 1721 the Ursuline nuns established an orphanage in New Orleans. The period of greatest growth in the number of children's institutions occurred in New York State from 1875 to 1889.

The care of children has occupied a larger place in Catholic welfare in the United States than any other type of work. Catholic agencies now care for 21,500 children in foster homes, while there are 300 child-caring institutions and 110 day nurseries. There are 24 homes for physically handicapped children and 6 for those mentally handicapped, 52 infant asylums and maternity hospitals, 50 industrial and technical institutions for boys, and 68 homes for delinquent girls.

Hospitals were also founded at a very early date in America, the first one being established in Mexico City by Cortez in 1532. The first Catholic hospital in the United States was established at New Orleans in 1720 by private benefice.

There are in the United States at the present time some 689 Catholic general hospitals with 260 allied agencies and institutions, including hospitals for tubercular patients, convalescent homes, homes for incurables, hospitals for mental and nervous diseases, visiting nurse services, etc. There are some 60 Catholic hospitals with medical social service departments. In 1920 the Catholic Hospital Association was formed for the purpose of improving the care of the sick in hospitals and to enable the members to profit by the experience and methods of other hospitals throughout the country. It is a voluntary organization and any Catholic hospital is eligible for membership.

There are many other Catholic organizations established in this country for carrying on particular phases of Catholic charity other than those mentioned above. Thus numerous Fresh Air Homes are maintained for the care of poor women and children. There are approximately 50 Catholic settlements throughout the country, also numerous institutions for crippled and feeble-minded children and a great many homes for the care of the deaf and the blind.

Today you will scarcely find a diocese that does not have a Central Bureau of Charities. About seventeen years ago Catholic diocesan Bureaus of Charity began to make their appearance throughout the country. Each bureau is usually under the direction of a priest who has had some training in social work, and therefore has some understanding of the problems that arise in the diocese. The appointment of the Diocesan Director of Catholic Charities is made by the bishop. In order to co-ordinate the work of the various dioceses throughout the country there is the National Conference of Catholic Charities, 1317 F Street, N. W., Washington, D. C. This organization has a membership of approximately 3,800 individuals, and 800 institutional agencies. It has associated with it 80 diocesan offices and 100 branch offices. Any person interested in Catholic Charities or anyone wishing to know the location of the Bureau of Charities in the diocese, may write or telephone to the Chancery office of the diocese for any information concerning Catholic Charities.

Education

Education consists essentially in preparing man for what he must do and what he must be here below in order to attain the Sublime End for which he was created. Education includes all those experiences by which the intelligence is developed, knowledge acquired and character formed. The foundations are laid in the home, and agencies and institutions for that express purpose train a child so as to fit him for the activities and duties of life. The purposes and ideals of life as understood by the educator are therefore important. The content of education is mankind's previous acquisition in various fields, the elements of which vary considerably in value, and the selection of that which is desirable as mental possessions and as means of culture must be subordinated directly, or at least indirectly, to the attainment of man's last end. There can be no ideally perfect education which is not Christian education.

CANON LAW ON EDUCATION

The following excerpts from Section XXII of the Code of Canon Law issued in 1918 state the official position of the Catholic Church regarding education:

Canon 1113: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being."

Canon 1372: "From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place."

Canon 1373: "In every elementary school religious instruction, adapted to the age of the children, must be given."

Canon 1374: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

Canon 1375: "The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges."

THE CHURCH'S STAND ON EDUCATION

1 — Parents are responsible for the training of their children.
2 — Parents may be assisted by the Church, the State, private societies or individuals in fulfilling this duty.
3 — Teachers have their authority to teach by delegation from the parents.
4 — The Church has the right to demand of the parents that their children be trained in religion and morality.
5 — Since such training is not given in non-Catholic schools, parents who send their children to such schools are bound under pain of mortal sin to supply such training fully and adequately.
6 — Since most parents are unable to supply full and adequate religious training to their children, it becomes in most cases their obligation to send the children to Catholic schools.
7 — Parents may send their children to non-Catholic schools only when such practice is tolerated by the bishop of the diocese.
8 — The State has the right to demand that the child be prepared for his duties as a citizen. Such training is given in parochial as well as public schools.

Law Promulgated by Third Plenary Council of Baltimore

In 1884 the following law was promulgated by the Third Plenary Council of Baltimore:

"Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school, or unless, for sufficient cause approved by the Bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the Ordinary to decide what constitutes a Catholic school."

Pronouncements of Pastoral Letter of the Hierarchy in 1919

The following are some of the pronouncements of the Pastoral Letter issued by the Hierarchy of the United States in 1919:

"The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the republic.

"Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any theory or system, but since that rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic education.

"First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the individual and the good of society. In its highest meaning, therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfilment of certain obligations. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice include the teaching of morality, or exclude it, or try to maintain a neutral position.

"Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because

it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

"Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, ensures the fulfilment of other obligations.

"Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

"Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue — more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education. . . .

"With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance. . . . And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both. This is the more needful where the State refuses religious instruction any place in its schools. To compel the attendance of all children at these schools would be practically equivalent to an invasion of the rights of conscience, in respect of those parents who believe that religion forms a necessary part of education.

"Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience. Their very existence is a great moral fact in American life. For while they aim, openly and avowedly, to preserve our Catholic faith, they offer to all people an example of the use of freedom for the advancement of morality and religion."

History of Catholic Education in the United States

The Catholic faith and Catholic education were first brought to America by Spanish and French settlers and by English colonists in Maryland. By the end of the sixteenth century Franciscan missionaries had begun educational work in Florida; in 1606 a classical school was established at St. Augustine. Soon after Franciscan schools for Indians and Spanish were founded in the Southwest, in Arizona, New Mexico and Texas. In Maine French Capuchins were teaching the Indians before 1640. In Maryland the Jesuits established a grammar school in 1640, a college at Newton in 1677, antedated only by Harvard, and a classical school at Bohemia Manor in 1744. About this time they extended their labors into Pennsylvania and the "mother of all the parochial schools in the English-speaking colonies," St. Mary's, was founded by the Jesuits at Philadelphia in 1782. Among those who zealously promoted education in Maryland and Pennsylvania were Archbishop Carroll, Archbishop Neale, the Jesuits, Frs. White, Wapeler, Schneider, Farmer, Ritter and Molyneux, and the Sulpician, Fr. Gallitzin.

The first missionaries on the

California peninsula (Lower California) were Franciscans; forced to leave because of adverse circumstances, they were succeeded by the Jesuits. Likewise the Franciscans were the first to teach in what is now California proper. Notable among the Franciscans in California were Frs. Junipero Serra and Francis Lazuen. In Detroit, soon after its founding in 1703, the Franciscans and Jesuits taught successively. There were schools in Mackinaw, Mich., and Kaskaskia, Ill., before 1720, and by the end of the eighteenth century a complete system of Catholic schools was developing in Detroit. The Sulpician, Fr. Gabriel Richard, was particularly zealous in his labors in the cause of education and he was one of the founders in 1817 of the University of Michigan, of which he and the Rev. John Monteith were the entire faculty.

About 1780 there were French schools further west, at Vincennes and St. Louis. In the Middle West Fr. Gibault labored earnestly. Catholics established the first school in Kentucky, where Frs. Nerinckx and Badin were notable for their zeal. The first free school in the District of Columbia was founded by Catholics. The first parish school in New York City was St. Peter's Free School established in 1800.

The first convent of nuns in the United States was founded in New Orleans in 1727 by Ursulines from France. There they established a school, orphan asylum and hospital. Georgetown Convent, in the District of Columbia, was founded in 1799 by the Visitation Nuns, who had schools as far away as Illinois and Alabama by 1833. The Sisters of Charity of Emmitsburg, Md., were founded in 1808 and spread rapidly in all directions, operating 58 schools and asylums in 1850. In Kentucky the Sisters of Loretto were founded in 1812, the Sisters of Charity of Nazareth in 1813, and soon after a community of Dominicans was established there. The Religious of the Sacred Heart under Blessed Philippine-Rose Duchesne came to New Orleans in 1818 and later settled at St. Charles, Mo. The Sisters of Mercy opened a school in Chicago in 1846.

The Franciscan Sisters labored particularly in the Middle West, the Sisters of the Holy Cross in Indiana, the School Sisters of Notre Dame in the East, and the Sisters of the Holy Names in Washington and Oregon. Other teaching orders of nuns are various branches of the Sisters of Charity, the Sisters of St. Joseph of Carondelet who labored early in Missouri, the Sisters of Providence, of Notre Dame de Namur, of the Immaculate Heart of Mary, of St. Joseph, of Loretto, of the Precious Blood, of the Divine Compassion, of the Incarnate Word, of the Sacred Heart of Mary, of the Holy Child Jesus, of Notre Dame, Benedictine Sisters, and Sisters of the Blessed Sacrament caring exclusively for the Indians and Negroes.

Today Catholic education in the United States is a monument to these holy women. Notable names are many, among them Mothers Seton, Spalding, Angela, Guerin, Fournier, Clarke, Warde, Drexel, Duchesne.

Secondary schools for boys were founded by the Brothers of the Christian Schools, Xaverian Brothers and Brothers of the Holy Cross as well as by the Jesuits, Dominicans, Franciscans, Benedictines and other teaching orders. The nuns conducted academies for girls. And in the late nineteenth century secondary education flourished.

The oldest Catholic university in the United States is Georgetown, founded in 1789. St. Louis was founded in 1828 and the Catholic University at Washington in 1889. St. Mary's Seminary, founded in 1791, is the oldest seminary for priests. Now there are over 300 colleges and seminaries for men.

College education for women came later. St. Elizabeth's College, Convent Station, N. J., founded 1899, is the oldest Catholic college for women. There are now 116 such colleges in the United States.

Legal Status of Catholic Education

Schools established and administered by private corporations or individuals are legally separate from the public school system though subject to regulation by civil authority. Their right to exist, free from unreasonable interference, is generally recognized and expressly confirmed in several important law cases. Public funds cannot be used to support denominational schools, but such schools are not taxed.

Education is compulsory in all states and the period of attendance is the same for private as for public schools. In some states inspection and supervision of private schools and their approval for compulsory education purposes is required. The general curriculum is regulated by law in most states, as are the teaching of civics and the Constitution and the use of the English language.

Bible Reading and Religious Instruction in Public Schools

Bible reading in the public schools and the religious instruction of public school pupils is obligatory or specifically permitted in some states. In at least twenty-eight states school time is actually being used for religious instruction. Week-day religion classes for Catholic public school children have been provided in some forty dioceses. In some twenty dioceses religious vacation schools are held for public school children, from four to six weeks in the summertime under the supervision of the Catholic Sisterhoods, Catholic teachers in the public schools and organizations such as the Catholic Instruction League and the Confraternity of Christian Doctrine.

A Federal Department of Education

For more than a decade agitation has been rife in the United States both in favor of and in opposition to a Federal Department of Education. Proponents of the proposed plan make a point of standardization and look to an increase of appropriations for general and specific purposes through the medium of a special organization. Opponents of such an establishment point out the inherent unconstitutionality of such a step which, they argue, would encroach upon the administration of the several states and would gradually assume to itself powers which even its proponents are unwilling now to concede to it. Catholic educators everywhere have opposed the erection of the department.

The original proposal was the Smith-Towner bill in 1918, which provided for federal aid to the states and wide federal powers of interference in local education. Private universities, state colleges, etc., opposed the measure, causing various amendments to be added to it. The National Education Association favored it. The Reed-Curtis bill was a modified proposal but also undesirable. According to Archbishop Hanna: "The Reed-Curtis bill would establish an educational bureaucracy in Washington, as well as a great politico-educational machine, with all its attendant evils.... What education needs is local stimulation and local support. It does not need, and should not have, federal control."

In 1929 President Hoover appointed the Advisory Committee on Education to study the relation of the Federal Government to education in the various states. In 1932 the Advisory Committee submitted a majority report to the Secretary of the Interior recommending a Department of Education so constituted as to be a national clearing-house for information. The principle of local control of the schools was upheld nevertheless. Drs. Pace and Johnson, the two Roman Catholic members of the Advisory Committee, submitted a minority report opposing the erection of a Federal Department.

Federal Aid and State Aid

The Advisory Committee on Education, created by President Roosevelt in 1936 to study the relation of the Federal Government to the support of education in the United States, made its report in Feb., 1938, after two years' intensive study. The Committee advocated continuance of federal subsidies now being made and recommended new grants of $72,000,000 increasing to $199,000,000 by the year 1944-45, to be divided among 6 major funds: (1) general aid fund for the current operating and maintenance expenses of elementary and secondary schools; (2) preparation of teachers and other educational personnel; (3) construction of school buildings; (4) improved administration of state departments of education; (5) civic, general and vocational part-time adult educational activities; (6) rural library service. A recanvass in 5 years was recommended.

According to Dr. George Johnson, director of the Department of Education of the N. C. W. C., and a member of the Committee, there are large areas in the United States which cannot support a decent system of schools and unless federal aid be granted great numbers of children will lack adequate education. The report would distribute money on the basis of need and would strictly maintain local control. Also "in view of the fact that non-public schools are saving the nation such great sums of money, the Committee recommends that where federal aid is used for such incidental services as the provision of reading materials, the transportation of pupils, the care of health, and scholarships, it shall be made available to all the children of the nation whether they are in public schools or not."

The Harrison-Black-Fletcher Bill of 1937 ignored this issue as did the Thomas Bill of 1939. On April 7, 1941, Senators Thomas and Harrison introduced Senate Bill 1313, entitled "A bill to strengthen the national defense and promote the general welfare through the appropriation of funds to assist the States and Territories in meeting financial emergencies in education and in reducing inequalities of educational opportunities."

On April 29, 1941, Dr. George Johnson, directed by the Administrative Committee of Bishops of the N. C. W. C., addressed a letter to Senator Thomas, Chairman of the Committee on Education and Labor, expressing their opposition to the bill in its present form. The letter pointed out that it would introduce the principle of permanent federal aid to education involving a degree of federal supervision and control that may eventually "destroy that local autonomy which to date has kept our schools free."

Dr. Johnson declared that religious freedom means not only freedom of religious worship but to provide means of education that accord with the dictates of conscience. But, "government makes it impossible for citizens to exercise their right of free choice in matters educational by creating, as the defense program does in many areas, a situation in which it is impossible for Catholic children depending solely on the meager resources of their parents to obtain a Catholic education."

Participation by Catholic children in state educational expenditures is limited to: free bus transportation, provided by law in Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New York, Oklahoma, Oregon, Washington; textbooks supplied in Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia.

Organization of the Catholic School System

The Catholic school system includes five classes of institutions: parochial or elementary, secondary, normal, seminary and university. Institutions in the seminary division are of two classes, preparatory and major. A national summary follows:

CATHOLIC EDUCATIONAL INSTITUTIONS IN 1940

(Compiled in 1942 by the Department of Education of the N. C. W. C.)

	No. of Schools	Instructors			Students			
		Religious	*Lay*	*Total*	*Male*	*Female*	*Unclassified*	*Total*
Seminaries								
Major	98	1,091	43	1,134	8,110	——	——	8,110
Preparatory	83	1,056	77	1,133	9,692	——	——	9,692
Universities and Colleges								
Universities	25	1,651	4,487	6,138	52,609	28,754	——	81,363
Men's Colleges	52	1,487	880	2,367	23,458	9,227	——	32,685
Women's Colleges	116	3,387	1,250	4,637	579	47,259	——	47,838
Diocesan Teachers' Colleges	6	186	23	209	2,203	326	——	2,529
Normal Schools	30	697	92	789	4,348	1,591	——	5,939
Secondary Schools	2,105	17,522	3,454	20,976	157,583	203,540	——	361,123
Elementary Schools	7,944	56,438	3,643	60,081	926,363	917,134	191,685	2,035,182
Total	10,459	83,515	13,949	97,464	1,184,945	1,207,831	191,685	2,584,461

PREPARATORY SEMINARIES IN THE UNITED STATES

(Compiled from the N. C. W. C. Directory of Preparatory Seminaries)

Alabama

St. Bernard's Seminary, St. Bernard. Order of St. Benedict.

California

Claretian Junior Seminary, Dominguez Memorial, Compton. Claretian Fathers.

Holy Redeemer College, Oakland. Congregation of the Most Holy Redeemer.

Maryknoll Junior Seminary, Mountain View, Catholic Foreign Mission Society of America.

Sacred Heart Novitiate, Los Gatos. Society of Jesus.

St. Joseph's Seminary, Mountain View. Priests of St. Sulpice.

Claretian College, Walnut. Claretian Fathers.

Los Angeles College, Los Angeles. Congregation of the Mission.

St. Anthony's Seminary, Santa Barbara. Order of Friars Minor.

St. Joseph's Preparatory Seminary, Santa Cruz. Oblates of St. Joseph.

Salesian House of Studies, Richmond. Salesian Fathers.

Connecticut

Holy Ghost Novitiate, Ridgefield. Congregation of the Holy Ghost.

La Salette Missionary College, Hartford. La Salette Missionary Fathers.

St. Thomas Preparatory Seminary, Bloomfield. Secular Clergy.

Ukrainian Catholic Seminary, Stamford. Secular Clergy.

District of Columbia

St. Joseph's Seminary, Brookland. St. Joseph Society of the Sacred Heart.

Florida

St. Leo Abbey Scholasticate, St. Leo. Order of St. Benedict.

Illinois

St. Joseph's College, Hinsdale. Order of Friars Minor.

St. Jude Seminary, Momence, Claretian Fathers.

St. Mary's Mission House, Techny. Society of the Divine Word.

Quigley Preparatory Seminary, Chicago. Secular Clergy.

St. Henry's Preparatory Seminary, Belleville. Oblates of Mary Immaculate.

Sacred Heart Mission Seminary, Geneva. Missionaries of the Sacred Heart.

La Salette Calvary, Olivet. La Salette Missionary Fathers.

Indiana

Holy Cross Seminary, Notre Dame. Congregation of the Holy Cross.

Divine Heart Mission House, Donaldson. Society of the Priests of the Sacred Heart.

Mt St. Francis Pro-Seminary, Mt. St. Francis. Friars Minor Conventuals.

St. Meinrad's Seminary, St. Meinrad. Order of St. Benedict.

Iowa

St. Paul's Mission House, Epworth. Society of the Divine Word.

La Salette Seminary, Milford. La Salette Missionary Fathers.

Kansas

St. Benedict's Seminary, Atchison. Order of St. Benedict.

Kentucky

St. Mary's College, St. Mary. Congregation of the Resurrection.

Louisiana

St. Joseph's Seminary, St. Benedict. Order of St Benedict.

St. Charles College, Grand Coteau. Society of Jesus.

Maryland

Paulist Juniorate, Baltimore. Missionary Society of St. Paul the Apostle.

St. Charles College, Catonsville. Society of St. Sulpice.

Massachusetts

Maryvale Seminary, Bedford. Society of Mary.

Seminary of Our Lady of Holy Cross, N. Easton. Congregation of the Holy Cross.

St. Francis Xavier Mission House, Island Creek. Society of the Divine Word.

St. Stanislaus Novitiate, West Stockbridge. Society of Jesus.

College of Liberal Arts, Lenox. Society of Jesus.

Seminary of St. Francis of Assisi, Lowell. Order of Friars Minor.

Stigmatine Juniorate, Waltham. Stigmatine Fathers.

Michigan

St. Benedict's Novitiate, Brighton. Missionaries of Marianhill.

SS. Cyril and Methodius (Polish) Seminary, Orchard Lake. Secular Clergy.

Sacred Heart Seminary, Detroit. Secular Clergy.

St. Joseph's Seminary, Grand Rapids. Secular Clergy.

Minnesota

Nazareth Hall, Lake Johanna. Secular Clergy.

Crosier Seminary, Onamia. Crosier Fathers.

Holy Family Minor Seminary, Hillman. Congregation of the Missionaries of the Holy Family.

St. John's Seminary, Collegeville. Order of St. Benedict.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

Missouri

Passionist Preparatory Seminary, St. Louis. Congregation of the Passion.

St. Joseph's College, Kirkwood. Congregation of the Most Holy Redeemer.

St. Louis Preparatory Seminary, Webster Groves. Secular Clergy, under instruction of Vincentian Fathers.

St. Stanislaus Seminary, Florissant. Society of Jesus.

St. Vincent's Preparatory Seminary, Cape Girardeau. Congregation of the Mission.

New Hampshire

La Salette Seminary, Enfield. La Salette Missionary Fathers.

St. Joseph's Juniorate, Colebrook. Oblates of Mary Immaculate.

New Jersey

Don Bosco Seminary, Newton. Salesian Congregation.

St. Joseph's College, Princeton. Congregation of the Mission.

Benedictine Mission Seminary, Newton. Benedictine Fathers.

St. Mary's Monastery, Morristown. Benedictine Fathers.

New York

Augustinian Preparatory Seminary, Staten Island. Augustinian Fathers.

Cathedral College, New York. Secular Clergy.

Epiphany Apostolic College, Newburgh. St. Joseph Society of the Sacred Heart.

Eymard Seminary, Suffern. Fathers of the Blessed Sacrament.

St. Albert's Preparatory Seminary, Middletown. Order of Calced Carmelites.

St. Andrew-on-Hudson Seminary, Poughkeepsie. Society of Jesus.

St. John's Preparatory Seminary, Garrison. Society of the Atonement.

St. Joseph's Seraphic Seminary, Callicoon. Order of Friars Minor.

Seraphic Seminary of Mary Immaculate, Garrison. Friars Minor Capuchin.

St. Anthony's Seraphic Seminary, Catskill. Order of Friars Minor.

Cathedral College of the Immaculate Conception, Brooklyn. Secular Clergy.

Holy Angels Collegiate Institute, Buffalo. Missionary Oblates of Mary Immaculate.

Holy Cross Preparatory Seminary, Dunkirk. Congregation of the Passion.

St. Columban's Preparatory Seminary, Silver Creek. Chinese Mission Society of St. Columban.

St. Ignatius House of Studies. Manhasset, L. I. Society of Jesus.

The Little Seminary of St. Joseph and the Little Flower, Buffalo. Secular Clergy.

Wadhams Hall Preparatory Seminary, Ogdensburg. Secular Clergy.

St. Andrew's Seminary, Rochester. Secular Clergy.

St. Francis College, Staten Island. Friars Minor Conventuals.

St. Joseph's Seminary and College, New York. Secular Clergy.

St. Michael's Mission House, Conesus. Society of the Divine Word.

Ohio

Holy Cross Monastery, Cincinnati. Congregation of the Passion.

Milford Novitiate of the Sacred Heart, Milford. Society of Jesus.

St. Francis Seminary, Cincinnati. Order of Friars Minor.

St. Gregory's Seminary, Cincinnati. Secular Clergy.

Brunnerdale Seminary, Canton. Society of the Precious Blood.

St. Charles Borromeo Seminary, Columbus. Secular Clergy.

The Pontifical College Josephinum, Worthington. Secular Clergy.

Oregon

Mt. Angel College and Seminary, St. Benedict. Order of St. Benedict.

Pennsylvania

Holy Ghost Apostolic College, Cornwells Heights. Society of the Holy Ghost.

St. Mary's Manor and Apostolic School, South Langhorne. Society of Mary.

Theological Seminary of St. Charles Borromeo, Philadelphia. Secular Clergy.

St. Francis Seminary, Loretto. Third Order Regular of St. Francis.

Sacred Heart Mission House, Girard. Society of the Divine Word.

St. Mary's College, North East. Order of the Most Holy Redeemer.

St. Fidelis Seminary, Herman. Friars Minor Capuchin.

Maryknoll Preparatory College, Clarks Summit. Catholic Foreign Mission Society of America.

Rhode Island

Seminary of Our Lady of Providence, Warwick Neck. Secular Clergy.

Texas

St. Anthony's Apostolic School, San Antonio. Oblate Fathers.

St. John's Seminary, San Antonio. Vincentian Fathers.

St. Mary's Seminary, La Porte. Secular Clergy.

Washington

St. Edward's Seminary, Seattle. Society of St. Sulpice.

Wisconsin

St. Augustine Abbey, Madison. Premonstratensian Fathers.

St. Bonaventure Minor Seminary, Sturtevant. Order of Friars Minor.

College of Our Lady-Holy-Hill, Holy Hill. Discalced Carmelites.

Seminary of St. Francis de Sales, St. Francis. Secular Clergy.

St. Lawrence Preparatory Seminary, Mt. Calvary. Friars Minor Capuchin.

Salvatorian Seminary, St. Nazianz. Society of the Divine Saviour.

Pallottine College, Milwaukee. Pious Society of Missions.

Holy Ghost Mission House, East Troy. Society of the Divine Word.

MAJOR SEMINARIES IN THE UNITED STATES

(Compiled from the N. C. W. C. Directory of Major Seminaries)

Alabama

St. Bernard's Seminary, St. Bernard. Order of St. Benedict.

Arkansas

New Subiaco Abbey and Seminary, Subiaco. Order of St. Benedict.

St. John's Home Missions Seminary, Little Rock. Secular Clergy.

California

Alma College, Alma. Society of Jesus.

St. Albert's College, Oakland. Order of Preachers.

Franciscan Monastery and Seminary, San Luis Rey. Old Mission. Order of Friars Minor.

St. Patrick's Seminary, Menlo Park. Priests of St. Sulpice.

Claretian Major Seminary, Dominguez Memorial, Compton. Missionary Sons of the Immaculate Heart of Mary.

Franciscan Theological Seminary, Santa Barbara. Order of Friars Minor.

St. John's Major Seminary, Los Angeles. Vincentian Fathers.

Colorado

St. Thomas Theological Seminary, Denver. Congregation of the Mission.

Connecticut

St. Mary's Seminary, Norwalk. Congregation of the Holy Ghost and the Immaculate Heart of Mary.

Ukrainian Catholic Seminary, Stamford. Secular Clergy.

District of Columbia

Apostolic Mission House, Brookland. Catholic Missionary Union.

Atonement Seminary of the Holy Ghost, Brookland. Friars of the Atonement.

Augustinian College, Brookland. Hermits of St. Augustine.

College of Our Lady of Mount Carmel. Discalced Carmelites.

De Sales Hall, Washington. Oblates of St. Francis de Sales.

Dominican College of the Immaculate Conception, Washington. Order of Preachers.

Holy Cross College, Brookland. Congregation of the Holy Cross.

Holy Name College, Brookland. Order of Friars Minor.

Marist College, Brookland. Society of Mary.

Oblate Scholasticate, Brookland. Oblates of Mary Immaculate.

Pallotine House of Studies, Washington. Pious Society of Missions.

St. Bonaventure's Convent, Washington. Friars Minor Conventuals.

St. Francis Capuchin College, Brookland. Capuchin Friars Minor.

St. Joseph's Seminary, Brookland. St. Joseph Society of the Sacred Heart.

St. Josephat's Seminary, Washington. Order of St. Basil the Great (Ukrainian).

St. Paul's College, Brookland. Missionary Society of St. Paul the Apostle.

Sulpician Seminary, Brookland. Priests of St. Sulpice.

Viatorian Seminary, Brookland. Clerics of St. Viator.

Florida

St. Leo Abbey Scholasticate. St. Leo. Order of St. Benedict.

Illinois

Dominican College of St. Thomas Aquinas, River Forest. Order of Preachers.

St. Mary's Seminary, Lemont. Order of Friars Minor.

Immaculate Conception Monastery, Chicago. Congregation of the Passion.

Mater Dolorosa Seminary, Hillside. Servite Fathers.

St. Mary-of-the-Lake Seminary, Mundelein. Diocesan Priests and Jesuits.

St. Mary's Mission House, Techny. Society of the Divine Word.

St. Procopius Seminary, Lisle. Order of St. Benedict.

St. Bede's Abbey Seminary, Peru. Order of St. Benedict.

St. Joseph's Seminary, Teutopolis. Order of Friars Minor.

Marian Hills Seminary, Hinsdale. Marian Fathers.

Indiana

Moreau Seminary, Notre Dame. Holy Cross Congregation.

Holy Family Theological Seminary, Oldenburg. Order of Friars Minor.

St. Meinrad's Seminary, St. Meinrad. Order of St. Benedict.

Our Lady of Lourdes Seminary, Cedar Lake. Order of Friars Minor.

West Baden College, West Baden Springs. Society of Jesus.

Iowa

St. Gabriel's Monastery, Des Moines. Congregation of the Passion.

Kansas

St. Fidelis Monastery, Victoria. Friars Minor Capuchin.

St. Benedict's Abbey, Atchison. Order of St. Benedict.

St. Francis Retreat, St. Paul. Congregation of the Passion.

St. Mary's College, St. Marys. Society of Jesus.

St. Augustine's Mission Seminary, Kansas City. Recollect Augustinian Fathers.

Kentucky

Sacred Heart Retreat, Louisville. Congregation of the Passion.

Louisiana

Notre Dame Seminary, New Orleans. Society of Mary.

Rosaryville Theological Seminary, Ponchatoula. Order of Preachers.

Maryland

St. Joseph's Passionist Monastery, Baltimore. Congregation of the Passion.

St. Mary's Seminary, Baltimore. Priests of St. Sulpice.

SS. Peter and Paul Monastery, Cumberland. Friars Minor Capuchin.

Mt. St. Mary's Seminary, Emmitsburg. Secular Clergy.

St. Saviour's Seminary, Lanham. Society of the Divine Saviour.

Woodstock College of Baltimore County, Woodstock. Society of Jesus.

Massachusetts

St. Gabriel's Monastery, Brighton. Congregation of the Passion.

St. John's Boston Ecclesiastical Seminary, Brighton. Secular Clergy.

Stigmatine Seminary, Waltham. Stigmatine Fathers.

Oblate Scholasticate of St. Eugene, Natick. Oblates of Mary Immaculate.

Weston College of the Holy Spirit, Weston. Society of Jesus.

St. Hyacinth's Seminary, Granby. Franciscan Fathers.

Michigan

Duns Scotus College, Detroit. Order of Friars Minor.

Monastery of St. Paul of the Cross, Detroit. Congregation of the Passion.

SS. Cyril and Methodius Seminary, Orchard Lake. Secular Clergy.

Sacred Heart Seminary, Detroit. Secular Clergy.

Minnesota

St. Paul Seminary, St. Paul. Secular Clergy.

St. John's Seminary, Collegeville. Order of St. Benedict.

Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

Missouri

Conception College and Seminary, Conception. Order of St. Benedict.

St. Louis Roman Catholic Theological Seminary, St. Louis. Secular Clergy, under instruction of Vincentian Fathers.

St. Mary's Seminary, Perryville. Congregation of the Mission.

Nebraska

St. Columban's Seminary, St. Columbans. Chinese Mission Society.

Immaculate Conception Seminary, Hastings. Canons Regular of the Holy Cross.

New Jersey

Immaculate Conception Seminary, Darlington, Ramsey P. O. Secular Clergy.

St. Mary's Monastery, Morristown. Order of St. Benedict.

St. Michael's Monastery, Union City. Congregation of the Passion.

St. Anthony's Monastery, Butler. Order of Friars Minor.

Don Bosco Seminary. Newton. Salesian Congregation.

New Mexico

Montezuma Seminary. Las Vegas. Mexican National Seminary in the United States. Society of Jesus.

New York

Maryknoll Seminary Maryknoll P. O. Catholic Foreign Mission Society of America.

Oblate House of Philosophy, Newburgh. Oblates of Mary Immaculate.

Redemptorist House of Studies, Esopus. Congregation of the Most Holy Redeemer.

St. Joseph's Seminary, Yonkers. Secular Clergy.

La Salette Seminary, Altamont. Missionaries of La Salette.

St. Anthony-on-Hudson, Rensselaer. Friars Minor Conventuals.

Monastery of the Immaculate Conception, Jamaica, L. I. Congregation of the Passion.

Seminary of the Immaculate Conception, Huntington, L. I. Secular Clergy.

St. Bonaventure's Seminary, St. Bonaventure. Order of Friars Minor.

Seminary of Our Lady of the Angels, Niagara Falls. Congregation of the Mission.

St. Stephen's Monastery, Croghan. Order of Friars Minor.

St. Bernard's Seminary, Rochester. Secular Clergy.

St. Mary's Monastery, Dunkirk. Congregation of the Passion.

North Carolina

Belmont Abbey Seminary, Belmont. Order of St. Benedict.

Ohio

Mt. St. Mary's Seminary, Norwood. Secular Clergy.

St. Charles Seminary, Carthagena. Society of the Precious Blood.

Seminary of Our Lady of the Lake, Cleveland. Secular Clergy.

Our Lady of Angels Seminary, Cleveland. Order of Friars Minor.

Pontifical College Josephinum, Columbus. Secular Clergy.

St. Joseph's Seminary, Cleveland. Fathers of the Blessed Sacrament.

St. Joseph's Priory, Somerset. Order of Preachers.

Sacred Heart Seminary, Shelby. Missionaries of the Sacred Heart.

Our Lady of Consolation Seminary, Carey. Friars Minor Conventuals.

Oregon

Mt. Angel College and Seminary, St. Benedict. Order of St. Benedict.

Pennsylvania

Augustinian Scholasticate, Villanova. Augustinian Fathers.

St. Vincent's Seminary, Philadelphia. Congregation of the Mission.

Theological Seminary of St. Charles Borromeo, Philadelphia. Secular Clergy.

St. Francis Seminary, Loretto. Third Order Regular of St. Francis.

St. Paul's Monastery, Pittsburgh. Congregation of the Passion.

St. Vincent's Seminary, Latrobe. Order of St. Benedict.

St. Ann's Passionist Monastery, Scranton. Congregation of the Passion.

South Dakota

St. Bernard's Seminary, Sioux Falls. Missionaries of Marianhill.

Texas

Roger Bacon College, El Paso. Order of Friars Minor.

St. Anthony's Seminary, El Paso. Order of Friars Minor.

Scotus College, Hebbronville. Order of Friars Minor.

St. Mary's Seminary, La Porte Secular Clergy.

De Mazenod Scholasticate, San Antonio. Oblates of Mary Immaculate.

St. John's Seminary, San Antonio. Vincentian Fathers.

Vermont

St. Mary's Seminary, Randolph. Fathers of St. Edmund.

Washington

Mt. St. Michael's Scholasticate, Hillyard. Society of Jesus.

St. Edward's Seminary, Seattle. Society of St. Sulpice.

Wisconsin

St. Francis Monastery, Burlington. Order of Friars Minor.

Seminary of St. Francis de Sales, St. Francis. Secular Clergy.

Immaculate Conception Seminary, Oconomowoc. Redemptorist Fathers.

Monastery of Mt. St. Philip, Granville. Servite Fathers.

Sacred Heart Monastery and Scholasticate, Hales Corner. Priests of the Sacred Heart.

St. Mary of the Angels Theological Seminary, Green Bay. Order of Friars Minor.

St. Norbert Abbey, West De Pere. Premonstratensian Fathers.

St. Anthony's Clericate, Marathon. Friars Minor Capuchin.

Carmelite Monastery and Novitiate, Holy Hill. Discalced Carmelites.

U. S. CATHOLIC COLLEGES AND UNIVERSITIES FOR MEN

Alabama

St. Bernard College — St. Bernard. Benedictine Fathers. Founded 1892. Accredited. Junior College, High School, Philosophy, Theology, for Benedictines only. Pres., Rt. Rev. Boniface Seng, O. S. B.

Spring Hill College — Spring Hill. Jesuit Fathers. Founded 1830. Accredited. Arts and Sciences, Education, Engineering, Pre-medical. Pres., Very Rev. Wm. D. O'Leary, S. J.

Arkansas

Subiaco College — Subiaco. Benedictine Fathers. Arts and Sciences. Pres., Rt. Rev. Paul M. Nahlen, O. S. B.

California

Loyola University — Los Angeles. Jesuit Fathers. Founded 1865. Arts and Sciences, Law, Commerce, Radio. Pres., Rev. Charles A. McQuillan, S. J.

St. Mary's College—St. Mary's College. Christian Brothers. Founded 1863. Accredited. Arts and Letters, Science, Business Administration. Pres., Bro. O. Austin, F.S.C.

San Francisco, University of — San Francisco. Jesuit Fathers. Founded 1855. Accredited. Arts and Sciences, Law, Business Administration. Pres., Very Rev. Wm. J. Dunne, S. J.

Santa Clara, University of — Santa Clara. Jesuit Fathers. Founded 1851. Accredited. Liberal Arts, Business Administration, Engineering, Law. Pres., Very Rev. Charles J. Walsh, S. J.

Colorado

Regis College — Denver. Jesuit Fathers. Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-engineering, Pre-legal, Predental. Pres., Very Rev. Robert M. Kelley, S. J.

Connecticut

Marianapolis College — Thompson. Marian Fathers. Arts and Sciences. Pres., Very Rev. Joseph Vaskas, M. I. C.

St. Basil's College—Stamford. Benedictine Fathers. Founded 1939. Courses leading to Bachelor of Arts degree. Pres., Rev. Aidan Germain, O. S. B.

St. Robert Bellarmine College — Fairfield. Jesuit Fathers. Founded 1942. Arts and Sciences. Pres., Rev. John J. McEleney, S. J.

District of Columbia

Catholic University of America — Washington. Hierarchy of the United States. Founded 1889. Accredited. College of Arts and Sciences, Graduate School of Arts and Sciences, Engineering and Architecture, Law, Canon Law, Sacred Sciences, Scholastic Philosophy, Social Work, Summer Sessions. Acting Rector, Rt. Rev. Patrick J. McCormick.

Georgetown University — Washington. Jesuit Fathers. Founded 1789. Accredited. Arts and Sciences, Medicine, Law, Dentistry, Nursing, Foreign Service. Pres., Very Rev. Arthur A. O'Leary, S. J.

Illinois

De Paul University — Chicago. Vincentian Fathers. Founded 1898. Accredited. Arts and Sciences, Law, Commerce, Music, Drama, Nursing, Summer School, Extension, Home Study, Graduate School. Pres., Very Rev. Michael J. O'Connell, C. M.

Loyola University — Chicago. Jesuit Fathers. Founded 1870. Accredited. Arts and Sciences, Commerce, Dentistry, Graduate School, Home Study, Law, Medicine, Nursing, Social Work, Summer School. Pres., Very Rev. Samuel K. Wilson, S. J.

Quincy College — Quincy. Franciscan Fathers. Founded 1860. Classical, Pre-medical, Pre-dental, Pre-legal, Journalism, Commerce, Business Administration, Teacher Training, Engineering, Music. Pres., Very Rev. John Koebele, O. F. M.

St. Bede College — Peru. Benedictine Fathers. Founded 1890. Accredited. Arts and Sciences. Pres., Rt. Rev. Justus Wirth, O. S. B.

St. Procopius College—Lisle. Benedictine Fathers. Founded 1890. Accredited. Arts and Sciences. Pres., Rt. Rev. Procopius Neuzil, O. S. B.

Indiana

Notre Dame, University of — Notre Dame. Holy Cross Fathers. Founded 1842. Accredited. Arts and Letters, Science, Law, Engineering, Commerce, Graduate School, Summer School. Pres., Rev. J. Hugh O'Donnell, C. S. C.

St. Joseph's College — Collegeville. Society of the Precious Blood. Founded 1891. Accredited. Pres., Very Rev. Aloys H. Dirksen, C. Pp. S.

Iowa

Loras College (formerly Columbia College) — Dubuque. Secular Clergy. Founded 1873. Accredited. Arts and Sciences, Music, Pre-commerce, Pre-legal, Pre-medical, Engineering, Summer School. Pres., Very Rev. Michael J. Martin.

St. Ambrose College — Davenport. Secular Clergy. Founded 1882. Accredited. Languages, Philosophy, Sciences, Commerce, Education, Summer School. Pres., Rt. Rev. Ambrose J. Burke.

Trinity College — Sioux City. Society of Mary. Founded 1913. Accredited. Arts and Sciences. Pres., Rev. Edwin M. Leimkuhler.

Kansas

St. Benedict's College — Atchison. Benedictine Fathers. Founded

1858. Accredited. Liberal Arts, Theology, Music, Journalism. Pres., Rt. Rev. Martin Veth, O. S. B.

St. Joseph's College — Hays. Capuchin Fathers. Founded 1908. Junior College. Military Junior and Senior High School. Pres., Very Rev. Terence Moffat, O.F.M. Cap.

Louisiana

Loyola University — New Orleans. Jesuit Fathers. Founded 1849. Accredited. Arts and Sciences, Dentistry, Law, Pharmacy, Music, Education, Sociology, Summer School. Pres., Very Rev. Percy A. Roy, S. J.

Maryland

Loyola College — Baltimore. Jesuit Fathers. Founded 1852. Accredited. Arts and Sciences, Premedical, Pre-dental, Pre-legal. Pres., Very Rev. Edward B. Bunn, S. J.

Mt. St. Mary's College — Emmitsburg. Secular Clergy. Founded 1808. Accredited. Arts and Sciences. Pres., Rt. Rev. John L. Sheridan.

Massachusetts

Assumption College — Worcester. Assumptionist Fathers. Founded 1904. Liberal Arts. Pres., Rev. Rudolphe L. Martel, A. A.

Boston College — Boston. Jesuit Fathers. Founded 1863. Accredited. Arts and Sciences, Law, Social Work, Junior College, Graduate School, Extension, Summer School. Pres., Very Rev. Wm. J. Murphy, S. J.

Holy Cross College — Worcester. Jesuit Fathers. Founded 1843. Affiliated. Arts and Sciences, Premedical. Pres., Very Rev. Joseph R. N. Maxwell, S. J.

Michigan

Detroit, University of — Detroit. Jesuit Fathers. Founded 1877. Accredited. Arts and Sciences, Law, Commerce, Finance, Engineering, Dentistry, Summer School, Graduate School. Pres., Very Rev. Charles H. Cloud, S. J.

Jordan College — Menominee. Society of the Divine Saviour. Founded 1932. Liberal Arts, Science, Philosophy, Summer School. Pres., Very Rev. Ansgar Koenigsbauer, S. D. S.

St. Mary's College — Orchard Lake. Secular Clergy. Founded 1910. Arts and Sciences, Philosophy, Summer School. Pres., Rt. Rev. Ladislaus J. Krzyzosiak.

Minnesota

St. John's University—Collegeville. Benedictine Fathers. Founded 1857. Accredited. Arts and Sciences, Social Study, Theology, College Preparatory School. Pres., Rt. Rev. Alcuin Deutsch, O. S. B.

St. Mary's College — Winona. Brothers of the Christian Schools. Founded 1912. Accredited. Arts and Sciences, Pre-medical, Predental, Pre-legal, Commerce, Engineering. Pres., Bro. Leopold, F. S. C.

St. Thomas, College of — St. Paul. Secular Clergy. Founded 1885. Accredited. Science, Literature, Arts, Physical Education. Pres., Very Rev. James H. Moynihan.

Missouri

Rockhurst College — Kansas City. Jesuit Fathers. Founded 1914. Accredited. Arts and Sciences, Premedical, Pre-legal. Pres., Very Rev. William Hugh McCabe, S. J.

St. Louis University — St. Louis. Jesuit Fathers. Founded 1818. Accredited. Arts and Sciences, Philosophy and Science, Medicine, Law, Commerce and Finance, Dentistry, Divinity, Education, Social Service, Nursing, Summer School, Graduate School, General College. Pres., Very Rev. Harry B. Crimmins, S. J.

Montana

Carroll College — Helena. Secular Clergy. Founded 1910. Accredited. Liberal Arts. Pres., Very Rev. Emmet J. Riley.

Nebraska

Creighton University — Omaha. Jesuit Fathers. Founded 1878, Accredited. Arts and Sciences. Commerce and Finance, Dentistry, Journalism, Law, Medicine, Nursing, Pharmacy, Graduate

School, Summer School. Pres., Very Rev. Joseph P. Zuercher, S.J.

New Hampshire

St. Anselm's College — Manchester. Benedictine Fathers. Founded 1889. Accredited. Arts and Sciences, Summer School. Pres., Rt. Rev. Bertrand C. Dolan, O. S. B.

New Jersey

Seton Hall College—South Orange. Secular Clergy. Founded 1856. Accredited. Arts and Sciences. Pres., Rt. Rev. James F. Kelley.

St. Peter's College — Jersey City. Jesuit Fathers. Founded 1878. Refounded 1930. Arts and Sciences, Commerce and Finance. Pres., Very Rev. Dennis J. Comey, S. J.

New York

Canisius College — Buffalo. Jesuit Fathers. Founded 1870. Accredited. Arts and Sciences, General Sciences, Pre-medical, Pre-legal, Extension, Business Administration, Summer School. Pres., Very Rev. Timothy J. Coughlin, S. J.

Fordham University — New York. Jesuit Fathers. Founded 1841. Accredited. Arts and Sciences, Graduate School, Law, Education, Pharmacy, Business Administration, Social Service, Summer School. Pres., Very Rev. Robert I. Gannon, S. J.

Iona College — New Rochelle. Christian Brothers of Ireland. Founded 1940. Pres., Bro. William B. Cornelia.

Manhattan College — New York. Christian Brothers. Founded 1853. Accredited. Arts, Engineering, Business Administration, Sciences. Physical Education. Pres., Bro. A. Victor, F. S. C.

Niagara University—Niagara Falls. Vincentian Fathers. Founded 1856. Accredited. Arts and Sciences, Business, Education, Theology, Graduate School, Summer School. Pres., Very Rev. Joseph M. Noonan, C. M.

St. Bonaventure's College — St. Bonaventure. Franciscan Fathers. Founded 1859. Accredited. Arts and Sciences, Education, Commerce and Finance, Pre-medical, Pre-dental, Music, Languages, Philosophy, Sociology, Business Administration, Commercial Law, Radio, Petroleum Chemistry, Extension, Summer School. Pres., Very Rev. Thomas Plassmann, O. F. M.

St. Francis College — Brooklyn. Franciscan Brothers. Founded 1858. Accredited. Arts and Sciences, Pre-legal, Pre-medical. Pres., Ven. Bro. Columba, O. S. F.

St. John's University — Brooklyn. Vincentian Fathers. Founded 1870. Accredited. Arts and Sciences, Law, Pharmacy, Commerce, Social Action, Teachers' College, Graduate School, Summer School. Pres., Very Rev. Edmund J. Walsh, C. M.

Siena College — Loudonville. Franciscan Fathers. Founded 1937. Arts and Sciences, Business Administration, Pre-dental, Pre-medical, Pre-legal. Pres., Rev. Cyprian Mensing, O. F. M.

North Carolina

Belmont Abbey Junior College — Belmont. Benedictine Fathers. Founded 1878. Arts and Sciences, Pre-medical, Pre-law. Pres., Rt. Rev. Vincent G. Taylor, O. S. B.

Ohio

Dayton, University of — Dayton. Society of Mary. Founded 1850. Accredited. Arts and Sciences, Normal, Engineering, Reserve Officers Training Corps, Summer School. Pres., Rev. John A. Elbert, S. M.

De Sales College — Toledo. Diocesan College. Founded 1936. Arts and Sciences, Education, Summer School. Pres., Very Rev. Raymond G. Kirsch.

John Carroll University — Cleveland. Jesuit Fathers. Founded 1886. Accredited. Arts and Sciences, Philosophy, Business Administration. Pres., Very Rev. Edmund C. Horne, S. J.

Xavier University — Cincinnati. Jesuit Fathers. Founded 1831. Accredited. Liberal Arts and Sciences, Commerce and Finance, Summer School. Pres., Very Rev. Celestin J. Steiner, S. J.

Oklahoma

St. Gregory's College — Shawnee. Benedictine Fathers. Founded 1915. Accredited. Junior College: Arts and Sciences. Pres., Rt. Rev. Mark Braun, O. S. B.

Oregon

Mt. Angel College — St. Benedict. Benedictine Fathers. Founded 1887. Accredited. Arts and Sciences, Commerce, Pre-engineering, Journalism, Pre-medical, Pre-legal, Music, Summer School. Pres., Rev. James Koessler, O. S. B.

Portland, University of — Portland. Holy Cross Fathers. Founded 1901. Accredited. Arts and Letters, Philosophy, Science, History and Economics, Business Administration, Pre-medical, Pre-engineering, Pre-law, Summer School. Pres., Rev. Charles C. Miltner, C. S. C.

Pennsylvania

Duquesne University — Pittsburgh. Holy Ghost Fathers. Founded 1878. Accredited. Arts and Letters, Science, Law, Theatre Arts and Dramatic Literature, Business Administration, Pharmacy, Music, Education, Graduate School, Summer School. Pres., Very Rev. Raymond V. Kirk, C. S. Sp.

Gannon School of Arts and Sciences — Erie. Secular Clergy. Founded 1933. Accredited. Arts and Sciences. Pres., Very Rev. Joseph J. Wehrle.

La Salle College — Philadelphia. Christian Brothers. Founded 1862. Accredited. Arts and Sciences, Business Administration. Pres., Bro. Emilian James, F. S. C.

St. Francis College — Loretto. Fathers of the Third Order of St. Francis. Founded 1845. Accredited. Liberal Arts, Science, Education, Philosophy, Divinity, Graduate School, Summer School. Pres., Rev. John P. J. Sullivan, T. O. R.

St. John Kanty College — Erie. Vincentian Fathers. Founded 1911. Junior College: Arts and Sciences. Pres., Very. Rev. Stephen Krol, C. M.

St. Joseph's College — Philadelphia. Jesuit Fathers. Founded 1851. Accredited. Arts and Sciences, Journalism, Business Administration. Social Sciences. Pres., Very Rev. Thomas J. Love, S. J.

St. Vincent College — Latrobe. Benedictine Fathers. Founded 1846. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Pre-dental, Teacher Training, Fine Arts. Pres., Rt. Rev. Alfred Koch, O. S. B.

Scranton University — Scranton. Jesuit Fathers. Founded 1888. Accredited Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Education, Business and Finance, Summer School. Pres., Very Rev. W. Coleman Nevils, S. J.

Villanova College — Villanova. Augustinian Fathers. Founded 1842. Accredited. Arts and Philosophy, Technology, Science, Commerce and Finance, Summer School. Pres., Very Rev. Edward V. Stanford, O. S. A.

Rhode Island

Providence College — Providence. Dominican Fathers. Founded 1919. Accredited. Arts and Sciences, Pre-medical. Pres., Very Rev. John J. Dillon, O. P.

Texas

St. Edward's University — Austin. Fathers of the Holy Cross. Founded 1878. Accredited. Arts and Letters, Commerce, Engineering, Science. Pres., Very Rev. Stanislaus F. Lisewski, C. S. C.

St. Mary's University — San Antonio. Fathers of the Society of Mary. Founded 1852. Accredited. Arts and Sciences, Law, Business Administration, Education, Pre-legal, Pre-medical, Pre-engineering, Summer School. Pres., Very Rev. Walter F. Golatka, S. M.

Vermont

St. Michael's College — Winooski. Fathers of the Society of St. Edmund. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Philosophy and English. Pres., Very Rev. James H. Petty, S. S. E.

Washington

Gonzaga University — Spokane. Jesuit Fathers. Founded 1887. Accredited. Arts and Sciences, Law, Commerce and Finance, Engineering, Pre-medical, Summer School. Pres., Rev. Leo J. Robinson, S. J.

St. Martin's College — Lacey. Benedictine Fathers. Founded 1895. Accredited. Pres., Rt. Rev. Lambert Burton, O. S. B.

Seattle College — Seattle. Jesuit Fathers. Founded 1891. Accredited. Arts and Sciences, Education, Summer School. Pres., Very Rev. Francis E. Corkery, S. J.

Wisconsin

Marquette University—Milwaukee. Jesuit Fathers. Founded 1881. Accredited. Liberal Arts, Business Administration, Dentistry, Engineering, Journalism, Law, Medicine, Nursing, Speech, Graduate School, Summer School. Pres., Very Rev. Raphael C. McCarthy, S. J.

St. Norbert College — West de Pere. Premonstratensian Fathers. Founded 1898. Accredited. Arts and Sciences. Pres., Rt. Rev. Bernard H. Pennings, O. Praem.

U. S. CATHOLIC COLLEGES AND UNIVERSITIES FOR WOMEN

California

Dominican College — San Rafael. Dominican Sisters. Founded 1889. Accredited. Liberal Arts, Music, Education, Social Service. Pres., Sr. Mary Thomas.

Holy Names, College of the — Oakland. Sisters of the Holy Names of Jesus and Mary. Founded 1868. Accredited. Letters, Fine Arts, Science, Music. Pres., Sr. Mary Loyola.

Immaculate Heart College — Los Angeles. Sisters of the Immaculate Heart of Mary. Founded 1906. Accredited. Religion, Arts and Sciences, Music. Pres., Mother M. Eucharia.

Marymount College — Los Angeles. Religious of the Sacred Heart of Mary. Founded 1933. Liberal Arts, Secretarial, Home Making, Music, Dramatics. Pres., Mother M. Gertrude.

Mt. St. Mary's College — Los Angeles. Sisters of St. Joseph of Carondelet. Founded 1925. Accredited. Arts and Sciences, Music. Pres., Mother Mary Dolorosa.

Notre Dame, College of — Belmont. Sisters of Notre Dame of Namur. Founded 1851. Arts and Sciences, Literature, Music. Pres., Sr. M. Frederica, S. N. D.

San Francisco College for Women — San Francisco. Religious of the Sacred Heart. Founded 1928. Accredited. Arts and Sciences, Summer School. Pres., Mother Rosalie Hill, R. S. C. J.

Colorado

Loretto Heights College — Loretto. Sisters of Loretto. Founded 1918. Accredited. Arts and Sciences, Dramatic Art, Music, Extension, Summer School. Pres., Paul John Ketrick.

Connecticut

Albertus Magnus College — New Haven. Dominican Sisters. Founded 1925. Accredited. Arts and Sciences, Summer School. Pres., Sister M. Uriel, O. P.

St. Joseph College — West Hartford. Sisters of Mercy. Founded 1932. Religion, English, History, Foreign Languages, Sciences, Philosophy, Economics, Home Economics. Pres., Sr. Mary Francis Regis.

District of Columbia

Catholic Sisters College — Catholic University, Washington. Hierarchy of the U. S. Founded 1911. Affiliated with Catholic University. Primarily for Catholic Sisterhoods, laywomen admitted. Arts and Sciences, Education, Music, Correspondence.

Dunbarton College — Washington. Sisters of the Holy Cross. Founded 1935. English, Social Studies, Education, Languages, Commerce, Science, Music. Pres., Sr. M. Rose Elizabeth.

Georgetown Visitation Convent — Washington. Sisters of the Visi-

tation. Founded 1799. Accredited. Junior College: Arts and Sciences, Music, Secretarial. Pres., Sr. Jane Frances Leibell.

Immaculata Seminary — Washington. Sisters of Providence of St. Mary-of-the-Woods. Founded 1905. Accredited. Junior College: Arts and Sciences, Secretarial, Domestic Science. Pres., Sr. St. Philomene.

National Catholic School of Social Service — Washington. National Council of Catholic Women. Founded 1921. Resident Graduate School for Training Catholic Social Workers. Affiliated with Catholic University. Pres., Rev. Lucian Lauerman.

Trinity College — Washington. Sisters of Notre Dame of Namur. Founded 1897. Accredited. Liberal Arts, Pre-medical, Pre-social, Summer School. Pres., Sr. Catherine Dorothea.

Florida

Barry College — Miami Shores. Dominican Sisters. Founded 1940. Arts and Sciences. Pres., Sr. Mary Gonzaga, O. P.

Illinois

Barat College of the Sacred Heart — Lake Forest. Religious of the Sacred Heart. Founded 1919. Accredited. Arts and Sciences. Pres., Mother E. Regan, R. S. C. J.

Le Clerc College — Belleville. Sisters of Notre Dame. Founded 1938. Arts and Sciences. Pres., Rt. Rev. John J. Fallon.

Mundelein College — Chicago, Sisters of Charity of the Blessed Virgin Mary. Founded 1930. Accredited. Arts and Sciences, Home Economics and Social Service, Education, Art, Drama. Music, Summer School. Pres., Sr. Mary Justitia, B. V. M.

Rosary College — River Forest. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Music, Art, Speech, Library Science, Home Economics. Pres., Sr. Mary Evelyn, O. P.

St. Francis, College of — Joliet. Sisters of St. Francis of Mary Immaculate. Founded 1925, as Assisi Junior College. Accredited. Arts and Sciences, Education, Music, Commerce, Journalism, Summer School. Pres., Sr. M. Aniceta.

St. Francis Xavier College for Women — Chicago. Sisters of Mercy. Founded 1846. Accredited. Arts and Sciences, Normal School, Summer School. Pres., Sr. M. Inez.

Springfield Junior College—Springfield. Ursuline Nuns. Founded 1929. Accredited. Liberal Arts and Sciences, Pre-legal, Pre-medical, Journalism, Commerce and Business Administration, Teacher Training, Music, Engineering, Summer School. Pres., Mother M. Barbara, O. S. U.

Indiana

Immaculate Conception Junior College — Oldenburg. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1924. Liberal Arts, Music, Normal. Pres., Sr. James Marie.

Marian College — Indianapolis. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1936. Arts and Sciences, Education, Art, Music, Commerce. Pres., Sr. Mary John, O. S. F.

St. Mary-of-the-Woods College — St. Mary-of-the-Woods. Sisters of Providence. Founded 1840. Accredited. Arts and Sciences, Expression, Music, Home Economics, Library Science, Journalism, Commerce and Finance, Pre-medical, Summer School. Pres., Mother M. Bernard.

St. Mary's College — Holy Cross. Sisters of the Holy Cross. Founded 1855. Accredited. Arts and Sciences, Education, Home Economics, Music, Fine Arts, Journalism, Secretarial Training, Speech, Nursing, Summer School. Pres., Sr. M. Madeleva, C. S. C.

Iowa

Briar Cliff Junior College — Sioux City. Sisters of St. Francis of the Holy Family. Founded 1930. Accredited. Liberal Arts and Science, Commerce, Nursing. Pres., Sr. M. Servatius.

Clarke College — Dubuque. Sisters of Charity, B. V. M. Founded 1843. Accredited. Arts and Sciences, Music, Home Economics, Teacher Training, Pre-medics, Pre-nursing, Social Service, Library Science, Journalism, Commerce, Speech, Physical Education, Summer School. Pres., Sr. Mary Ambrose Mulholland.

Mt. Mercy Junior College — Cedar Rapids. Sisters of Mercy. Founded 1930. Liberal Arts, Secretarial, Two-year Normal, Music, Nursing, Home Economics. Pres., Mother Mary Maura.

Mt. St. Clare Junior College — Clinton. Sisters of St. Francis of the Immaculate Conception. Founded 1928. Accredited. Liberal Arts, Two-year Teachers' Training Course, Summer School. Pres., Mother M. Paul.

Ottumwa Heights College — Ottumwa. Sisters of the Humility of Mary. Founded 1925. Accredited. Junior College: Arts and Sciences, Teacher Training. Pres., Mother Mary Geraldine.

Kansas

Marymount College — Salina. Sisters of St. Joseph of Concordia, Kansas. Founded 1922. Accredited. English, Education, Mathematics, Classics, Foreign Languages, Science, Home Economics, Music, Summer School. Pres., Mother M. Chrysostom.

Mt. St. Scholastica College — Atchison. Benedictine Sisters. Founded 1863. Accredited. Arts and Sciences, Education, Home Economics, Music, Journalism, Art, Speech, Summer School. Pres., Mother Lucy Dooley, O.S.B.

Paola, College of — Paola. Ursuline Sisters. Founded 1924. Accredited. Arts and Sciences, Music. Pres., Mother Thomas Reichert.

Sacred Heart Junior College — Wichita. Sisters-Adorers of the Most Precious Blood. Founded 1933. Accredited. Arts and Sciences, Education, Summer School. Pres., Rev. Leon A. McNeill.

St. Mary College — Leavenworth. Sisters of Charity. Founded 1923. Accredited. Arts and Sciences, Music, Art, Expression, Nursing, Summer School. Pres., Arthur M. Murphy.

Kentucky

Mt. St. Joseph Junior College — Maple Mount. Ursuline Sisters. Founded 1925. Accredited. Arts and Sciences, Education, Philosophy, Art, Music, Secretarial Science, Summer School. Pres., Mother M. Teresita Thompson.

Nazareth College — Louisville. Sisters of Charity of Nazareth. Founded 1920. Accredited. Arts and Sciences, Library Science. Summer School. Pres., Sr. Mary Anastasia Coady.

Nazareth Junior College — Nazareth. Sisters of Charity of Nazareth. Founded 1822. Accredited. Arts and Sciences, Music, Art, Education, Physical Education, Economics, Summer School. Pres., Sr. Margaret Gertrude Murphy.

St. Catherine Junior College — St. Catherine. Sisters of St. Dominic. Founded 1931. Accredited. Arts and Sciences, Teacher Training, Commerce and Business, Music. Pres., Mother Mary Louis, O. P.

Ursuline College—Louisville. Ursuline Nuns. Founded 1938. Accredited. Arts and Sciences, Education, Summer School. Pres., Mother M. Roberta, O. S. U.

Villa Madonna College — Covington. Diocesan Institute. Founded 1921. Accredited. Arts and Sciences, Teacher Training. Pres., Rt. Rev. Michael Leick.

Louisiana

Brescia College (formerly Ursuline College)—New Orleans. Ursuline Nuns. Founded 1927. Accredited. Arts and Sciences, Philosophy, Teacher Training. Pres., Mother M. Loretta Boland.

Normal College of the Sacred Heart — Grand Coteau. Religious of the Sacred Heart. Founded 1821. Accredited. Junior College: Academic and Teacher Training. Pres., Rev. Mother Marjorie Erskine, R. S. C. J.

St. Mary's Dominican College — New Orleans. Dominican Sisters. Founded 1860. Accredited. Arts

and Sciences, Education, Music. Pres., Sr. Mary Dominic, O. P.

St. Vincent's College — Shreveport. Daughters of the Cross. Founded 1868. Liberal Arts, Sciences, Music. Pres., Mother M. Eugenia.

Xavier University — New Orleans. Sisters of the Blessed Sacrament. Founded 1925. Accredited, Liberal Arts, Science, Education, Pharmacy, Pre-medical, Music, Fine Arts, Physical Education, Graduate School. Co-educational for the colored. Pres., Mother M. Agatha.

Maine

St. Joseph's College—Portland. Sisters of Mercy. Founded 1915. Liberal Arts, Education, Social Welfare, Secretarial, Nursing. Pres., George Hermann Derry.

Maryland

Mt. St. Agnes Junior College — Mount Washington, Baltimore. Sisters of Mercy. Liberal Arts, Music, Secretarial, Pre-professional. Pres., Sr. Mary Placide Thomas.

Notre Dame of Maryland, College of — Baltimore. School Sisters of Notre Dame. Founded 1896. Accredited. Arts and Sciences. Pres., Sr. Mary Frances.

St. Joseph's College — Emmitsburg. Sisters of Charity of St. Vincent de Paul. Founded 1809. Accredited. Arts and Sciences, Summer School. Pres., Sr. Paula Dunn.

Massachusetts

Emmanuel College — Boston. Sisters of Notre Dame de Namur. Founded 1919. Accredited. Arts and Sciences. Pres., Sr. Teresa Patricia.

Our Lady of the Elms, College of — Chicopee. Sisters of St. Joseph. Founded 1928. Arts and Sciences, Music, Expression, Education, Sociology. Pres., Most Rev. Thomas M. O'Leary.

Regis College — Weston. Sisters of St. Joseph. Founded 1927. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Secretarial Science, Social Service, Summer School. Pres., Sr. Honora.

Michigan

Aquinas College (formerly Catholic Junior College) — Grand Rapids. Dominican Sisters. Founded 1931. Accredited. Arts and Sciences, Pre-medical. Pre-dental, Pre-legal, Music, Secretarial. Pres., Rev. Arthur F. Bukowski.

Marygrove College — Detroit. Sisters, Servants of the Immaculate Heart of Mary. Founded 1910. Accredited. Arts and Sciences, Summer School, Normal School. Pres., Sr. M. Honora.

Mercy College — Detroit. Sisters of Mercy. Founded 1941. Arts and Sciences, Education, Nursing. Pres., Mother Mary Raymond O'Leary.

Nazareth College — Nazareth. Sisters of St. Joseph. Founded 1897. Accredited. Arts and Sciences, Music, Education, Nursing, Business, Sociology, Food and Nutrition, Chemistry, Biology, History and Political Science, Art, English, Language, Speech. Pres., Sr. M. Kevin, S. S. J.

Siena Heights College (formerly St. Joseph's College) — Adrian. Sisters of St. Dominic. Founded 1919. Accredited. Arts and Sciences, Teacher Training, Secretarial Science. Pres., Mother M. Gerald, O. P.

Minnesota

St. Benedict, College of — St. Joseph. Benedictine Sisters. Founded 1912. Accredited. Arts and Sciences, Summer School. Pres., Mother M. Rosamond Pratschner, O. S. B.

St. Catherine, College of—St. Paul. Sisters of St. Joseph of Carondelet. Founded 1905. Accredited. Arts and Sciences, Music, Library Service, Social Service, Art, Physical Education, Summer School. Pres., Mother Eucharista.

St. Scholastica, College of — Duluth. Benedictine Sisters. Founded 1912. Accredited. Arts and Sciences. Pres., Mother Agnes Somers.

St. Teresa, College of — Winona. Sisters of St. Francis of the Congregation of Our Lady of Lourdes. Founded 1910. Accred-

ited. Arts and Sciences, Education, Nursing, Music, Home Economics, Summer School. Pres., Sr. Mary Aloysius Molloy.

Missouri

Fontbonne College — St. Louis. Sisters of St. Joseph of Carondelet. Founded 1923. Accredited. Arts and Sciences, Education, Home Economics, Secretarial Courses, Summer School. Pres., Mother Mary Berenice O'Neill, C. S. J.

Maryville College — St. Louis. Religious of the Sacred Heart. Founded 1872. Accredited. Arts and Sciences, Art and Music, Dramatics. Pres., Mother Marie Odeide Mouton, R. S. C. J.

St. Mary's Junior College — O'Fallon. Sisters of the Most Precious Blood. Affiliated. Arts and Sciences, Summer School. Pres., Mother M. Ancilla, C. Pp. S.

St. Teresa's College—Kansas City. Sisters of St. Joseph of Carondelet. Founded 1867. Accredited. Junior College: Arts and Sciences, Summer School. Pres., Mother M. Simplicia.

Webster College—Webster Groves. Sisters of Loretto. Founded 1915. Accredited. Arts and Sciences, Dramatic Art, Music, Summer School. Pres., George F. Donovan.

Montana

College of Great Falls—Great Falls. Sisters of Charity of Providence. Founded 1932. Accredited. Education. Liberal Arts, Sciences, Nursing. Pres., Rev. James J. Donovan.

Great Falls Junior College — Great Falls. Ursuline Nuns. Founded 1932. Accredited. Liberal Arts and Sciences. Pres., Very Rev. James J. Donovan.

Nebraska

Duchesne College — Omaha. Religious of the Sacred Heart. Founded 1915. Accredited. Arts and Sciences, Pre-legal, Pre-medical, Education, Journalism, Secretarial, Home Economics. Pres., Mother Helen Casey, R. S. C. J.

St. Mary, College of — Omaha. Sisters of Mercy. Founded 1923. Affiliated. School of Arts, Teacher Training, Fine Arts, Pre-nursing, Pre-legal, Pre-medical, Pre-dental, Summer School. Pres., Sr. M. Bernard.

New Hampshire

Mt. St. Mary College — Hooksett. Sisters of Mercy. Founded 1934. Arts and Sciences, Summer School. Pres., Sr. M. Mauritia.

Rivier College — Hudson. Sisters of the Presentation of Mary. Founded 1935. Accredited. Arts and Sciences, Education, Music. Pres., Sr. Marie Madeleine of Jesus.

New Jersey

Caldwell College—Caldwell. Sisters of St. Dominic. Founded 1939. Arts and Sciences. Pres., Sr. M. Raymond.

Georgian Court College — Lakewood. Sisters of Mercy. Founded 1908. Accredited. Arts and Sciences, Secretarial Studies, Home Economics, Music, Summer School. Pres., Mother Mary John.

St. Elizabeth, College of — Convent Station. Sisters of Charity. Founded 1899. Accredited. Arts and Sciences, Music, Home Economics, Education, Secretarial, Summer School. Pres., Sr. Marie Jose Byrne.

New York

D'Youville College — Buffalo. Grey Nuns of the Sacred Heart. Founded 1908. Accredited. Arts and Sciences. Pres., Sr. Grace of the Sacred Heart.

Good Counsel College — White Plains. Sisters of the Divine Compassion. Founded 1923. Accredited. Arts and Sciences, Pedagogical Courses. Pres., Mother M. Aloysia.

Ladycliff College — Highland Falls. Sisters of St. Francis. Founded 1933. Accredited. Arts and Sciences. Pres., Mother M. Charles Borromeo.

Manhattanville College of the Sacred Heart — New York. Religious of the Sacred Heart. Founded 1847. Accredited. Arts and Sciences, Music. Pres., Mother Grace Dammann, R. S. C. J.

Marymount College — Tarrytown. Religious of the Sacred Heart of Mary. Accredited. Arts and Sci-

ences. Pres., Mother M. Gerard, R. S. H. M.

Mt. St. Vincent, College of — New York. Sisters of Charity of St. Vincent de Paul. Founded 1847. Accredited. Arts and Sciences, Education, Journalism, Commerce, Nursing, Summer School. Pres., Most Rev. Francis J. Spellman.

Nazareth College — Rochester. Sisters of St. Joseph. Founded 1924. Accredited. Arts and Sciences, Music, Art, Commerce, Social Work, Summer School. Pres., Mother Rose Miriam.

New Rochelle, College of — New Rochelle. Ursuline Nuns. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Secretarial Science, Summer School. Pres., Rt. Rev. Francis W. Walsh.

Notre Dame College — Grymes Hill. Sisters of Notre Dame. Founded 1933. Arts and Sciences, Education, Sociology, Philosophy. Pres., Mother St. Agnes.

St. Joseph's College for Women — Brooklyn. Sisters of St. Joseph. Founded 1916. Accredited. Arts and Sciences. Pres., Rev. Wm. T. Dillon.

St. Rose, College of — Albany. Sisters of St. Joseph of Carondelet. Accredited. Arts and Sciences, Music. Pres., Most Rev. Edmund Gibbons.

North Carolina

Sacred Heart Junior College — Belmont. Sisters of Mercy. Founded 1935. Classical, Secretarial. Pres., Mother M. Raphael.

St. Genevieve-of-the Pines Junior College — Asheville. Religious of Christian Education. Founded 1908. Accredited. Arts and Sciences. Pres., Mother A. Foret.

Ohio

Mary Manse College — Toledo. Ursuline Nuns. Founded 1922. Accredited. Arts and Sciences. Pres., Mother Vincent de Paul.

Mt. St. Joseph-on-the-Ohio, College of — Mt. St. Joseph. Sisters of Charity of St. Vincent de Paul. Founded 1856. Accredited. Arts and Sciences, Journalism, Home Economics, Business Administration, Secretarial, Social Service, Education, Music, Nursing, Summer School. Pres., Mother Mary Regina.

Notre Dame College — South Euclid. Sisters of Notre Dame. Founded 1922. Accredited. Arts and Sciences, Liberal Arts and Sciences. Pres., Mother Mary Evarista.

Our Lady of Cincinnati College — Cincinnati. Sisters of Mercy. Founded 1935. Arts and Sciences, Nursing, Mission Science. Pres., Sr. Marie Pierre.

St. Mary's of the Springs College — East Columbus. Dominican Sisters. Founded 1924. Accredited. Arts and Sciences, Summer School. Pres., Sr. M. Aloyse, O. P.

Sisters College of Cleveland—Cleveland. Diocesan Clergy and Sisters of Diocesan Communities. Undergraduate and graduate departments for education of teachers and nurses. Pres., Most Rev. Joseph Schrembs.

Ursuline College—Cleveland. Ursuline Nuns. Founded 1871. Accredited. Arts and Sciences, Music, Social Sciences, Household Administration. Pres., Mother Marie.

Oklahoma

Catholic College of Oklahoma — Guthrie. Benedictine Sisters. Founded 1889. Accredited. Arts and Sciences, Music, Home Economics, Summer School. Pres., Mother M. Agnes Arvin, O. S. B.

Oregon

Marylhurst College — Oswego. Sisters of the Holy Names. Founded 1930. Accredited. Arts and Sciences, Fine Arts, Education, Summer School. Pres., Sr. Miriam Anna.

Pennsylvania

Chestnut Hill, College of — Chestnut Hill. Sisters of St. Joseph. Founded 1858. Accredited. Arts and Sciences, Education, Music, Home Economics, Summer School. Pres., Mother Mary James.

Immaculata College — Immaculata. Sisters, Servants of the Immaculate Heart of Mary. Founded 1920. Accredited. Arts and Sci-

ences, Summer School. Pres., Rev. Francis J. Furey.

Marywood College — Scranton. Sisters, Servants of the Immaculate Heart of Mary. Founded 1915. Accredited. Arts and Sciences, Education, Home Economics, Music, Summer School. Pres., Mother M. Marcella Gill.

Mercyhurst College — Erie. Sisters of Mercy. Founded 1871. Accredited. Arts and Sciences, Music, Home Economics, Secretarial, Education. Pres., Mother M. de Sales.

Misericordia College — Dallas. Sisters of Mercy. Founded 1924. Accredited. Arts and Sciences, Summer School. Pres., Sr. Mary Pierre, R. S. M.

Mt. Aloysius Junior College — Cresson. Sisters of Mercy of the Union. Founded 1939. Secretarial Service, Pre-Laboratory Technician, Pre-Nursing, Home Economics, Music, Commercial Art, Lower Division College, Medical Secretarial. Pres., Sr. Marianne.

Mt. Mercy College — Pittsburgh. Sisters of Mercy. Founded 1929. Accredited. Liberal Arts, Home Economics, Secretarial, Teacher Training. Pres., Mother M. Irenaeus.

Rosemont College — Rosemont. Society of the Holy Child Jesus. Founded 1922. Accredited. Arts and Sciences. Pres., Mother M. Cleophas.

Seton Hill College — Greensburg. Sisters of Charity of Mother Seton. Founded 1883. Accredited. Arts and Sciences, Home Economics. Music, Summer School. Pres., Rev. James A. W. Reeves.

Villa Maria College — Erie. Sisters of St. Joseph of Erie, Pa. Founded 1925. Accredited. Arts and Sciences, Music, Home Economics, Commercial Science. Fine Arts, Summer School. Pres., Very Rev. Joseph J. Wehrle.

South Dakota

Mount Marty Junior College — Yankton. Sisters of St. Benedict. Founded 1936. Liberal Arts, Education, pre-Nursing. Pres., Mother M. Jerome.

Notre Dame Junior College — Mitchell. Sisters of the Presentation. Founded 1922. Accredited. Arts and Sciences, Education, Summer School. Pres., Very Rev. J. M. Brady.

Tennessee

Siena College (formerly St. Agnes College) — Memphis. Dominican Sisters. Founded 1922. Accredited. Arts and Sciences, Summer School. Pres., Sr. M. Victorine, O.P.

Texas

Incarnate Word College — San Antonio. Sisters of Charity of the Incarnate Word. Founded 1881. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Nursing, Summer School. Pres., Sr. M. Columkille.

Our Lady of the Lake College — San Antonio. Sisters of Divine Providence. Founded 1911. Accredited. Arts and Sciences, Music, Summer School. Pres., Very Rev. H. A. Constantineau, O. M. I.

Our Lady of Victory College — Fort Worth. Sisters of St. Mary of Namur. Founded 1930. Accredited. Arts and Sciences, Summer School. Pres., Sr. M. Albertine.

Utah

St. Mary-of-the-Wasatch, College of — Salt Lake City. Sisters of the Holy Cross. Founded 1926. Accredited. Arts and Sciences, Normal, Nursing, Music, Commerce. Pres., Sr. Mary Agnes.

Vermont

Trinity College — Burlington. Sisters of Mercy. Founded 1925. Arts and Sciences. Pres., Mother Mary Emmanuel.

Wisconsin

Edgewood Junior College — Madison. Sisters of Penance of the Third Order of St. Dominic. Arts and Sciences. Pres., Sr. Marie Francis, O. P.

Mt. St. Mary College — Milwaukee. School Sisters of Notre Dame. Founded 1872. Accredited. Arts and Sciences, Music, Speech, Art, Home Economics, Summer School. Pres., Edward A. Fitzpatrick.

THE CATHOLIC UNIVERSITY OF AMERICA

Formal approval was given by Leo XIII, in 1887, for the foundation in the United States of a university under Catholic auspices, and in 1889 he approved the constitutions. Under the supreme authority of the Holy See, the governing power of the University resides in the episcopate of the United States, and by their delegation in the board of trustees composed of bishops, priests and laymen.

Washington was selected as the site, sixty acres of land purchased and the university incorporated under the laws of the District of Columbia. Rt. Rev. John J. Keane, then Bishop of Richmond, was made Rector. Miss Mary Caldwell, of Newport, R. I., donated $300,000 for the establishment of the School of Sacred Sciences, opened in Caldwell Hall, November 13, 1889. Msgr. James McMahon, of New York City, donated property valued at $400,000 and the McMahon Hall for the Schools of Philosophy and Social Sciences was opened in 1895.

The School of Law was separated from the School of Social Sciences in 1896, and the latter formed into the School of Philosophy. In 1923, the Department of Canon Law was taken from the School of Sacred Sciences and made a distinct School of Canon Law.

In 1929-30, a Graduate School of Arts and Sciences was organized and undergraduate departments — the Schools of Philosophy, Letters and Sciences — were consolidated in the College of Arts and Sciences and in the School of Engineering.

An important factor in the development of the university, now a center of learning for laity, clergy and religious, has been the affiliation with it of various institutions.

On Oct. 12, 1938, the university inaugurated the celebration of its golden jubilee year. An Apostolic Letter of Pope Pius XI on the occasion lauded the achievements of the university during "a half-century of fruitful labor," and spoke of its future responsibilities. In compliance with his wishes therein expressed the bishops inaugurated a nation-wide program of education in the principles of democracy and the Catholic University also sponsored a National Crusade for God in Government.

On Nov. 13, 1939, fifty years after the first 11 professors and 42 students assembled in Caldwell Hall, the university with impressive ceremony brought to a close its jubilee year. Pope Pius XII broadcast his felicitations and Apostolic Blessing and said: "Our chief hope, after God, rests in schools of Christian culture, old and new, among which stands your Catholic University as a typical example, assigning, in its zeal for truth, the correct place in its program to the natural sciences and metaphysics, mind and heart, past and present, reason and revelation."

Today the university has more than 270 members of the faculty and 2,000 students, and has increased its holdings to 250 acres.

NORMAL SCHOOLS FOR RELIGIOUS IN THE UNITED STATES

Catholic institutions for teacher training in the United States number approximately fifty. These are diocesan controlled or under the supervision of the following religious groups:

Sisters of St. Dominic
Sisters of the Holy Names
Sisters of St. Joseph
Sisters of Mercy
Sisters of St. Francis
Sisters of St. Benedict
Sisters of the Presentation
Sisters of Charity
Sisters of Loretto
Sisters of Our Lady of Mt. Carmel
School Sisters of Notre Dame
Sisters of the Immaculate Heart
Felician Sisters
Poor Sisters of St. Francis Seraph
Sisters of the Precious Blood
Ursuline Nuns
Daughters of the Cross
Christian Brothers
Brothers of the Society of Mary
Brothers of the Sacred Heart

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The purpose of the National Catholic Educational Association, a voluntary organization formed in 1904, is to unite the Catholic educators of the country, to bring understanding among them, and to encourage the spirit of mutual helpfulness in order that the Catholic educational interests of the country may be safeguarded and promoted.

The Association comprises the following departments and sections: Seminary Department; College and University Department; Secondary School Department; School Superintendents' Department; Parish School Department; Minor Seminary Section; Deaf-Mute Section; Blind Education Section. The College and University Department has 5 regional units: New England; Eastern; Southern; Midwest; Western. The Secondary-School Department has 4 regional units, and is to have 6: Eastern; Southern; Central; California; Northwestern (being organized); New England (not yet organized).

National meetings are held annually, thus affording each department and section the opportunity for exchange of views and experiences, and discussion of their respective problems. Regional unit meetings are held during the year.

All Catholic colleges are eligible to membership. Types of membership include: first, institutional membership for colleges and universities; second, institutional membership for secondary schools; third, individual sustaining membership; fourth, individual membership. At the close of the fiscal ending June 30, 1940, membership totaled 3,425.

The official organ of the Association is "The National Catholic Educational Association Bulletin," published quarterly. The August number is the Report of the Proceedings and Addresses of the Annual Meeting. The February, May and November numbers are pamphlets.

The president general is the Most Rev. John B. Peterson, Bishop of Manchester. Vice-presidents general are: Rev. John B. Furay, S. J.; Rev. William F. Cunningham, C. S. C.; Rt. Rev. Joseph V. S. McClancy; Rev. Paul E. Campbell; Rev. J. J. Clifford, S. J.; Brother Eugene A. Paulin, S. M. The secretary general is the Rev. George Johnson, and the treasurer general is the Rt. Rev. Richard J. Quinlan. The general committees are: Advisory; Finance; Program; and Publication. The national headquarters of the Association is at 1312 Massachusetts Ave., N. W., Washington, D. C.

The thirty-ninth annual meeting of the National Catholic Educational Association was held in Chicago, Ill., April 6-9, 1942. The Most Rev. Samuel A. Stritch, Archbishop of Chicago, opened the meeting by welcoming the assembled 5,000 Catholic educators. Archbishop Stritch gave the delegates the keynote of the conference by asking the question: "Where are the promises of our educators of yesterday?" He pointed out that the philosophy of aggressor nations is the same as that taught in public universities of this era, and asserted: "The very terror of this catastrophe is not the work of ignorant people.... The necessity of Christ in the schools is well proved in the world events, and without Christian support, freedom has no foundation...."

The Most Rev. John B. Peterson read a letter from President Franklin D. Roosevelt on the occasion of the convention, in which he praised the N. C. E. A. Conference for its interest in this grave crisis.

Rev. Dr. George Johnson, secretary-general, said: "Catholic education has a vital stake in the outcome of this war.... We must win the war. Catholic education must enlist wholeheartedly with the war effort. Though we thrive best in peace, we must gird for war — even in war certain values must be preserved."

Discussing the missionary problem, the Very Rev. Msgr. Edward A. Freking, secretary-treasurer of

the Catholic Students Mission Crusade, spoke of the drastic cut in missionary personnel due to conditions of war in European countries, and declared that it is up to the United States to solve the problem, to furnish men for the missions.

Women's colleges in relation to defense work was considered by the Rev. Francis J. Furey, president of Immaculata College, in his paper, "Salvaging Permanent Values for Women's Colleges." Pleading for an effort to preserve the identity of these colleges, Fr. Furey called in a special way for the deepening of the knowledge and love of God and His Blessed Mother.

The committee reported on the intensive educational courses and civilian defense activities of women's colleges in the emergency, and considered such items as the conservation of materials, making of surgical dressings, donation of blood banks, sale of defense stamps and bonds, collecting of reading material for the U. S. O., hospitality for service men, distribution of Catholic articles, kits for chaplains, daily adoration before the Blessed Sacrament and prayers for peace.

The Department of Education of the N. C. W. C. reported an increase of enrollment in Catholic colleges in the past 20 years to 378.9 per cent. The enrollment climbed consistently — with the exception of the period 1932-1934 — from 33,789 in 1920 to 161,886 in 1940. In 1920 the survey reported 130 Catholic universities and colleges in the United States. In 1940 there was an increase of 48.5 per cent giving a total of 193 Catholic institutions. Of the institutions in existence in 1940 there were, for men, 24 universities, 45 senior colleges and 7 junior colleges; and for women, one university, 92 senior colleges and 24 junior colleges.

THE FRANCISCAN EDUCATIONAL CONFERENCE

(From the Annual Reports of the Conference)

Among the important Catholic Educational Associations existing today in the United States, the Franciscan Educational Conference takes a high place. Its influence has not been confined to this country for its great work has been recognized from the very beginning, and in Europe, especially among the Franciscans, it has been followed as a pattern to a great extent.

Origin — The forerunner of the Conference was the Conference of Seraphic Colleges, the first meeting of which was held in 1914. A few years later, the president of this Conference, Rev. Thomas Plassmann, O. F. M., began a movement to broaden the Conference's field of activity. His efforts met with the approval of the provincial superiors. The project of bringing about a greater unity of action and sympathetic co-operation among Franciscan educators of this country, and of uniting in some form of voluntary association the many Friars engaged in educational work was successfully carried into effect by members of the Order of Friars Minor. The new association, the Franciscan Educational Conference, held its first meeting in St. Louis, June 29, 1919. Rev. Thomas Plassmann, O. F. M., who is president of St. Bonaventure's College, Allegany, N. Y., was the chairman of this meeting. Before it closed he was elected president of the Conference and has held this position since.

The Conference is held annually under the auspices of the provincials of the three branches of the Franciscans: Order of Friars Minor, Order of Capuchins and Order of Minor Conventuals. The Capuchins were affiliated with the Conference in 1921, the Conventuals in 1922.

Purposes — The purposes and advantages are: To bring together in mutual consultation and co-operation professors of the different departments, so as to reach a complete understanding as to the exact scope of each department, and to reconstruct the Franciscan educational system on a scientific basis of progress and efficiency, to keep the professors constantly in touch

with educational work, activities and policies; to put the Franciscan ideals continually before the lectors and to look back to Franciscan antiquity. The advantages are that the unification of Franciscan educational efforts will stimulate and extend the varied activities of the Friars and enable them to contribute their humble share to the advancement of learning in accordance with the ideals and traditions of the once eminent Franciscan school.

The Conference has frequently been favored with the expression of confidence on the part of the highest superiors in Rome and also continues to enjoy the generous patronage of the several provincial superiors at home.

Publications — Printed copies of the papers and discussions on economics can be obtained by writing to St. Anthony's Guild, Paterson, N. J. Beginning with 1941, the "Report of the Franciscan Educational Conference" has been published as the fourth number of the "Franciscan Studies," a Franciscan quarterly review recently introduced as the official organ of the Conference. Other publications offered by the Conference include books treating the following subjects:

Education: Textbooks and Methods of Study; Classical Education; Franciscan Education; Religious Instruction; Seraphic Seminaries.

History: Study of History; Franciscans in American History.

Literature: The Classics; Modern Catholic English Literature.

Philosophy: Franciscan School of Philosophy; Catholic Philosophy; Psychology; Modern Thought; Sociology and Social Progress.

Theology: Study of Sacred Scripture; Ascetical Theology; Franciscan School of Theology; Liturgy.

Books have also been published on the Study of Languages, Missionaries and Preachers, Science, and the Youth Movement.

The twenty-fourth annual meeting of the Franciscan Educational Conference was held at Quincy College, Quincy, Ill., June 15-17, 1942. The following officers were elected: Very Rev. Thomas Plassmann, O. F. M., president; Rev. Basil Heiser, O. M. C., vice-president; Rev. Sebastian Miklas, O. F. M. Cap., Secretary; and Rev. Marion Habig, O. F. M., editor of "Franciscan Studies."

The theme discussed at the 1942 meeting was: "Basic Trends of the Franciscan School." The Franciscan Order has contributed much to the advancement of philosophy and theology, impressing on these subjects a stamp characteristic of the spirit of St. Francis. It was the endeavor of the delegates at the Conference to point out the doctrines and ideas fostered and developed by early Franciscan scholars. Some of the subjects brought up for consideration were: Franciscan Spirituality; The Fundamental Lines in Franciscan Teaching; The Metaphysics of Duns Scotus; Voluntarism in Franciscan Philosophy; The Primacy of Charity in Franciscan Theology; Franciscan Christology; The Personality of the Seraphic Doctor; and The Personality of the Subtle Doctor. The scholarly research expended on these various titles opened up a treasure of thought from the writings of St. Francis, St. Bonaventure and Duns Scotus.

The members of the Conference heartily endorsed the resolutions of the committee, namely, to make Franciscan sources more available to scholars and students in general; to popularize the Franciscan spirit of thought in theology and philosophy; and to gather bibliographical information concerning Franciscan works. A Bibliographical Institute of Franciscan Incunabula was suggested to the delegates and approved by them.

The year 1943 marks the twenty-fifth anniversary of the annual conference, and the convention this year commemorates the occasion.

WORKERS' SCHOOLS

Schools for Catholic workingmen are a practical development of the labor encyclicals of Pope Leo XIII and Pope Pius XI. In "Quadragesimo Anno" Pope Pius writes: "It belongs to the Bishops to permit Catholic workingmen to join these unions [neutral unions, such as we have in America], where they judge that circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X. Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct."

These schools, therefore, have been organized for the intensive training of Catholic workingmen in Catholic principles, for their own good, and so that they in turn may teach others. Some of the schools are under the auspices of a national organization, the Association of Catholic Trade Unionists, while others have been set up by diocesan authorities, colleges and other institutions.

The first workers' school was established, by the A. C. T. U., in New York, November, 1937. The sessions were held in the Woolworth Building, branch of Fordham University. On January 4, 1938, the Crown Heights School of Catholic Workmen opened its doors in Brooklyn under the direction of Fr. William Smith, S. J.

The students of these schools are men and women of all trades and occupations. Some of the schools permit only members of unions to enroll. Most of the schools are free, but a few have found it necessary to charge nominal fees for books and other expenses. Classes are held at night. Non-Catholics are not excluded from the schools.

The following courses are offered by the A. C. T. U. schools: (1) Trade Union Practices and Parliamentary Procedure, to give the workers an understanding of the way to conduct meetings, propose and oppose motions, elect officers, and other training that will help Catholic workingmen to take an active part in union affairs. (2) Labor Ethics, to teach the rights and duties of both employers and employees in relation to each other and to society, based on the Christian concept of the dignity of man and of his relations toward God and his fellow man. (3) Labor Relations, to acquaint the men with the legislation set forth in the various Labor Acts, together with a study of cases. (4) Labor History, to give them a full perspective of their place in the history of labor, to show them what progress has been made, along with the mistakes of the past. (5) Economics, to show the place of labor and industry in the life of the nation, and to study the problems connected with the producing and using of goods.

This curriculum is designed for schools that are limited to members of trade unions. In other schools, where the union card is not a prerequisite for admission, less emphasis is laid on the relation of labor problems to the union man.

The Crown Heights School has a slightly different program, which may be described as follows: (1) A series of talks given by labor leaders. (2) A class dealing with the Message of the Hierarchy on Social Action. (3) One on the Essentials of Sound Citizenship. (4) Another on Current Events. (5) Public Speaking and Parliamentary Procedure. (6) Labor Ethics. In this school classes begin and end with a prayer to "Christ the Worker," a devotion popularized by Fr. Wm. Smith, S. J.

Special emphasis is laid upon Public Speaking and Parliamentary Procedure in the Catholic Labor Schools. If the men are not trained to be articulate, they will not be able effectively to present the Cath-

olic social message to their fellow workers. Ousting the Communist minority from control wherever they have gained a foothold, also depends upon Catholic workers trained for leadership.

The rapid spread of workers' schools throughout the country indicates the eagerness of the Catholic workmen of America for such an apostolate. Military service and the longer and more irregular hours of the war industries will undoubtedly notably affect the registration. However the spirit of this apostolate must continue to function if Catholic principles of social justice are to play an effective part in the post-war labor adjustments.

THE EDUCATION OF RETARDED CHILDREN

Every pupil has distinctive characteristics and qualities which constitute his individuality. While the racial, physical and social differences are significant, the educator is chiefly concerned with differences in mental capabilities and in the capacity to learn. These differences between the best and the poorest pupils in a class are considerable. Practically every classroom contains one or more pupils who, due to lack of mental ability, are unable to make normal progress. To each of these pupils education must offer the direction, guidance and special work which he requires in order to improve himself to the maximum of his capacities. While there are many agencies engaged in direction and guidance of these mentally retarded children, such as Catholic Charities, Public Welfare, the Child Center of Catholic University and other Children's Clinics, there are only seven schools under Catholic auspices for them, and this despite the fact that there are several hundred thousand backward children in the United States. In these schools an integrated program, based on scientific methods, is provided for physical, mental and moral training of children who cannot derive benefit from the regular school education. The curriculum embraces the academic subjects, crafts, physical training and the industrial and household arts.

The methods used are much the same as those used in ordinary classes except that more emphasis is placed on the concrete; kindergarten practice persists over a longer period of time; experiences are more actively brought into the lives of these children so lacking in initiative of their own.

The children are placed, after careful study, into small groups. In the special classes no attempt is made to bring all the children of a group to one certain level. Through careful observation and intimate contact with the child, a relative course of training is adopted. Usually the children are grouped on the basis of achievement level in each subject. The length of time spent in any field of activity depends upon various factors: age, early training, home environment, mental ability and the environment which the child will probably enter in later life.

Adequate recreational facilities are provided and in this environment of work and play, school competition among equals becomes possible. The schools under Catholic auspices engaged in this work are the following:

St. Colletta's Academy, Jefferson, Wis. Sister M. Anastasia, O. S. F., Directress.

The Wharton Memorial Institute, Port Jefferson, Long Island, N. Y. Ven. Mother Lucia, Superior.

St. Vincent's School, Santa Barbara, Calif. Sister Mary, Superior.

St. Gertrude's School of Arts and Crafts, 4801 Sargent Rd., N. E., Washington, D. C. Sisters of St. Benedict.

St. Mary of Providence Institute, 4242 North Austin Avenue, Chicago, Ill. Sister Clare, Superior.

St. Michael's Industrial School (for boys), Hoban Heights, Pa. Rev. Hammond, in charge.

St. Anthony's School, Comstock, Mich. Sister M. Carmel, S. S. J., Superior.

Catholic Pioneers in the Field — The example of her Founder has ever led the Catholic Church to give of her best to the world's unfortunates. The severe handicap of loss of sight has continually recommended to her boundless charity the countless persons who have been forced to go through life without ever seeing the grandeur of a sunset or the exquisite beauty of a flower. Her hand cannot always lift the veil, as could that of the Saviour, from darkened eyes. But what comforts she can give, she gives always gladly and lavishly.

Education of the blind as a class did not come until 1784. It was then that Valentin Hauy (1745-1822), a Catholic, began the movement that has brought about the establishment, in all civilized countries, of institutions of learning and industrial training schools for the blind. No one before him had ever tried seriously to make printing available for the blind, or to establish libraries of literature printed in relief. Though his system of raised printing is no longer used, the world will ever remember him as the man who started the blind along the way that has led to a more normal and a much more complete life.

Louis Braille (1809-1852), also a Catholic, is well-known as the originator of the raised printing which bears his name. Blind himself from his third year, Braille realized the inadequacy of the line-letter systems of raised printing then in use. He reduced a twelve-point system to his own six-point printing which was simple and easy to learn. Though since slightly modified and changed in various countries, his system of letters, numbers, and musical notes is basically the same now as the day he devised it.

Catholic Schools for the Blind in the United States — In the United States today there are three Catholic schools devoted exclusively to the care and instruction of the blind.

The Lavelle School for the Blind in New York City is conducted by the Sisters of St. Dominic. A diocesan institute with an enrollment of 42, it provides for the education of boys and girls up to the age of sixteen. Those children who have reached high school age continue to reside at the institute but commute each day to the various schools of the city for their advanced education.

St. Joseph's Home and School for the Blind in Jersey City, N. J., is conducted by the Sisters of St. Joseph of Newark. It is primarily an adult institution, the only one of its kind in the United States. Approximately 170 persons are cared for. Connected with the adult institution is a grammar school. Pupils who fail to qualify for high-school work are transferred to the permanent workshop in the men's or the women's house. The school work is carried on by four departments: literature, music, manual training and physical training.

St. Mary's Institute for the Blind in Lansdale, Pa., is also conducted by the Sisters of St. Joseph of Newark. This diocesan institute, with an enrollment of 35, provides both a grammar-school and a high-school course. It is the only school for Catholics which offers a high-school training. Adults and children who wish to remain after the completion of their education are welcome to make their home at the institute.

All three schools follow the same curriculum as the parochial schools in their respective districts. There is, however, the additional subject of Braille which makes the first years of study much more difficult for the blind than for the average-sighted child. The children are taught the touch system of typing as soon as possible. Some have begun typing when only six years old. Knowing the touch system enables the blind children to type their examinations and to correspond with their relatives and friends, most of whom know no Braille. Mathematics is taught by

means of the Taylor arithmetic slate which is a very complicated system of numbering. Raised maps are used in teaching geography. Throughout the grades, music is taught. The manual arts are used extensively for tactual training. The industrial departments provide many and varied types of the handicraft arts: knitting, crocheting, handloom weaving, bead-work, basketry, wood-work, leathercraft, chair-caning, mop-making, rug-weaving, etc. The obvious purpose of this training is to provide, where possible, an occupation in after-life which will enable the blind to earn a livelihood.

There is no greater problem for the blind student aspiring to higher education than the lack of Braille texts corresponding to state or diocesan courses of study. Despite this severe handicap, blind persons have qualified for almost every type of occupation which does not absolutely require the use of the eyes. Among the more common avocations are teaching, law, journalism, brailling, telegraphy, dictaphone operating, insurance, and the management of candy and stationery stores. It is believed that radio work will open an extensive field of action to competent blind persons.

Catholic Library for the Blind — The Xavier Free Publication Society for the Blind is an organization which aims to place at the disposal of the blind throughout the United States and Canada some of the choicest books covering a wide variety of subjects, including those of a religious nature. With the help of its volunteer transcribers, the Society has been able to establish a sizable lending library. It has placed books in more than forty state, city or institute libraries for general and free circulation among the blind. From the Society's own central library books are sent to every part of the country. Not only are books loaned free of charge to the blind, but the Society's monthly magazine in Braille is sent gratis to any blind applicant.

A beginning has been made, too, in providing talking books for the blind. A book of 60,000 words can be published on twelve double-face disc records. To date, the Society has recorded the four Gospels and the Acts of the Apostles. The remainder of the New Testament and other standard Catholic works will follow.

The International Federation of Catholic Alumnae has organized a committee for the specific purpose of functioning as an auxiliary of the Xavier Society. The I. F. C. A. has no direct contact with blind persons. Rather, it assists the blind indirectly by transcribing books in Braille and by contributing financially to the support of the Xavier Society.

Magazine — With the September 1940 issue, the "Catholic Digest" began regular publication in Braille. Printed in the so-called one and a half-point characters by the National Braille Press, Inc., of Boston, its contents are identical with the ink-print book. Arrangements for production were made through the Catholic Guild for the Blind of Boston, and 1,000 copies were sent free of charge to institutions and individuals. Continued success of the project depended upon voluntary contributions.

New York's Catholic Center for the Blind is a home for blind working girls. At the present time it has accommodation for 40 girls. Besides providing the comforts and conveniences of a home for these girls, the Center helps secure work for them when they become unemployed, cares for those who are no longer able to work, and gives every possible material aid to lighten the burden brought by blindness to its charges. The urgent need of erecting a home for destitute blind cannot be met because of present limited facilities. The directors of the Center hope to raise sufficient funds for a new building to care for these destitute blind which they are at present unable to accommodate.

Boston's Catholic Guild for the Blind is of more recent origin. Its

work began about 1936. The Guild is an organization of priests and laymen who offer their time and financial support to the blind who live at their own homes. Chief among the many objectives of the Guild is the care of the blind in a spiritual way. To this end, retreats are conducted periodically by several of the five different units which go to make up the Guild. Persons unable to give of their time to the blind may assist them by membership dues. The money thus obtained is used to help the blind by providing them with the necessities of life, and, wherever possible, with a few of its luxuries. By devoting one or more days a week to the blind, the active members of the Guild have helped immensely in brightening the otherwise drab days of those destined to go through life without the use of their eyes.

Dog Guides for Poor Blind Boys and Girls are being provided by the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago. The project is under the care of the Catholic Youth Organization. Some two hundred dogs are now being trained. Children, with the help of these expert guides, can begin to live almost the normal life of a seeing child. With dogs to serve as eyes, these children have one more link added to the chain which binds their lives to that of the seeing world in which they must live.

Prevention of Blindness is receiving added attention from Catholic educators. Parochial schools in St. Louis, Mo., Albany, Buffalo, and Troy, N. Y., provide sight-saving classes. These special classes are not for children who are blind, but for those who have seriously defective vision. Large type printing in textbooks, heavy chalk and pencils, more carefully planned lighting facilities, continual medical care, and the like help preserve what sight the child has and frequently result in the restoration of normal vision.

The Catholic University of America has made frequent use of publications and other material offered by the National Society for the Prevention of Blindness. Rev. Alphonse M. Schwitalla, S. J., Dean of the St. Louis University School of Medicine, is a member of this organization's Board of Directors. He and his associates have been active in the field of prevention of blindness for almost ten years.

Non-Sectarian National Organizations — Mention should here be made of two national organizations that have done outstanding work in the field of blind education. Catholic educators and social workers among the blind have profited greatly from the assistance given by both groups. The facilities of both are at the disposal of anyone interested in the care and education of blind persons, as well as of persons who have defective vision.

The American Foundation for the Blind in New York City was incorporated as a national agency in 1921. The purposes of this organization are to collect and disseminate information regarding all phases of work for the blind; to promote state and federal legislation in behalf of those without sight; to arrange for the establishment of needed agencies for the blind throughout the country; to promote the training and placement of well-qualified, professional workers for the blind; to develop mechanical appliances for the blind, such as the Braille typewriter and the Talking Book; and to assist in increasing the efficiency of work for the blind in all particulars. The Foundation is supported in part by income from endowment, but largely by annual contributions from individuals interested in the blind.

The National Society for the Prevention of Blindness with headquarters in New York City began its independent existence in 1915. The objects of the Society as stated in its by-laws are: (1) to endeavor to ascertain, through study and investigation, any causes, whether direct or indirect, which may result in blindness or impaired vision;

(2) to advocate measures which shall lead to the elimination of such causes; (3) to disseminate knowledge concerning all matters pertaining to the care and use of the eyes. It is fundamentally a lay organization, the activities of which are based on approved teachings of the medical profession. Its responsibility is to secure such scientific knowledge regarding the prevention of blindness and conservation of vision as is susceptible of sociologic interpretation, and to promote such social action, whether by private or by public agencies, as will enable the person to prevent ocular difficulties whenever this is possible and to receive necessary care and treatment when ocular troubles exist.

CATHOLIC WORK AMONG THE DEAF

The Catholic Church, ever mindful of the sayings of Christ, the Divine Teacher, has always attached a practical meaning to that revolutionary sentence: "Amen I say to you, as long as you did it to one of My least brethren, you did it to Me" (Matthew, xxv, 40). The Church has resolutely set herself the task of imitating Christ Who was the first among men to show real mercy to the deaf. It was common practice before Christ's time to abandon deaf or dumb children to the mercy of the elements, to throw them over a cliff or into the sea. The Justinian Code in Roman days took away deaf persons' civil rights, not even allowing them to make a will. Roman law later provided that persons "unable to manage their property owing to deafness, dumbness, blindness or some serious chronic disease, must apply for a curator." The survival of this law of guardianship has persisted through French, German and Spanish Law.

But even with the best of purely natural help, the condition of the deaf remained pitiful. Walled in by silence, solitary, ignorant, unable to communicate with his kind except by signs and harsh cries, treated as an outcast of society, a shame and a burden to his family, shut out from the enjoyment of refined society, unable to earn a decent living, and ignorant of religious truths — he grew up little better than the animals, dwarfed in soul, stunted in intellect, caring only for the physical comforts, envious of the more fortunate, malicious, spiteful, bitter and consumed with silent discontent for the fate which had treated him so harshly. His lot indeed was a hard one. Even if his mind were schooled in the rudiment of knowledge and his hand trained to some useful occupation, his state still remained deplorable. For, unless religion could give him fortitude to bear his cross in patience, unless it could teach him to make a virtue of necessity, his affliction would almost certainly bring him to the black depths of despair.

Catholic Beginnings — Christ, our Great Exemplar, performed miracles in His day to help the deaf. He has cured them, too, through the centuries at the request of His saints. We are not here so immediately concerned with the miraculous as with the natural, and with the spirit which underlies both — the spirit of Christ — which has led countless Catholic men and women to devote their time and talents, to spend their lives, in the service of the deaf.

The Benedictine Order was the first to bring to the deaf a scientific training. In other words, the Benedictines were the first to attempt a system of education which attacked the problem of lack of hearing with a view to supplying the defect. They began their work in the 16th century.

Padre Pedro Ponce de Leon, O. S. B., born in Valladolid in 1520, a teacher at San Salvador at Ora, is said to have been the first teacher of the deaf. He taught several children, using chiefly the "Oral Method."

About fifty years after Padre

Ponce, another Spanish priest, Padre Juan Pablo Bonet (1579-1633) had a number of deaf pupils under his care. He used a manual sign alphabet, invented a system of visible signs representing to the sight the sound of words, and gave a description of the position of the vocal organs in the pronunciation of each letter. His work contained many valuable suggestions which have proved useful to modern teachers of articulation and lip-reading.

St. Francis de Sales, in the first years of the 17th century, instructed for confession and communion a deaf-mute whom he had in his retinue. He was made the Patron Saint of the Deaf by Pope Pius IX.

The celebrated Jesuit naturalist and physician, Lana Terzi (1631-1687) considered the education of the deaf in his "Prodromo dell Arte Maestra." It consists in this, that the deaf first learn to perceive the disposition of the organs of speech in the formation of sounds, and then imitate these sounds and recognize speech in others by reading their lips.

The practical utility of pantomime in the education of the deaf was not fully realized before the days of Abbe Charles Michel de L'Epee, who was born at Versailles in 1712. In the course of his priestly labors L'Epee made the acquaintance of two deaf-mute Sisters who had been educated by a Father Vanin by means of pictures. On the death of the latter their education came to an end, and L'Epee resolved to continue their training. He met deaf persons among the poorer classes and to these he devoted his time and his fortune. He first tried the different methods which had been used in previous years, methods using signs instead of words for conveying ideas to the mind. Finally, the idea that words are merely connatural gestures indicative of objects, he hit upon the idea of using a sign-language as a means of communication. Since words are but the conventional signs of our ideas, why could he not substitute conventional sign gestures? He rightly concluded that the natural language of signs which had come to be used by the deaf even without previous instruction would form the best basis for his system. All the needs of grammatical syntax were not met by natural signs, so he invented signs for them until he had a systematized vocabulary of considerable size. Arbitrary signs he used only where natural signs could not be had. Both the book which he wrote and the school which he opened in Paris in 1755 (the first school for the deaf) have brought him international recognition. L'Epee died in 1789, and Abbe Sicard took up the work so successfully inaugurated by his predecessor.

Catholic Work in the United States — Education of the deaf in the United States began in the year 1817 when Abbe Sicard, successor to the Abbe de L'Epee, allowed his best pupil, Laurent Clerc, to come to this country with Dr. Thomas Gallaudet a non-Catholic minister who had gone to Europe to study methods of deaf education. Most Americans viewed this new phase of education with wonderment: many of them looked on with sceptical eye declaring that any effort to educate the deaf was doomed to failure. Once it had been proven that the deaf were amenable to education, schools were erected in the different states for their training.

To Bishop Rosati of St. Louis and to the Sisters of St. Joseph belong the credit of founding the first Catholic institution for deaf-mutes in the United States. In 1836, at the invitation of that apostolic prelate, Sister St. John and Sister Celestine came from Lyons, France, where they had been trained for the work and opened a school in the city of Carondelet. It was later transferred to St. Louis (in 1861) where it was known as St. Brigid's Deaf-Mute Institution. Other schools for the Catholic deaf were established in Buffalo, New York City, etc. At the present time there are twelve such schools under Catholic auspices.

Catholic educators of the deaf today insist that the parents of deaf children send their children to the Catholic schools, rather than to "any of the so-called non-sectarian schools in which, as experience has shown, there is great danger to their precious faith. About two-thirds of our Catholic deaf are lost to the Faith because they are obliged to attend these so-called non-sectarian institutions owing to the woeful lack of schools under Catholic auspices."

Systems of Education—Deaf children cannot be educated as other children; hence schools must employ special methods of instruction. All communication with the deaf, and consequently, all their instruction, must be in visual forms of which five are possible: sign language, finger spelling, writing, lip reading, and a new method depending largely on vibration.

Of these, the sign language is the easiest and the most natural. This because it is a purely visible language, appealing directly to the eye. It is as much a real language as French or English or German. It is, in fact, one of the oldest of living languages, as exemplified in the hieroglyphics of the Egyptians and the famous pantomimes of the Greeks and Romans, as well as in the picturesque gestures of the North American Indians. The sign language is a comprehensive and effective combination of pantomime, facial expression, and gesture. St. Augustine tells us: "A sign is the thing which, over and above the impression it makes on the senses, causes something else to come into the mind as a consequence of itself: as when we see a footprint we conclude that an animal whose footprint this is has passed by: and when we see smoke we know that there is fire beneath. ... Natural signs are those which, apart from any intention or desire of our using them as signs, do yet lead to the knowledge of something else, for example, smoke, when it indicates fire.... Conventional signs are those which living beings mutually exchange for the purpose of showing, as well as they can, their emotions, or their perceptions, or their thoughts. Nor is there any reason for giving a sign except the desire of bringing forth and conveying into another's mind what the giver of the sign has in his own mind."

"Thought may precede language in definite and detailed imagery and then be translated into language as a separate process." While the young deaf child may not know language, nevertheless he makes a substitute for it from the storehouse of his experience. He reacts to his environment by means of gestures. Young children learn signs with amazing rapidity because this knowledge furnishes them with the means of communication. It is a truism that education must begin with the child's experience. Therefore, pioneer workers among the deaf began with a language the child understood. In the early days of deaf-mute education signs were considered the aide-de-camp of every teacher of the deaf. For about fifty years this method has been successfully used in the American schools.

Next to sign language, finger spelling is the most facile means of communication among the deaf. Finger spelling resembles writing, in so far as it is a word language whose symbols are written in the air instead of on paper.

Articulation, or the teaching of speech, commonly called the "Oral Method," was first taught by means of "Visible Speech" symbols in the United States. Alexander Graham Bell's system was an attempt to Americanize the German "Oral Method" of Samuel Heinicke. This method shows how the organs of speech are used and how the movements in speech may be interpreted by the eye. But it was found that speech could be taught just as readily by the German method, or the method of imitation by which, through careful observation, the child is taught to imitate the teacher, and to speak the words thus presented. The acquisition of

speech depends upon the child's facilities. He must have good eyesight and his vocal organs must not be impaired.

Educators agree that the acquisition of language is through social channels. The normal child is engulfed in an atmosphere of language. He learns to speak by listening to words and by imitating sounds. Throughout the entire day his ear is absorbing language. His actual, though informal, auricular education begins during the second year of the child's life. With the deaf child it is far different: for he must depend upon lip-reading. Lip-reading (sometimes called speech reading) is the art of understanding a speaker by watching his face, especially the movements of his lips. With this method scarcely half of the spoken elements are visibly recognizable; the other half must be guessed. And only one who has a complete command of language can guess that invisible half.

A new method in American schools has been introduced at the De Paul Institute in Pittsburgh, Pa. By years of patience and by excellent progressive training, the pupils are enabled not only to speak with a pleasant and well-modulated voice but also, through an almost uncanny method of training the other senses in the work of the one they lack, to "hear" speech as speedily as the person in whom the auditory sense is not impaired. They learn to "hear" through their fingertips. They are taught how to form the lips and how to use the tongue properly to bring forth sounds and words.

Years of experience have convinced educators of the deaf that since there is a wide range of mental capacity and educational receptivity among deaf pupils, no single method can adequately educate all. Hence it is obvious that such methods should be adopted as will achieve the best results. It is for this reason that many of the schools for the deaf today employ what is known as the "Combined Method." These schools regard speech and lip-reading as very important, but at the same time they realize that there are some pupils who can never acquire facility of speech. Since mental development and acquisition of language are of far greater importance, such methods are chosen for each pupil as seem best adapted to his particular needs.

Statistics — In the United States today there are approximately 95,000 deaf persons. Some 20,000 are enrolled in the 212 schools throughout the country. These schools may be classified as follows:

Public Residential Schools	65
Public Day Schools	127
Denominational and Private Schools	20

Of the total number (212 schools) 12 are under Catholic auspices:

	State	*School*	*Teachers*	*Founded*
1.	California	St. Joseph	Sisters of St. Joseph	1894
2.	Illinois	Ephpheta	Ladies of the Sacred Heart	1884
3.	Louisiana	Chinchuba Institute	School Srs. of Notre Dame	1890
4.	Maryland	St. Francis Xavier	Missionary Helpers	1897
5.	Massachusetts	Randolph	Sisters of St. Joseph	1899
6.	Missouri	St. Joseph	Sisters of St. Joseph	1836
7.	New York	St. Joseph	Ladies of the Sacred Heart	1869
8.	New York	St. Mary	Sisters of St. Joseph	1859
9.	Ohio	St. Rita	Sisters of Charity	1915
10.	Pennsylvania	DePaul Institute	Sisters of Charity	1908
11.	Pennsylvania	Archbishop Ryan Memorial	Sisters of St. Joseph	1912
12.	Wisconsin	St. John Institute	Sisters of St. Francis	1876

It is estimated that there are more than 4,000 Catholic deaf boys and girls in the United States. Of these only 1,300 are in Catholic schools. The number of religious in the United States engaged in the instruction of the deaf is about 200. There are about 7 resident chaplains in schools for the deaf. There are, likewise, members of the Jesuit, Redemptorist and Passionist orders and a number of secular priests engaged in giving missions for the deaf throughout the year. Some of the major seminaries have included in their courses a fundamental training in sign language.

Catholics who are nationally prominent in deaf education today are many. We list but a few of them: Fr. Daniel Higgins, C. Ss. R., author of "Sign Dictionary" which includes many Catholic words; Fr. Michael A. Purtell, S. J., editor of "Catholic Deaf-Mute"; Msgr. Henry J. Waldhaus, superintendent of St. Rita's School and editor of the "Silent Advocate"; Fr. Stephen Landherr, C. Ss. R., director of deaf-mute work in Archdiocese of Newark; Fr. Mark De Coste, C. Ss. R., director of deaf-mute center, Roxbury, Mass.; Dr. Gertrude Van Adestine, principal of Detroit day school; Dr. Oscar Russell, educator; Miss Marie K. Mason, educator.

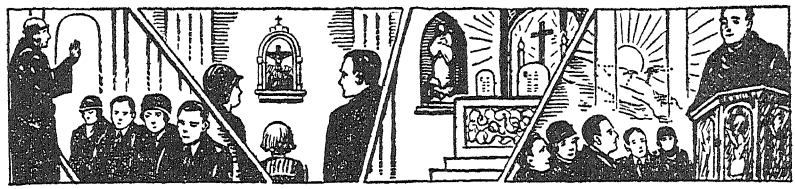
Catholic education and Catholic charity have played their part in breaking down the walls of silence and ignorance which formerly cut off the deaf from the world of men in which they lived. No longer are they outcasts of society; they are, rather, the living proof of Christian charity in action. No longer dwarfed in soul or stunted in intellect, they are now capable of taking their place in society. Bitterness toward a blind fate has been replaced by gratitude to a kind Creator Who has given them other faculties which can almost replace the one of which they have been deprived. Religion has shown them the way to true contentment, education in that religion has given them the means to attain it in this life, and the promise of Christ, "Come to Me, all you that labor, and are burdened, and I will refresh you" (Matthew, xi, 28) has found in them a literal fulfillment.

NEWMAN CLUBS

There are well over 150,000 Catholic students in secular institutions of higher learning in the United States. The Newman Clubs established at these various schools represent an attempt to protect their Christian faith in an atmosphere which is at best indifferent, and often openly hostile.

The first Newman Club was formed by five Catholic students at the University of Pennsylvania in 1893. These men, all of whom later gained prominence, were: Timothy L. Harrington, James J. Walsh, Joseph Walsh, John J. Gilbride and John J. Robrecht. Determining to make their Catholic faith an active force in their circle, they adopted Cardinal Newman as their patron. The fruit of this small beginning is now more than 600 Newman Clubs in the United States, Canada, Puerto Rico, Hawaii, the Philippine Islands, Australia and China. In the United States alone 307 clubs have about 50,000 members.

At a meeting in Hunter College in 1914, where members of the five clubs in New York City were gathered, the idea of a combined organization was first brought forth. This organization was launched in 1915 with eleven clubs from New York, Philadelphia and Princeton as its core. Other clubs were invited to affiliate in the hope that the movement would spread to all non-Catholic colleges in the United States. At the annual conference held in Washington in 1938 the name of the Newman Club Federation was adopted. In the spring of 1941 the Newman Club Federation became a member of the National Catholic Youth Council, under the Youth Department of the National Catholic Welfare Conference. In 1943 they celebrate the 50th anniversary of their foundation.



THE RETREAT MOVEMENT

The Retreat Movement has its foundation and best example in Christ's life upon this earth. Throughout His three years' public ministry we find our Lord withdrawing from His public life to meditate and pray in peace and quiet. Time and time again throughout the centuries the Fathers of the Church have urged the people to withdraw from the hustle and bustle of daily life to think of their Creator and their purpose in life. Early in the thirteenth century at the request of thousands, St. Francis instituted another order, a Third Order, for those men and women who could not leave the world and spend their lives within the cloister. These Third Order Franciscans, then as now, withdrew on different occasions from the business of the world and spent periods in prayer and meditation. This work of lay retreats has not been a Franciscan prerogative but has been under the special care and protection of the religious groups throughout the history of the Church. Living detached lives within the cloister they drew lay people to pray and meditate within the peaceful shelter of the monastery walls.

Although lay retreats were held previous to his time, St. Ignatius of Loyola was the first to systematize them. For this reason he has been named the patron saint of the Lay Retreat Movement and in many of these retreats the Ignatian method is followed.

In the United States — The history of laymen's retreats in the United States is full of interest. There are records of lay retreats being held in what is now the state of Maryland as early as 1638. In 1852, the Redemptorist Fathers of Baltimore are listed in the "Metropolitan Catholic Almanac" as admitting "into their convent... gentlemen of the laity for performing exercises of a spiritual retreat." In 1876, the Jesuit Fathers conducted retreats at St. Charles College, Grand Coteau, La. We read of retreats being held at St. Stanislaus Novitiate, near Cleveland, in the year 1898. And there are, undoubtedly, many unrecorded instances of lay retreats held during the last century.

The movement which assumed national proportions in 1928 when the first National Conference met at Malvern, Pa., had several distinct regional beginnings. In California, Rev. Richard A. Gleeson, S. J., conducted lay retreats at Santa Clara College, in 1903. The following year, a permanent organization for the promotion of retreats in California came into existence. At Techny, Ill., the Fathers of the Divine Word began in 1906 the retreats for laymen which they have conducted ever since. In Kansas, the Jesuit Fathers held retreats at St. Mary's College in 1909. In New York City, at Fordham College, Rev. Terence Shealy, S. J., began in 1909 the retreats which, in 1911, led to the organization of the Laymen's League for Retreats and Social Studies and to the opening of Mt. Manresa on Staten Island, a house devoted exclusively to lay retreats. In Scranton, Pa., the Passionist Fathers began conducting retreats at their monastery in 1911.

In later years, all over the country new houses were opened and

the number of retreats and lay retreatants steadily increased. In many places, Laymen Retreat Leagues were organized to extend the influence of the retreat by acquainting the laity with the nature and value of a periodic withdrawal from the world and a few days spent in prayerful reflection and solitude. A new impetus was given the Catholic Laymen's Retreat Movement when it became a national organization in 1939.

At the present time there are retreat houses throughout the United States and close to 50,000 men making retreats every year. Sixteen religious orders and congregations are actively engaged in this great work; and there are about 25 permanent retreat houses where retreats are held almost every week throughout the year. Besides this, there are more than 50 seasonal houses where retreats are conducted especially during the summer months.

The most desirable type of retreat is that which begins Friday evening and lasts until Sunday evening, though some retreats are of briefer duration owing to local circumstances. Those making "closed" retreats stay at the retreat house for the whole period of the retreat; those making "open" retreats attend all the exercises but do not stay at the retreat house. Wherever possible the closed retreat is to be preferred. Much of the value of a retreat comes from the detachment from the world, the leisure for the things of God, the solitude and spirit of recollection that are effected by a few days of life in a new spiritual atmosphere; away from the distractions and disturbances of life in the world, the retreatant can spend a short period of closer contact with the undiminished truth and invigorating life of the Church.

Permanent retreat houses are either separate buildings exclusively devoted to lay retreats, or quarters attached to the monasteries of the various religious orders and congregations. St. Paul of the Cross provided in his rule that every Passionist monastery should have rooms for the accommodation of lay retreatants. In a great many cases the rooms and dormitories of Catholic colleges and boarding schools are used for the seasonal retreats.

Besides the week-end retreat, there is also a retreat of one day's duration, called the "day of recollection."

Although the lay retreat is for no particular group or class in the Church and is usually made up of the average working man and woman, there are, nevertheless, some Special Group Retreats. Thus, for several years the Franciscan Fathers at St. Francis Friary, Brookline, Mass., have conducted retreats for blind men; the same opportunity for spiritual refreshment is given to blind women by the Sisters of the Cenacle at Brighton, Mass. The Parish Retreat aims to have the families of a parish make the retreat together. The men and women of the parish spend the day in a spirit of devotion, and attend religious exercises and sermons in their own parish church. Meals are usually served in the Parish Hall. This type of retreat has met with considerable success in Anacostia, Washington, D. C., where the Campion Evidence Guild has sponsored retreats for the colored people.

Concerning the cost of making a retreat, some houses have set rates, while others have free will offerings; but all are reasonable and merely desire to be self-sustaining. The rapid spread of the Retreat Movement among the Catholic men and women of America is sufficient to prove the popularity and the worth of lay retreats.

The National Catholic Laymen's Retreat League

The Catholic Laymen's Retreat League was organized on an informal basis until October, 1939, when at the Ninth National Conference of the League, in Brooklyn, N. Y., it was knit into a national organization by the adoption of a constitution and by-laws, drawn up by Joseph P. Walsh, Chairman of New York Knights of Columbus Retreat Committee.

The objects of the League are: personal sanctification of members; advancement of closed retreats; cooperation with local leagues in establishing retreat houses; encouragement of individuals interested in establishing a local retreat league. Local retreat leagues engaged exclusively in the promotion of closed retreats are eligible for active membership; organizations of Catholic laymen whose activities include the promotion of closed retreats are eligible for associate membership. Individuals rendering conspicuous service to the closed retreat movement can be elected to honorary membership by the Board of Directors.

The officers of the League are a president, a vice-president, a treasurer, a secretary and a moderator, all elected by ballot, except the moderator who is appointed by the president or the Board of Directors. The Board of Directors is composed of the officers of the League and three trustees.

Laywomen's Retreat Movement

The Diocesan Councils of the National Council of Catholic Women provide retreats for women in the dioceses of: Belleville (days of recollection); Buffalo; Charleston; Denver (retreats and days of recollection); Des Moines; Duluth; Fort Wayne; Harrisburg; Leavenworth; Los Angeles (days of recollection); Omaha (days of recollection); St. Augustine (Tampa, Jacksonville, West Palm Beach, Miami); St. Louis; Santa Fe; Wheeling.

Retreats are also held by the Minnesota State Religious Council.

The Religious of the Cenacle, whose purpose it is to hold retreats for women and who have taken an active part in organizing the movement, maintain four permanent houses of retreat. Permanent houses of retreat are also maintained by: Sisters of St. Dominic, Religious of Mary Reparatrix, Passionist Nuns, Sisters of the Blessed Sacrament, Religious of the Sacred Heart of Jesus, Tertiary Sisters of St. Elizabeth, Sisters of the Precious Blood, Visitation Nuns, Franciscan Sisters of the Atonement, Religious of the Sacred Heart of Mary, Helpers of the Holy Souls, Benedictine Sisters, Maryknoll Sisters, Sisters of Christian Charity, Sisters of the Poor of St. Francis, Social Service Sisters, Sisters of St. Joseph of Peace, Sisters of the Third Order of St. Francis, Sisters of the Holy Humility of Mary, Sisters of Mercy, Missionary Servants of the Most Holy Trinity, Sisters of Charity of the Incarnate Word, and others.

Throughout the United States are local Retreat Leagues, organized to promote the spiritual advancement of their members by means of retreats and to provide others with the opportunity of making retreats. One of the most active of these is the Women's Retreat Group of Albuquerque, N. M., which meets twice a month and is attended by Catholics and non-Catholics alike.

The latest figures show that in the United States there are 23 permanent houses (2 of these are conducted by the Capuchin Fathers, assisted by laywomen trustees) and 88 seasonal houses of retreat. In 1940, 42 retreat houses, permanent and seasonal, reported a total of 470 closed retreats, which were attended by a total of 24,257 retreatants, 3,783 more than in 1938. Days of recollection in 1940 numbered 350, with 20,147 retreatants attending. These are the figures sent to the fourth biennial congress of the National Laywomen's Retreat Movement, held at Providence, R. I., in October, 1941.

Catholic Action

"The participation of the laity in the apostolate of the hierarchy" (Pope Pius XI)

ORIGIN AND DEVELOPMENT

Earliest of members in Catholic Action work are those co-laborers of St. Paul and the other Apostles, so often saluted in the Epistles. For Catholic Action has existed since that day when Christ sent forth His twelve to win all men to Him. The command, "Going therefore, teach ye all nations" (Matt., xxviii, 19) was a command to the whole Church. To the officers did it primarily apply — and the Apostles proved themselves worthy of the trust placed in them by the Master. To the laity also that command was given — and they were ever eager to do their part in conquering the world for Christ the King. There was much to do in those early days when Christianity was new in a pagan world. Side by side with the Apostles and their successors the laity labored in planting the good seed of the Gospel in the pagan hearts of misguided men.

When nearly all men and nations had become Christian, the task of the laity became less urgent. The Church was firmly rooted everywhere; life was simple; and, as a result, the clergy leaned less upon the active apostolic endeavors of the laymen. That glorious age has passed.

Today the need for Catholic Action is as pronounced as it was in the beginnings of Christianity. The disintegrating influences of the Protestant Reformation have laid waste much of what was once Christian. The old paganism, modernized and with new names, once more seeks supremacy in a world that should belong to Christ. The ever increasing complexities of life, products of industrialism, have made it ever more difficult for the clergy to reach the great mass of men. So it has come about that the layman's role in the conquest of the world for Christ has once again come to the fore. The priest who cannot go personally into the mine, the factory or the office to preach the Gospel of Jesus Christ can reach the workers there only if assisted by the laity who are working in the mines, the factories and the offices of our modern world.

DEFINITION

Catholic Action is not political or economic action; it is not a negative thing; it is not some new weapon forged to combat the forces of Communism or any other modern menace; it is not even the mere exercise of charity or the intensification of one's own personal holiness.

Classically defined by our late beloved Pontiff, Pope Pius XI, Catholic Action is: "The participation of the Catholic laity in the apostolate of the hierarchy." Analyzing the definition, Cardinal Pizzardo brings out four main points: (1) Catholic Action is an apostolate, a mission for the salvation of souls. (2) It is an apostolate of the laity, called by the hierarchy to work for the salvation of souls. (3) It is an organized apostolate, necessarily so, since its mission is social. (4) It is an apostolate organized hierarchically, that is, after the pattern of the Church — parochial, diocesan, and universal — under the direct supervision of the teaching and ruling body of the Church.

DOCTRINAL FOUNDATION

The doctrine of the Mystical Body of Christ is the basis for the very existence of Catholic Action. When the Second Person of the Blessed Trinity assumed human nature He gave to every man the dignity of

brotherhood with Him. This bond of union between each man and Christ has given a new and deeper meaning to the fellowship of man with man, for all men have become brothers of each other in Christ. By His death on the Cross Christ merited for every man the right to enter heaven. Man, on his part, must participate in those merits of Christ, he must apply them to himself. Catholic Action goes out to those who have cut themselves off from the Body of Christ, to those who have never been incorporated into that Body. Men already joined to Christ, living His life in the Mystical Body, seek to bring to all men the realization of the high dignity that is theirs because of the Incarnation and the salvation that awaits them because of the Redemption. As members of Christ's Mystical Body we must have the same aims as did Christ Himself. He spent Himself in the winning of souls. In His physical Body He no longer walks among us. Instead, He uses us — His mystical members — as instruments to continue His work on earth.

OBJECTIVE

Since its aim is identified with that of the apostolate of the hierarchy, Catholic Action must bend its every effort, even as does the hierarchy, to the winning or the bringing back of souls. This quest for souls must be insisted upon. To veer ever so slightly from this one objective is to miss the whole point of Catholic Action.

The apostle of Catholic Action must first make sure of his own hold upon the eternal truths; he must form his conscience in accord with the principles laid down by Christ; he must live the Gospel and show by the example of his daily life how the Christian way of living can and does transform human nature. Only then will he be in a position to direct and guide other men. Certain of his own footing, his task lies in apostolic fields. To the men of the little world in which he lives he must bring the saving truths of the Gospel. Not to society in general is he sent, but to individuals. In imitation of the Master, he will not rail against the existing political abuses, but he will strive to convert the politician to Christ; he will not complain of the unequal distribution of wealth, but he will warn the rich man of the rust that consumes and he will teach the poor man to lay up for himself treasures in heaven. Ranting against abuses will never reform the world, but making the message of Christ to live in the hearts of men will change the face of the earth. And Catholic Action is even now re-making the world, reclaiming it for Christ its King.

Pope Pius XI of happy memory insisted always upon the supernatural note in this campaign for Christ. "Prayer, first; the supernatural, first," were familiar words upon his lips. They were his commentary on the words of Sacred Scripture: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi, 1-2).

ORGANIZATION

"Catholic Action is not a piece of machinery which can be erected here, there, and anywhere by a process of manufacture, to the design of a blueprint. Catholic Action belongs to life. It is a thing that grows. What is growing is a new community, a new society, a Christian society." Though variable in its organization, Catholic Action is invariable as far as its fundamental principles are concerned. The two basic elements of true Catholic Action must ever be the same: (1) apostolic aim, that is the salvation of souls; (2) organization under the direction of the hierarchy (pastor, bishop, and Pope).

With these two points taken care of, Catholic Action will conform itself

to the varied and varying circumstances of the world in which it labors. Specialization there must be, for "if the world is to be won for Christ, then each man must strive to win his own little world, the world of his daily communications and intercourse. He must win himself, he must win his family, he must win the men and women with whom he is, day by day, in association: the people he works with, plays with, eats with, travels with, all his little world. If each Catholic is winning his own little world then the whole world is being won."

Because it may take one of many different forms, the ideal Catholic Action group is difficult to describe. Leaving aside the specific form of organization which will depend upon the circumstances of time and place, it might be well here to point out several important features that must be present in every Catholic Action group. It must be a group, for Catholic Action is essentially a corporate undertaking. It must be a spiritual group, composed of members sensitive to spiritual values and living Catholic life to the full. It must be a corporate group, aware of its task as a functioning unit of the Mystical Body of Christ. It must be an apostolic group, always in quest of souls. It must be an obedient group, following out to the finest detail every command of its bishop.

AUXILIARY SOCIETIES

Cardinal Pizzardo points out the distinction between Catholic Action groups and other Catholic societies. He says: "(1) Catholic Action is rigidly hierarchic, its organization being grafted upon the hierarchic economy of the Church. (2) Catholic Action gives its members a complete shaping or structure, not only religious and moral but social and specialized in accordance with their professions. It trains consciences to be more sensitive and more courageous in meeting and solving the problems of life in a Christian way. (3) Catholic Action embraces in its program every form of apostolate, while the auxiliary societies and associations are engaged solely in a work of religious development or in some particular apostolic work."

Included in this term "auxiliary societies" are those which care for individual ascetical progress, those concerned only with practices of piety or charity, those which defend the liberty of Catholics in civic matters; likewise those which look to the improvement of economic conditions for workers, co-operative societies, and labor unions; and finally, those societies whose aims are immediately of a political nature.

Speaking of such "auxiliary societies," the late Pope Pius XI made clear that they are good societies and have their specific part to play. They need not be done away with, nor is it necessary to change them into official Catholic Action groups. The whole point is simply this: they are not authentic Catholic Action groups, but helpers to the central undertaking of Catholic Action.

Cardinal Pizzardo clearly outlines the distinction in a geometric figure: "In the center is Catholic Action organized in accordance with the forms laid down by the teaching of the Pope, and directly and completely dependent upon the hierarchy. All other organizations and societies which we call auxiliaries or socio-economic are like so many concentric circles.... Central apostolic action is the winning and the bringing back of souls, co-operation in their salvation. It is a source of practical direction and inspiration under the supervision of the national center and the diocesan and parochial centers and is set up according to hierarchical procedure. The closer the concentric circles of Catholic activity approach to and are modeled upon Catholic Action, the more nearly will they assume its character and its function, and share in its honor and labors."

CATHOLIC ACTION IN THE UNITED STATES: THE NATIONAL CATHOLIC WELFARE CONFERENCE

As noted above, Catholic Action is not a thing made according to a set pattern. It develops in accordance with the special needs and circumstances which obtain in the place where it is to operate. The vast extent of these United States, the need for national emphasis and concerted action on problems affecting the entire country, and the necessity of adequate representation before the various departments of government gave rise to the establishment of the National Catholic Welfare Conference.

Pope Pius XI of happy memory realized the need for such an organization in this country. Speaking of the N. C. W. C. he said: "It is not only useful, but also necessary for you. Since you reside in cities far apart and there are matters of a higher import demanding your joint deliberation — as, for example, those relating to the Christian family, the education of youth, public and private morality, care of numerous immigrants, and other problems of this kind — it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions."

Definition

The N. C. W. C. is not a council or legislative assembly. The resolutions adopted by the bishops of the N. C. W. C. do not have the force of law. The Conference is, rather, a clearing-house of information regarding activities of Catholic men and women; a common agency acting under the authority of the bishops to promote the welfare of the Church and of Catholic activities in the United States, and to make Catholic teachings more widespread and effective. In the words of Archbishop Austin Dowling: "The National Catholic Welfare Conference is a voluntary association of the bishops. It has not and never can have any mandatory or legislative power. Nothing can be done in a diocese except by the permission of the ordinary. But every bishop gains by contact with his fellow bishops and the very statement of common problems and the discussions thereon are in themselves helpful. This is the great service which the National Catholic Welfare Conference renders to the bishops of the United States."

Purpose

The bishops of this country, acting with the full approval of the Holy Father, established the Conference for the purpose of "unifying, co-ordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities." As stated in their joint pastoral letter: "We have grouped together, under the N. C. W. C., the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

It is not the policy of the N. C. W. C. to create new organizations. Rather, it helps, unifies, and leaves to their own fields those that already exist. It seeks to inform the life of America on right fundamental principles of religion and morality. As expressed by Father John J. Burke, C. S. P.: "It was established not to control, but to direct; not to hinder or curtail, but to co-ordinate and to promote; not to rule with a master hand but to facilitate by conference and mutually accepted divisions of work."

Organization

The complex and highly specialized structure of the N. C. W. C. will be dealt with later. Here let it suffice to view that organization only in its broad general outlines. The N. C. W. C. is a national representative body. Consequently it

must be governed by a representative group of the national hierarchy. This end is achieved by the election of a board of ten bishops and archbishops at the annual meeting of the bishops of the country. Functioning directly under the several members of this administrative board are eight departments: Executive, Education, Press, Social Action, Legal, Lay Organizations, Youth, and Catholic Action Study. In addition to these departments, the general body of bishops has set up certain special episcopal committees among which are: Committee on American Board of Catholic Missions; on Census; on Confraternity of Christian Doctrine; on Motion Pictures; on the Propagation of the Faith (Foreign Service); on Clean Literature; for Relief. These committees, as can be seen, are chosen to deal with special problems that arise. In some cases it has been found desirable to establish offices for continued and organized work.

Each department deals with problems proper to its own field, in accord with Catholic principles — acting always under the immediate direction of its episcopal chairman, without whose approbation no official action is taken. Furthermore, no official action is taken by the Conference as a whole without the approval of the administrative board.

The special needs of this vast land have brought about this highly organized national body. The whole superstructure of Catholic Action is a reality. What is needed now is a more intense participation of the laity, a joining of forces under this national body for united participation of the laity in this work so admirably organized by the hierarchy. Many problems that confront the ordinary Catholic Action group will find their solution in similar situations already dealt with by the various departments of the Conference. Literature on every phase of life is available through the Conference, which has induced eminent Catholic authorities to write up the problems proper to their respective fields. The stand taken by the hierarchy of the nation on questions having a Catholic interest can be learned through the Conference.

Diocesan organizations may affiliate with the N. C. W. C. through their ordinary, State, regional or national organizations may affiliate through an authorized and acceptable agent. The Administrative Board directs the particular organizations to the proper department of affiliation.

National unity and co-ordination as envisaged in the N. C. W. C. does not alter, however, the fundamental fact that in the diocese where they operate organizations are always subject to the bishop. The bishop is the proper authority to which they should look for guidance and direction. The fact that they may be units of one of the departments of the N. C. W. C., and as such seek guidance from that department on certain matters does not in any way lessen their responsibility to, and their dependence on their bishop.

Departmental Setup of the N. C. W. C.

(Courtesy of National Catholic Welfare Conference)

As noted above, the N. C. W. C. is headed by a board of ten bishops and archbishops. These form the Administrative Board. They form together the general policy for the entire organization. Together they appoint episcopal committees for handling various problems that may arise, and which demand attention. Eight of the members of the Administrative Board individually control and direct the eight departments of the organization. For more intense and specialized work, the departments are subdivided into bureaus. Finally, there are conferences which might be defined as experimental groups working in specialized fields, gathering data, encouraging the support and ad-

vice of experts in the field, and working out a feasible plan of action which is presented to the bureau or department for consideration. A brief resume is here given of the purpose and scope of the eight departments with their several bureaus, and of the work of some of the episcopal committees which function directly under the Administrative Board.

1. Executive Department

For more intense and specialized work, some of the departments are subdivided as required into bureaus. The general secretary, as chief executive officer for the Administrative Board, not only directs the work of the Executive Department, but also supervises the operations of the other departments of the Conference, and co-ordinates all of the multiple activities of the various N. C. W. C. units. Functioning directly under the Executive Department are the following:

(a) **Bureau of Immigration** — This bureau is a national Catholic immigrant aid organization which assists migrants of all nationalities, serves as a clearing-house for questions of immigration and emigration with which the Church in the United States is particularly concerned, and aids the foreign-born already in the country. The primary object of the bureau is to protect the faith of the Catholic immigrant and to help him become a worthy citizen.

(b) **Confraternity of Christian Doctrine**—The Confraternity works to extend knowledge and practice of the Faith among those outside the Catholic school system. (A special section on the Confraternity will be found elsewhere in the Almanac.)

(c) **Bureau of Information** — This bureau serves as a clearing-house of Catholic information for national news and radio agencies and other media of public communication, as well as providing persons and organizations with factual material in relation to Catholic activities in this country.

(d) **"Catholic Action,"** official organ of the N. C. W. C., records monthly the work of the Conference. "Catholic Action" is also the official organ of the National Council of Catholic Men and the National Council of Catholic Women. It regularly stresses the Catholic needs of the day and records the interests of the N. C. W. C. and its several departments.

Featured regularly in "Catholic Action" are monthly study club articles planned to promote the proper understanding of, and active participation in, practical programs of Catholic thought and life. These study discussions are prepared by the N. C. W. C. Study Club Committee, composed of representatives of the several departments and bureaus of the N. C. W. C.

(e) **Publications Office** — The N. C. W. C. through its publications office has made available a considerable volume of literature, mostly in pamphlet form, intended to assist that intellectual preparation necessary for "successful participation of the laity in the apostolate of the hierarchy."

(f) **Historical Records** — The Executive Department is custodian of a valuable historical collection, comprising more than 800,000 service records and documentary accounts of the participation of the Catholics of the United States in the World War.

2. Department of Education

The Department of Education aims to serve the great system of Catholic schools voluntarily maintained by the Catholic people in fidelity to the ideals and teachings of the Church. In carrying out this purpose the department engages in the five following activities: collection of data concerning Catholic education; furnishing information to school officials and the general public; acting as an advisory agency to assist Catholic educational institutions in developing their programs; safeguarding the interests of Catholic education;

serving as a connecting agency between Catholic education activities and government education agencies. A Committee on Seminaries functions under the department also.

Specifically, the department every two years makes a statistical survey of Catholic schools. The first survey was in 1920. The data gathered is invaluable to those interested in the progress of Catholic education in this country.

The department co-operates with research students in compiling information for use in dissertations and special studies. A teachers' registration section maintained by the department places teachers in Catholic schools.

The interests of Catholic education have been safeguarded through the activities of this department, in co-operation with the Executive and Legal Departments, in opposing federal and state legislation inimical to the welfare of Catholic schools. It keeps in close touch with all government agencies that deal with educational problems.

The Catholic Bureau of Inter-American Collaboration, inaugurated by Pax Romana, now functions within the Department of Education. The purposes of the bureau are: first, to foster mutual understanding between the Catholics of North and South America; second, to offer mutual aid whenever possible in combating anti-Christian and anti-Catholic propaganda; third, to direct the services of existing Catholic institutions into the field of inter-American collaboration, and by so doing to foster the extension of those institutions best adapted to the needs of Catholic life in the Americas. The bureau's fields of activity are listed under three heads: (1) Cinema and Radio; (2) Publications; (3) Exchange Professorships and Scholarships.

3. Press Department

The N. C. W. C. Press Department has the function of promoting, developing and assisting the Catholic Press of the United States. Under its episcopal chairman, it carries on its activities with a lay director experienced in journalism, and with a trained personnel of editors and writers including a headquarters staff in Washington and a large staff of experienced field correspondents in key cities of the United States and in the leading capitals of the world.

The department offers to Catholic publications:

(a) A news service of approximately 50,000 words weekly, covering the Catholic news of all the world, gathered by radio, cable, telegraph, telephone and mail.

(b) A Catholic feature service of 17 to 20 articles weekly, averaging 10,000 words in all, calculated to interest all members of the family.

(c) A Catholic news picture service.

(d) A telegraphic service, covering certain types of last-minute news.

(e) An editorial information service, supplying factual material for editorial writers' use.

(f) A biographical service, including authenticated biographies of prominent Catholic figures.

(g) A Washington letter, interpreting each week national events of particular interest to Catholics.

(h) Special texts, giving in full important Vatican documents, radioed immediately upon issuance.

(i) Special supplements, including features and pictures, at appropriate seasons.

(j) Special syndications, series on subjects of particular timeliness and interest, written by noted authors.

Inaugurated in 1941, Noticias Catolicas, the Ibero-American section of the News Service, makes available to the Ibero-American press in Spanish and Portuguese the department's facilities for the collection and dissemination of news. Noticias Catolicas provides for its subscribers in every Ibero-American country a news service of many thousands of words at least twice a week, including special texts of the encyclicals and other pontifical and ecclesiastical documents.

The Press Department serves over 437 Catholic publications which include, besides virtually all Catholic newspapers in the United States, journals in 32 other countries. "Osservatore Romano," the great Vatican City daily, has for many years been a subscriber.

Because of its standard of factual reporting, the N. C. W. C. News Service is entitled to the privilege of admission to the press galleries of Congress and the White House press conferences. It is the only news service primarily for religious papers enjoying that privilege.

By pioneering in the news radioing of complete texts of papal encyclicals, the N. C. W. C. News Service has influenced the secular press to multiply the space given these important documents.

An important aim of the department is to make possible simultaneous, and accordingly powerful, presentation by the Catholic press of programs, problems and teachings of the Church.

4. Department of Social Action

The Department of Social Action was established to promote the social teaching of the Church and to interpret, under the guidance of the bishops, the application of this teaching to the complex social problems of the country. It is concerned with studies and programs dealing particularly with industrial problems, civic obligations, rural life, family life, and in general with subjects affecting social welfare and international relations.

As to method, the department tries to do these things in its fields: (1) know the social teaching of the Church; (2) know American facts, movements, proposals, trends and personalities; (3) make the teaching and facts known through books, pamphlets, newspaper articles, magazine articles, public addresses; (4) keep in touch with the Catholics working in its own fields; (5) help lay organizations affiliated with the National Councils of Catholic Men and Women and other groups pledged to the extension of Catholic life and influence in America.

The following are the chief fields of present activity:

(a) **Industrial Relations** — The work of the department on industrial questions centers in making known, explaining, and trying to show the application to America, of Leo XIII's great encyclical, "The Condition of Labor"; of the incomparable encyclical of Pius XI, "Reconstructing the Social Order"; and of Pope Pius XI's encyclical on "Atheistic Communism," which embraces in resume the principles of the two earlier ones.

It has given its services to the preparation of special studies on women in industry, and to the planning and conducting of a special Institute on Women in Industry.

It has a wide variety of bibliographies on Catholic and secular books and pamphlets dealing with industrial and economic questions.

The bishops entrusted to the department the program for establishing Schools of Social Action for the clergy, which are summer courses for priests on the social encyclicals, their application to American life, and the means priests can use to spread their teaching.

(b) **Rural Life Bureau** — The Rural Life Bureau of the Social Action Department was set up to study and to analyze Catholic social teaching in relation to the great rural population of our country. The following are some of the varied activities of the bureau: (1) Aid to migrating Catholic families to settle within the confines of established rural parishes. (2) Advice regarding co-operatives. (3) Encouragement of diversification of crops or a live-at-home type of agriculture. (4) Fostering of a rural rather than an urban viewpoint on the part of the young people of the country. (5) Seeking to obtain for Catholic farm people the advantages of the Social Security Act. (6) Promoting adult education through the study club. (7) Encouraging the beautification of farm homes and premises, and co-opera-

tion with the Government Extension Service agents. (8) Encouraging governmental efforts to bring electricity to the countryside. (9) Promoting recreational, dramatic and social programs on a rural parish and inter-parish basis. (10) Expansion of religious instruction through the rural school system, the vacation school, the correspondence course, the religious study club. (11) Promotion of retreats for laymen and laywomen of the country districts. (12) Fostering activities in behalf of the rural family. (13) Developing a diocesan rural loan library, with collection of dramas, songs and pageants of a rural nature. (14) Initiating rural research projects. (15) Encouraging the writing of the history of the rural parishes of the diocese. (16) Organizing the laity for rural action. (17) Conducting rural institutes on a parish basis. (18) Promoting an annual Catholic Rural Life Day.

(c) Peace and the Causes of War — The department's work on peace and international affairs is to prepare, or promote preparation of, writings on the social teaching of the Church on peace and international relations; bring about the diffusion of these; and help Catholic lay organizations and schools to take their part in the movement for a peaceful world.

This work is done by the department partly in its own name and partly in co-operation with other organizations. Thus, either directly or in collaboration with other groups, the department has collected and translated papal documents and published a great variety of pamphlets on the peace statements of the Popes, on international ethics, on the relations of the United States to other countries, on international organization, on world economic life, on the historic role of the Church in international life, and on the causes of war.

Catholic pamphlets and books prepared in the United States on the subject of peace were rare when the department began its work. By its untiring efforts, a Catholic library covering all the essential points in the field is gradually forming. Study outlines are prepared for all pamphlets so that Catholic lay organizations may have both texts and outlines of study in their work of promoting "the peace of Christ in the kingdom of Christ" (motto of our late beloved Pope Pius XI).

(d) Family Life Section — The Family Life Section is an integral part of the Social Action Department. Its work is under the guidance of a special director, and extends into such wide and varied fields as home economics, parent education, and family relationships. While religion is given special emphasis, the aids offered by sociologists and other scientists are employed in the preparation of studies and programs.

Specific projects and methods of carrying them out are: (1) Studying and disseminating the principles of Christian marriage, particularly as set forth in the encyclical of Pius XI on Christian Marriage, and advancing the cause of parent education, as advocated in the encyclical on the Christian Education of Youth. (2) Developing and disseminating a popular and advanced literature on marriage and the family, and on parent education. (3) Fostering the establishment of the Association of the Holy Family. (4) Encouraging the formation of maternity guilds. (5) Aiding in the development of study clubs dealing with family topics, and encouraging individual reading and study of family literature in the home. (6) Co-operating with other Catholic agencies and organizations at home and abroad in their efforts in behalf of the home. (7) Encouraging the development of Catholic leaders in the field, particularly by urging due provision in schools and colleges for courses on Christian marriage, the family, and parent education, and by encouraging the formation of voluntary study clubs in Catholic educational institutions. (8)

Fostering an interest in family study among Catholic young people outside the school system through such media as sodalities or other young people's organizations. (9) Promoting the fitting celebration of the feast of the Holy Family.

(e) Parish Credit Unions — The Parish Credit Union National Committee maintains in the Social Action Department a secretary for urban interests and one for rural interests. As its title implies, this committee seeks to encourage the establishment on a parish basis of the small loans co-operative banks known in the United States as Parish Credit Unions.

5. Legal Department

The primary function of this department is to serve as a clearing-house for information on legislative matters, a central office in which information is collected and classified and from which that information can promptly and adequately be made available to the dioceses, as well as other departments of the N. C. W. C.

The major interest of the department lies in the field of legislation affecting Catholic life and religious institutions. In this field the department collects documents and data, and with its limited staff endeavors to keep abreast of current developments in legislation in the Federal Congress and in the state legislatures and with action in the courts interpreting legislation touching Church interests. The department receives, examines and analyzes public bills, introduced in the Congress and legislatures, which have a bearing on religious and social interests.

In international matters, the department collects information respecting government action, including legislation on religious and social questions of particular interest to Catholics in the United States, and endeavors to supply promptly accurate information in this field on subjects of particular and timely interest. The department in connection with this work has prepared numerous pamphlets dealing with religious situations in other countries, particularly in Mexico and Spain.

An important function of the department has to do with matters which need to be discussed with administrative officials of the federal government in Washington. Such matters originate frequently in outlying territories and insular possessions of the United States. Frequently, the department has explained the Catholic attitude on current legislation before congressional committees.

Legislative proposals introduced and debated during recent years affect profoundly philosophical and ethical principles upon which our social and political institutions rest. Legislative acts that have been approved, among them the Social Security Act and other social legislation, give rise, in the regulations issued under them and in their administration, to intricate problems affecting Catholic institutions — hospitals, child-caring and other agencies. Interpretation of these legislative acts for the bishops and Catholic authorities is important. Catholic interests must be protected before administrative boards and authorities. Conferences must be attended and service given on committees considering relations between private and public agencies and institutions. The tax-exempt status of our institutions must be supported, and due consideration assured them because of the public character of the important services they render. These works, of vital importance to the Church in the United States, lay an increasing burden and responsibility on the Legal Department.

The staff of the department, by long experience in government procedure, has acquired an exceptional skill in handling the most complex legal problems in the religious institution field. The department contributes much to the welfare of the Church by rendering important services which are as necessary as they are timely.

6. Department of Lay Organizations

This department consists of two constituent bodies — the National Council of Catholic Men and the National Council of Catholic Women — with the chief function of co-ordinating, promoting and assisting the activities of the Catholic lay organizations of the country, under the direction of the bishops. Affiliation with either Council enables Catholic lay organizations to know the mind of the hierarchy, the common guide of all.

In fulfilling their mission, the two Councils have as an important part of their work the duty of channeling out to the lay groups in all parts of the country, the programs, educational material, and suggestions which other departments and bureaus of the N. C. W. C. have prepared — always under the direction of their respective episcopal chairman.

The bishops of the American hierarchy, in establishing the Department of Lay Organizations as an integral part of the general Conference, intended that the Councils of Men and Women constituting that department should be the means of fostering amongst our people the program designed by the bishops for the welfare of our Christian society. The department is essentially an apostolate of Catholic Action. The laity of the United States is invited and commissioned to co-operate as partners in the mission of leavening society with the truths of Catholic faith and the principles of Catholic life.

The department was created not to be another Catholic organization. Its interest and that of its constituent Councils is not to form new societies nor to supersede those already existing. Its true function is to affiliate and to unite in two companion representative national bodies the units of all fraternal, social and religious societies of men and women for the purpose of adequately impressing on our national life the real beauty and full strength of Catholic ideals. Its program for action is sanely intelligent. It stands for the home, for Christian education, for industrial peace and liberty, and for the purging from American life of vicious and low influences which debauch decency and destroy nobility.

(a) National Council of Catholic Men — This Council is made up of affiliated lay societies having ecclesiastical approval. The form of diocesan organization rests entirely on the plans adopted by the individual bishops. In some dioceses men of the individual parishes are grouped into parish councils, which become affiliated with the National Council; in others, pre-existent or new lay societies — spiritual, functional or fraternal — are affiliated with the National Council directly. There are at the present time between 1,200 and 1,300 societies affiliated with the N. C. C. M. In this number are included national, regional and local groups.

The National Council of Catholic Men has as its functions: (1) To federate Catholic lay societies and groups of men in a common, unified agency or council. (2) To serve as an agency for the interchange of information and service between the N. C. W. C. and organizations of laymen, in their common work for the Church. (3) To be a central clearing-house for information regarding Catholic laymen's activities. (4) To promote, under ecclesiastical supervision, unity and co-operation among laymen in matters that affect the general welfare of the Church and the nation. (5) To help existing Catholic lay organizations to work more effectively in their own localities. (6) To co-operate in furthering the aims of all approved movements in the interest of the Church and of society at large. (7) To participate, through Catholic lay representation, in national and international movements involving moral questions. (8) To bring about a better understanding and a more widespread appreciation of Catholic principles and ideals in the educational, social and civic life of the country.

In furtherance of its objectives, the Council established in 1929 a

Catholic Evidence Bureau, as a national agency for Catholic exposition and defense. This bureau has come to be a storehouse of information on lay apologetical activities, to which those engaged in apologetics and other forms of Catholic defense turn for data urgently needed and not available locally.

The Catholic Radio Bureau, maintained by the N. C. C. M. since 1938, is intended to advise and assist any Catholic organization or individual in any activity relative to radio: in procuring station time for a Catholic program, in planning and conducting such a program, in providing scripts or material for preparing scripts, and in making effective protest against offensive broadcasts.

Most widely known of the activities of the National Council of Catholic Men is the creation and maintenance of the nation-wide program, the Catholic Hour. (An account of the Catholic Hour is given elsewhere in the Almanac under the section on Radio.)

(b) National Council of Catholic Women — The National Council of Catholic Women is a federating force uniting all organizations of Catholic lay women within the United States, without destroying the autonomy of any one, but rather increasing the effectiveness of each by stimulating larger membership and greater activities.

The Council includes in this federation the membership of eighteen national organizations, and sixty-five diocesan councils, which are federations of all Catholic laywomen's organizations within the particular diocese, both parish and inter-parochial. This plan makes for a complete network within the diocese and forms a perfect channel for guidance, information and reports, into and from the remotest sections of the diocese.

The Council provides a means through which Catholic women may be informed concerning social, civic and religious questions in which they should be interested. It seeks to develop in members a sense of responsibility, as Catholic citizens, in legislation in the various states and in the national Congress, and particularly in laws and proposed laws touching family life, child welfare, education, industrial problems, immigration, etc. To this purpose it proposes to Catholic women that they: (1) Study and promote Christian social principles. (2) Study fundamental Catholic principles underlying international relations. (3) Maintain Christian standards in recreation, dress and literature. (4) Provide representation at meetings of a national or international character when vital principles are at stake or where matters of national well-being which should be their concern are under discussion. (5) Provide national conventions for conference on common problems and through adequate publicity given to these deliberations, place the Catholic attitude on questions of the hour before the general public. (6) Assist, through affiliation with the International Union of Catholic Women's Leagues, in world-wide protection for the home and in the defense of Catholic principles of social action.

The Council has been entrusted with the maintenance of the National Catholic School of Social Service, in Washington, D. C., a graduate school affiliated with the Catholic University of America. The school combines a thorough, modern, scientific training for social work, with Catholic principles and ideals of Christian charity.

7. Department of Catholic Action Study

This department was organized to obtain and disseminate as widely as possible the encyclicals, allocutions and discourses of our Holy Father; to maintain a record of accomplishments of the bishops, clergy and laity of the United States in the work of Catholic Action, and through research and reports as to methods, programs and achievements, both here and abroad, to assist in furthering the aims of the Catholic Action movement.

Important developments in the

field of Catholic Action throughout the world are carefully studied in the light of national religious organization. A program for the extension of the service of this department concerns the wide use of available methods of publicity.

8. Youth Department

This, the newest department of the N. C. W. C., was created by the Administrative Board in November, 1940, to meet a definite need in the Catholic youth field. It enables the Church in this country to deal methodically with the new general trend toward greater coordination of youth work and the unification of youth's forces.

The Youth Department has for its objectives: (1) to-facilitate the exchange of information regarding the philosophy, organization, program-content and methods of Catholic youth work; (2) to promote the National Catholic Youth Council as the federating agency for all approved Catholic youth groups; (3) to contact and evaluate all national, non-governmental and governmental youth or youth-serving organizations and agencies. The Youth Department provides the framework in which the coordination of all Catholic youth work can be achieved. It helps Catholic youth leaders and young people better to understand the problems centering about youth; it furnishes information and documentation adequate for the interpretation of youth work both Catholic and non-Catholic, youth-led and adult-sponsored, domestic and foreign. Finally, it develops the National Catholic Youth Council.

The National Catholic Youth Council is a federation of approved Catholic youth groups in the United States, instituted to promote interchange of information and services as well as unity and cooperation. It makes provision for two sections: the Diocesan section and the College and University section. The Diocesan section is designed to include the respective Diocesan Youth Councils; and the College and University section includes the two national student federations: the National Federation of Catholic College Students and the Newman Club Federation. (For a more detailed discussion of youth work, see the article on the Catholic Youth Movement elsewhere in the Almanac.)

Episcopal Committees

In addition to the above-named departments, the general body of bishops maintains certain special episcopal committees. The following is a partial list of the committees authorized to date:

Committee on American Board of Catholic Missions

Committee on Census

Committee on Confraternity of Christian Doctrine

Committee on Motion Pictures

Committee on the Propagation of the Faith (Foreign Service)

Committee on Clean Literature

Committee for Relief, including subcommittees on the Mexican Seminary, Polish Relief, and others.

All committees work in conjunction with the Administrative Board to which their reports are referred. In the cases of some of these committees, it has been found desirable to establish offices for continuing and organizing work. Relief work is now centralized in one committee composed of members of the Administrative Board of the N.C. W.C. Functioning under this committee are several sub-committees.

The following is a brief sketch of the work done by three of these committees.

(a) Episcopal Committee for Catholic Refugees — The Bishops' Committee for Catholic Refugees from Germany, founded in 1934, has become the Episcopal Committee for Catholic Refugees since it has the added burden of caring for Catholic refugees from various other disturbed European countries. The committee maintains headquarters at 265 West 14th Street, New York City. Chairman of the committee is Archbishop Joseph F. Rummel. Other members of the committee are Archbishop Samuel A. Stritch, Bishop John F. Noll and Bishop Stephen J. Donahue.

The Committee for Catholic Refugees has a three-fold purpose:

(1) To help bona fide Catholic refugees, both here and abroad, by means of material and spiritual aid, and technical advice. (2) To raise funds for the immediate material needs of the Catholic refugees, as well as for the purpose of assisting them to settle in other countries. (3) To enlist the generous support of American Catholics by reliable information service as to the situation of the Catholic Church in Europe and the needs of European Catholics.

From the beginning the committee was authorized to take care of refugees from Germany. These included so-called Aryan Catholics, either banished from or forced by circumstance to leave Germany because of their prominence as leaders in Catholic Action, and non-Aryan Catholics. Among the latter were Catholic converts from Judaism and Catholics who were married to Jewish spouses or who were descendants of mixed marriages between Jews and Catholics back to the fourth degree.

The so-called Anschluss, by which Austria became a part of greater Germany, and the incorporation into the German political organization of Sudetenland, Czecho-Slovakia, Poland, Belgium, Holland, Norway, Denmark, Yugoslavia, Greece and parts of France, have brought about an immense increase in the number of refugees that would naturally fall within the province of this committee's care.

On account of the restrictive immigration laws in the United States many refugees cannot qualify for admission to this country. Hence two new problems have arisen which demand attention, namely, helping to care for refugees in the transit countries, i. e., those countries bordering on Germany which offer temporary hospitality to refugees; and sharing in the cost of transportation to countries which are willing to offer permanent hospitality to refugees.

Furthermore, because of the war many other problems, especially those regarding the transportation of refugees, have presented themselves for solution.

The following are some of the services rendered by this committee: interpretation of the United States immigration laws to European committees and individual refugees; securing, drafting and examining affidavits guaranteeing the support of relatives and friends; special correspondence with American consuls in difficult cases; securing travelers' aid to the place of destination; finding employment and giving relief until such employment has been secured; corresponding for refugees with relatives and friends; endeavoring to make connections for priests and Sisters desirous of establishing themselves permanently in the United States; finding institutions where professionals can exercise their respective vocations.

Besides the Committee for Catholic Refugees in the United States, there are eighteen other similar organizations in Europe, South America, China and the Philippine Islands.

(b) The Bishops' Committee on Motion Pictures and the National Legion of Decency — At the annual meeting of the Bishops in Washington, November, 1933, the Bishops' Committee on Motion Pictures was formed whose purpose it was to bring about an improvement in screen production, since individual appeal to producers to better the Hollywood standards had been unsuccessful. Members of this committee are: Archbishop John T. McNicholas, Chairman; Archbishop John J. Cantwell, Bishop Hugh C. Boyle, Bishop John F. Noll and Bishop Stephen J. Donahue.

Plans for action were formulated, and in April, 1934, the Legion of Decency was formally inaugurated in order to include the personal cooperation of the laity with the hierarchy in endeavoring to prevent the showing of obscene and lascivious pictures. Every Catholic was asked to take the following pledge of the Legion of Decency:

"I condemn indecent and im

moral motion pictures, and those which glorify crime or criminals.

"I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

"I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy."

Each year on the Sunday within the octave of the feast of the Immaculate Conception, Catholics in the United States are invited to renew the pledge. The pledge imposes no new obligation, but merely makes explicit that which every Catholic is obliged in conscience to do, namely, to avoid the proximate occasion of sin.

In February, 1936, the Bishops' Committee on Motion Pictures transferred the responsibility for the review and censorship of films from the various authorities in different dioceses, to the Archdiocese of New York. The address of the secretariate of the Bishops' Committee — the office of the National Legion of Decency — is 485 Madison Avenue, New York City. From this address is issued each week a list giving the moral evaluation of current films. The Motion Picture Department of the International Federation of Catholic Alumnae, which had been reviewing motion pictures for over a decade and had, over this period, published a list of "Endorsed Motion Pictures," was officially designated as the reviewing and classifying group for the Legion of Decency. From February, 1936, to November, 1942, the National office of the National Legion of Decency reviewed a total of 3,969 feature motion pictures, short subjects and newsreels under the four following classifications: Class A — Section 1: Unobjectionable for General Patronage. Class A — Section 2: Unobjectionable for Adults. Class B: Objectionable in Part. Class C: Condemned.

Legion of Decency activity is carried on not only by the New York office, which has been charged with the responsibility of the moral classification of films, but also by the various dioceses in the country which have, under diocesan directors, diocesan organizations to bring the knowledge of the national motion picture ratings to all the people and to coordinate Legion activity on a diocesan basis.

(c) Episcopal Committee on Clean Literature — A movement originating with the Most Rev. John F. Noll, Bishop of Fort Wayne, several years ago towards a general "clean-up" of publications resulted in the formation of a committee of bishops to deal with the problem. Following his report at the annual meeting of the bishops of the United States in 1938, Bishop Noll was appointed chairman of the committee. The other Bishops on the committee are the Most Revs. Edmund F. Gibbons, of Albany, N. Y., Francis P. Keough, of Providence, R. I., Bernard J. Sheil, of Chicago, Ill., and Urban J. Vehr, of Denver, Col.

By July, 1939, more than 80 bishops had launched drives in their dioceses, being assisted by scores of Catholic lay organizations. Due to concerted efforts, clean-minded Americans have considerably reduced the number of periodicals exploiting evil, sex, and crime which have been polluting the minds of millions. There were 421 such periodicals in circulation at the time the drive began on a national scale.

The second annual report of the Bishops' Committee, published in 1941, stated: "Since our last report we have learned that some of the very men who once published the worst sort of magazines, now discontinued, are doing a thriving business by publishing and placing on sale 10,000,000 copies a month of comic magazines which, however innocent their appeal to children be, are calculated to do great harm to the morals and to prepare school boys and girls for the patronage,

at a later date, of just such periodicals as the N. O. D. L. is desirous of removing from circulation."

Every state in the Union, save one, has laws prohibiting the sale of obscene literature. These laws have been more strictly enforced since the N. O. D. L. campaign and new laws have been passed. Notable among the new laws are the Bashore Bill in California and the Kane Bill in Ohio.

The establishment of uniform boards of censors is still in the process of formation. There is no question of censoring anything which approximates art, nor anything which the common conscience of decent men and women of all races and creeds can possibly condone. What is objected to is the exploitation of evil, sex and crime; lewd books, and nude pictures; atheistic and communistic literature; and filthy advertisements of birth control devices, etc. Accordingly, magazines are rated on text, illustration and advertisement. Libraries will find helpful co-operation in the Indianapolis Catholic Information Bureau and Reading Room.

The 1942 Meeting of the American Hierarchy was held at the Catholic University, Washington, D. C., Nov. 11-13, with 102 Archbishops and Bishops in attendance.

The Most Rev. Michael J. Curley, Archbishop of Baltimore, presided at the meeting which was opened by the reading of a personal message from Pope Pius XII expressing his "heartfelt gratitude" for the spiritual and material cooperation extended by the hierarchy, clergy and faithful of America in his "ceaseless efforts to bring to Our suffering children throughout the world every possible assistance in their hour of need."

The American hierarchy returned a cablegram of response thanking the Holy Father for his message and begging his Apostolic Blessing. They pledged anew their best efforts to aid in the fulfillment of his apostolic charity to war victims.

Also read at the meeting was a letter from Cardinal Maglione telling of the satisfaction and joy experienced by the Holy Father on receiving a message of felicitation from the bishops, clergy and faithful of the United States on the occasion of the silver jubilee of his episcopal consecration.

Archbishop Mooney of Detroit, chairman of the Administrative Board of the N. C. W. C., reported that the months since Pearl Harbor "have brought us a further realization of the extent and gravity of our national crisis." He stated that the present programs and policy of the government has affected to some degree the religious and social mission of the Church. The various new tax proposals of the Treasury Department have been protested since all Catholic colleges and institutions are at the disposal of the government to help win the war. The new "man-power" policy has sadly depreciated the necessary workers to staff these institutions. The employment of mothers in war industries has been discussed and the well-organized and well-financed propaganda of groups which promulgate immoral theories concerning the family is being counteracted to a great extent by the Family Life Bureau of the N. C. W. C.

Archbishop Mooney lauded the Inter-American Seminar on Social Studies as one which will strengthen the "Catholic ties in the crisis which faces the Church throughout the world." In conclusion he expressed the thanks of the Archbishops and Bishops to Bishop Noll of Fort Wayne and to the contributors who made the new building, housing the administrative offices of the N. C. W. C. possible, and to the headquarters staff for "a fine sense of loyalty" in the face of "increasingly difficult work."

Archbishop John T. McNicholas of Cincinnati, chairman of the Department of Education, reported that the progress of the war, with its radical effect upon all phases of American life, has had direct repercussions upon education and this has absorbed most of the attention and energy of this depart-

ment. This department has cooperated closely with the United States Office of Education in supplying information to "Key Centers of War Information," has given much assistance to research students, and has compiled statistics on Catholic schools and colleges.

Bishop John Mark Gannon of Erie, chairman of the Press Department, reported that the N. C. W. C. News Service has greatly aided the Catholic press in the presentation of important documents relating to the Church's stand in this war and in clarifying deceits and falsehoods in the war propaganda. The first revision of the Catholic Press Directory since 1932 has revealed that Catholic publications have increased their circulations by nearly 2,000,000 in the past ten years, while the units of the Catholic press increased by 68. The Noticias Catolicas, the special Catholic News Service for Latin America, has enjoyed a very encouraging growth in the past year.

Bishop John F. Noll of Fort Wayne, chairman of the Department of Lay Organizations, reported that the wartime activities of the National Council of Catholic Women were highlighted by "all-out" cooperation with the National Catholic Community Service. The twenty-first National Convention of the N. C. W. C. was held at Hollywood, Fla., and it was apparent at this convention that the women would be equal to the two-fold task of continuing to promote the Bishops' Program of Social Reconstruction and of initiating such services as the nation required of them in this time of war.

The National Council of Catholic Men reported the formation of three new Diocesan Councils. Letters requesting Msgr. Sheen's addresses totaled 175,638. It is estimated that 20 per cent of these letters were from non-Catholics. A total of 242,600 pamphlets containing 734,800 addresses were distributed during the year.

Bishop Edwin V. O'Hara of Kansas City, chairman of the Department of Social Action, reported that this department has carried forward its progress of promoting Catholic social teaching upon economic, civil and international life. This department has stressed the Papal Peace Program in the discussion of specific terms of peace and these will serve as a background for further discussion at conventions and conferences.

Bishop Hugh C. Boyle of Pittsburgh, chairman of the Legal Department, spoke of the changes in national life made necessary by the war: "Churches, schools and social agencies all felt the impact of these new conditions."

Bishop John A. Duffy, chairman of the Youth Department, stated that the youth problem has become more complicated because of the war. "The problems of intellectual and spiritual guidance of youth are no less important though less sensational than the moral problems," the Bishop added. A frightening aspect of the present youth problem is "the relaxation of standards of moral decency among the thousands of young workers now in the nation's capital alone."

Bishop Edwin V. O'Hara, chairman of the Confraternity of Christian Doctrine, stated that the revisions of the Baltimore Catechism and of the New Testament have given immense stimulus to their program. He also mentioned the release of the 750-page commentary on the revised English translation of the New Testament.

The Administrative Board issued a statement on "Victory and Peace," which spoke the minds of the Bishops of the United States. It contained a ringing call for victory for the United States and its allies in the present world struggle, with the warning that we are engaged against an enemy that would create "a slave world," and that compromise is impossible.

Emphasizing the fact that Catholics are exerting every effort in support of the government's war program, and will continue to do so, the Bishops turned to the peace

that will follow the current strife and indicated the principles which must underlie it if it is to be just and lasting. "We urge," the Bishops said, "the serious study of the peace plans of Pope Pius XII which insist that justice be inspired by love — first, love of God, and then love of every human being."

They stated that secularism with its narrow vision, exploitation with its greedy might, or totalitarianism with its despotism, cannot write a real and lasting peace. "The spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian."

Working mothers, 18-year-olds in the armed forces, domination of Poland, the treatment of the Jews and of other defenseless people are the concern of the Bishops and they ask "acknowledgment and respect" for these last and "particularly for our Colored fellow citizens."

They concluded by again urging "unceasing prayer," and by setting aside December 8, the Feast of the Immaculate Conception, the Patroness of our country, as "a special day of prayerful supplication": "In its observance the priests and faithful of every diocese will follow the timely instruction of their Bishops.... Let us all unite in praying for a victory and for a peace acceptable to God."

NATIONAL CATHOLIC WELFARE CONFERENCE SUMMARY

(Organization of Bishops)

Headquarters: 1312 Massachusetts Avenue, N. W., Washington, D. C.

Episcopal Administrative Board

Department	Chairman (Most Rev.)	Assistant (Most Rev.)
Executive	Edward Mooney	
Education	John T. McNicholas	John B. Peterson
Press	John Mark Gannon	Thomas K. Gorman
Social Action	Karl J. Alter	Charles H. LeBlond
Legal	Joseph F. Rummel	Walter A. Foery
Lay Organizations	John F. Noll	Emmet M. Walsh
Catholic Action Study	John J. Mitty	John F. O'Hara
Youth	John A. Duffy	Richard O. Gerow
Vice-Chairman and Treasurer	Samuel A. Stritch	
Assistant Treasurer	William D. O'Brien	
Secretary	Francis J. Spellman	

Executive Department: Supervises and co-ordinates the work of all departments. The Chairman of the Administrative Board presides over the Executive Department which includes the Bureaus of Immigration and Information; Auditing Office; Confraternity of Christian Doctrine.

Education Department: Furnishes educational statistics and information; teachers' registration; and Catholic education research.

Press Department: Provides Catholic press in the United States and abroad with news, feature, editorial and pictorial services.

Social Action Department: Deals with studies and programs connected with industrial and civic problems, with rural and family life.

Legal Department: Collects and classifies legal information which is available to dioceses and to all Departments of the Conference.

Lay Organizations Department: National Councils of Catholic Men and Women are the channels through which all the facilities of the above departments are made available to affiliated lay organizations.

Catholic Action Study Department: Disseminates papal encyclicals, allocutions and discourses; maintains a record of Catholic Action in the United States, and assists in furthering Catholic Action.

Department of Youth: Co-ordinates, promotes and assists the activities of Catholic youth groups throughout the country.

THE CATHOLIC YOUTH APOSTOLATE

(Courtesy of the N. C. Y. C.)

"Men hope and believe that stability will come out of this present chaos, that settled conditions of life will eventually replace the present uncertainty. Youth must necessarily play a vital part in the attainment of such stability and order. This makes the work of direction and guidance of youth the most important that Church and State can engage in. Our vision of a better day cannot become a reality unless the youth of this hour, who will be the men and women of tomorrow, have developed a character and disposition that favors the arts of civilization and world peace. The Catholic Church, which has lived through the rise and fall of empires, the dissolution of governments and the extinction of great civilizations, sees this problem with crystal clarity. It, alone of all, knows from the experience of centuries, the profound truth that peace and settled social order will come only when the youth of a transitional era are trained mentally, physically and by far above all else spiritually" (Statement of Bishop Duffy to Youth Directors).

Essential Characteristics

The essential note differentiating Catholic Youth Work from all similar secular endeavors is its apostolic character. The Catholic Youth Movement is an apostolate: its sole reason for being is to reform and penetrate the natural, temporal order of society with the spiritual, supernatural truth and vitality of Christ in His Church.

(a) It is a personal apostolate exercised by each one in his (or her) own natural medium of daily life.

(b) It is grouped, coordinated for mutual support and stimulation and to produce the necessary cumulative effect upon society.

Organizational Structure

The broad organizational structure of Catholic Youth work was indicated by the Apostolic Delegate, the Most Rev. Amleto Cicognani, in his letter to the Diocesan Youth Directors of August 25, 1941, as quoted below.

"There has been given to you, Diocesan Youth Directors, the mandate of your own bishops to organize and direct the various groups of Catholic Youth and their labors. Many times recent Sovereign Pontiffs have taught that proper ordering and coordination of these groups is the key to such organization and direction."

"Good order is a fundamental requirement. The first and necessary mark of this order is the approbation of the Ordinary of the diocese. It is his prerogative to say whether or not this or that group is capable of the apostolate. The apostolate comes from Jesus Christ, "I have chosen you" (John 15, 16). And just as the Apostles chose their lay assistants, so do their successors, the bishops. Neither the breadth nor the attractiveness of a program alone suffices for calling it an Apostolate unless those who conduct it are recognized and approved by ecclesiastical authority."

Parochial Groups — Not every Youth group, simply by virtue of being a Youth group, is entitled to representation on the parish, district or diocesan youth council, but only such groups as have been approved by the Ordinary. Note that this approval does not come from any national office of any constituent group, but solely from the Ordinary of the diocese.

"It is clear that the primary center of direction and organization is the parish. It is here, first of all, that the youth forces of the parish should receive counsel and coordination; it is here that each group ought to expend its greatest activity under the direction of the pastor and the bishop. Furthermore,

for the sake of good order, the various parochial groups should work together harmoniously, remembering that they labor under the same head and for the same cause. They should avoid harmful rivalries and — what is certainly much worse — enmity and contention among themselves. Let them shun jealousies and the mania for publicity; good results are always more copious when the individual does not seek personal acclaim but submerges himself in the life of the Church."

Unity in Multiplicity — The more numerous Youth groups are, the more important it is that there be an orderly coordination of their strength.

"The more numerous youth groups are, the greater the need of coordination — unity in multiplicity. We say coordination however, not unification or exaggerated centralization, for each unity ought to be permitted to pursue its proper lines in accordance with its own nature and constitutions."

Diocesan Coordination—Inasmuch as Youth groups are to participate in the apostolate of the hierarchy, they should adapt themselves to the structure of that hierarchy and be united not only on the parochial level but also on the diocesan level through diocesan centers.

"When we say that these youth groups ought to live in the atmosphere of the parish, this does not mean that they should be parochial in the sense of being isolated, restricted or disunited. They ought to be a part of a large sphere and should, therefore, coordinate themselves with the larger centers. From the very fact that they are to participate in the apostolate of the ecclesiastical hierarchy, it follows that they should adapt themselves to the structure of this hierarchy and be one not only in the unity of the parish, but also one in the unity of the deanery, and the diocese.

"It appears to be, indeed, not only important but necessary that parochial groups be closely connected with the diocesan center, under the vigilant eyes and immediate control of the Bishop, from whom the directive force must spread throughout the entire diocese. Unity of command, unity of action, harmony of purpose, and union of minds — all these advantages are motives that strongly recommend this coordination, to say nothing of the advantages and benefits that derive from the greater facility with which a central office can usually promote the publication of books, pamphlets and other aids."

National Coordination—Over and above coordination on the parish and diocesan level it is also important that there be some coordination of Catholic Youth forces on the national level.

"In guarding certain positions and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of utmost value."

The approved agency for coordinating the Catholic Youth forces at the national level is, by recommendation of the Holy See, the National Catholic Youth Council.

"In a letter dated April 23, 1940, for communication to the Most Reverend Ordinaries of the United States, His Eminence, Cardinal Pizzardo, president of the Central Office of Catholic Action, expressed the desire that the numerous groups of Catholic Youths in this country be united in a 'National Catholic Youth Council,' 'in order better to promote Christian ideals and better to safeguard the young from the many pitfalls that they encounter.' Without doubt the vastness of the country renders the formation of a compact national organization difficult but it is evident that at least some small degree of national coordination is possible and even necessary. 'Vis unita fortior.' "

"There is also before us the encouraging example of other nations and above all the pronouncements and directive norms that have em-

anated from the Supreme Authority of the Church, the Sovereign Pontiffs. In guarding certain positions and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of the utmost value. And it is rendered authoritative and receives its sanction from the fact that Bishops have been put at its head. Do not hesitate therefore, to appeal to the Youth Department of the N. C. W. C. for direction, for counsel, for aid, and you will enjoy the grand advantages that derive from it."

The N. C. W. C. Youth Department

After years of study and planning, the archbishops and bishops of the United States decided to develop within the National Catholic Welfare Conference, their official agency for national coordination, a special pattern for united youth work. The first step was taken in February, 1937, when the bishops instituted a Youth Bureau in the Executive Department of the N. C. W. C. To further this project the hierarchy at their general meeting in November, 1940, approved the recommendation that the Youth Bureau be elevated to a regular department of the Conference. On November 15, 1940, the Administrative Board of the N. C. W. C. created the Youth Department.

The Most Rev. John A. Duffy, Bishop of Buffalo, is the episcopal chairman of the Youth Department, and the Most Rev. Richard O. Gerow, Bishop of Natchez, is the assistant chairman. With the Most Rev. Emmet M. Walsh, Bishop of Charleston, Bishop Duffy is also comoderator of the National Federation of Catholic College Students. The following Bishops serve as special advisers to Bishop Duffy on the various phases of the youth setup: the Most Rev. James A. Kearney, on Newman Clubs; the Most Rev. Francis C. Kelley, on Scouting; the Most Rev. Bernard A. Sheil, on Catholic Youth Organization; the Most Rev. Aloysius J. Muench, on the Rural Youth.

The National Catholic Youth Council

The National Catholic Youth Council is sponsored by the Youth Department of the N. C. W. C. It was first launched as a project of the N. C. W. C. Youth Bureau and authorized by the Administrative Board in April, 1937. The purpose of the N. C. Y. C. is to federate all Catholic youth groups on a national scale through the medium of an agency functioning under the direction of the hierarchy; to serve as a channel for interchange of experiences and information regarding youth activity and problems; to help Catholic youth groups better to understand and to cope with problems of national importance; to train youth leaders in the methods of Catholic Action in conformity with the directions of the Holy Father and the American hierarchy; to serve as an instrument to represent all Catholic youth-led organizations in the United States, and to do this without interfering in any way with the autonomy and the traditional activities of the individual groups.

The N. C. Y. C. encourages the development of youth conferences and congresses on a district, deanery and diocesan basis; and youth leaders' conferences or training courses on a provincial, regional and national basis.

An Advisory Board makes provision for representation of nationwide youth movements as well as securing the co-operation of prominent men and women active in adult organizations serving youth.

The framework of the N. C. Y. C. makes provision for two major divisions as regards membership: the Diocesan Section; and the College and University Section.

(1) The Diocesan Section of the N. C. Y. C. is intended to reach Catholic organized youth throughout the country who are outside the college and university field. These youth groups are reached through the medium of the Diocesan Youth

Council, which council is voluntarily associated with the Diocesan Section of the N. C. Y. C.

(2) The College and University Section of the N. C. Y. C. is designed to include the two national student organizations reaching Catholic students both in Catholic and non-sectarian colleges: the National Federation of Catholic College Students; and the Newman Club Federation (see below under Catholic Action in the Schools).

The Diocesan Youth Council is not a youth movement, but, like the National Council, it is a federating agency grouping together all the approved Catholic youth groups (regardless of their labels or particular objectives) operating within the boundaries of the particular diocese. The Diocesan Youth Council recognizes the existence and respects the full autonomy of the various affiliated groups which maintain their traditional set-up and carry out their specific programs. The Diocesan Youth Council makes provision for deanery and parish youth councils. Essentially, it functions through the Parish Youth Council, which in turn is composed of the various youth groups operating in the parish. In parishes where there is only one youth group, this group would function as a Parish Youth Council.

No provision for individual membership in the council is made. Every Catholic boy or girl, young man or young woman, particularly those between the ages of 16 and 25, wishing to join this Catholic youth front, is connected with the Youth Council by reason of membership in one of the approved youth groups. This group holds membership in the Parish Youth Council, which is nothing else than the federation of all the existing youth groups in the parish. The Parish Youth Council is a constituent unit in the Diocesan Youth Council, which in turn is linked up with the National Catholic Youth Council.

Between the Parish Council and the Diocesan Council, provision can be made for a Deanery Youth Council. This simply means the banding together of the individual groups in a deanery, through the medium of the Parish Council.

Thus we see the Catholic youth of the entire country being united in accordance with the traditional lines of hierarchical order—parish, deanery, diocesan, national hierarchy — under full control and direction of the hierarchy and without interference with the useful autonomy or specific activities of any particular group.

Special interest groups organized on a deanery- or diocesan-wide basis are directly represented in the Deanery or Diocesan Youth Council, even though their local units hold membership in the Parish Council. In this way it is possible to make the experiences of such movements directly available to the deanery and diocesan level. On the national level, the Advisory Board of the National Catholic Youth Council serves a similar purpose.

The N. C. Y. C. continues to make marked progress. Up to the time of writing, some 98 Diocesan Youth Directors have been appointed and Youth Councils are operating in a number of dioceses. Regional Conferences of Youth Directors, training courses for youth leaders, and deanery and diocesan conferences for youth are ever increasing in number. The National Federation of Catholic College Students is reaching a majority of the Catholic colleges and universities in this country. Regional units of the N. F. C. C. S., already functioning in the East, are developing in other sections as well. The Federation has also successfully sponsored two national and several regional congresses.

The N. C. Y. C. idea is taking hold generally and once Diocesan Youth Councils have been established in all dioceses and the two Student Federations strengthened, the unification of youth's forces on a national scale will be accomplished.

Catholic Agencies in the Youth Field

(From "Youth-Serving Organizations," by M. M. Chambers)

Catholic Boys' Brigade of the United States

Founded in 1917, the Catholic Boys' Brigade of the United States has its headquarters at 10 W. 76th St., New York City. A "Brigade Monthly" is published.

Membership: Boys aged 12 to 18, about 40,000 in 325 local branches in 28 states, the Virgin Islands and Canada. There are about 500 adult leaders. About 1,500 girls are associate members.

Purpose: To bring Catholic boys under the influence of Catholic training, instruction, association and activities in order that thereby they may become of greater service to God, their country and their fellow-men; to promote in general the spiritual, moral, mental, physical, social and civic welfare of all boys irrespective of race or creed.

Activities: Drill, physical exercises, first aid to the injured, music, athletics, instruction in civics, recreation, sports, outings, camps, parades, nature study, hobbies, woodcraft. Weekly meetings of local units are divided into three periods of equal duration, with varied activities under an adult leader. Conferences and seminars are held locally every month; leadership training courses are conducted at the national headquarters, which also conducts annual competitions in various activities and distributes medals and awards.

Christ Child Society

A welfare organization pledged to the service of children through relief, health and character building. Founded 1896. Headquarters, 608 Massachusetts Ave., N. E., Washington, D. C. A quarterly report is published.

Membership: Approximately 15,000. This includes both senior and junior membership and membership in the college branches. There are 29 local societies and 8 college and academy branches.

Purpose: To aid and instruct poor children and to uplift and brighten their lives; to interest youth in the service of the children of the poor.

Activities: The enterprises of the Washington unit are typical. It provides layettes for new-born infants; maintains a Fresh-Air Farm for convalescent children; supports a free dental clinic at its headquarters; conducts settlement classes and recreational activities in poorer sections of the city; visits children in their homes; pays particular attention to the Christmas wants; and instructs children in religion. Through these various services the local organization reaches about 4,500 children annually. The total number of children reached through settlement-houses is approximately 300,000.

Junior Alumnae of the International Federation of Catholic Alumnae

Membership: Senior girls in Catholic high schools and colleges and younger members of the International Federation of Catholic Alumnae, probably aggregating about 75,000, in local chapters of the I. F. C. A. in 38 states. The membership is restricted to girls doing good work in school and to alumnae interested and active in social or educational service.

Purpose: To offer definite ideals and suitable methods of organization for the preparation of worthy young women for youth leadership and Catholic Action; to give inspiration and information to youth; to encourage local efforts at organizing; to promote good morals; to develop good citizenship; and to preserve good health.

Activities: Encourages students to continue their education; stimulates friendly competition among schools and alumnae associations in educational and athletic matters; assists talented pupils pursuing special studies; organizes study clubs; considers vocational guidance; compiles and distributes book lists and motion picture lists.

Junior Catholic Daughters of America

Membership: Catholic girls age 12 to 18, admitted only on recommendation by a senior order member, approximately 25,000. There are 385 Courts in 37 states, Alaska, Puerto Rico and the Canal Zone.

Purpose: To provide an outlet for the natural desire to "belong to a club"; to furnish opportunities to develop the habit of service to others; and to enjoy recreational, charitable and spiritual activities under proper leadership.

Activities: Enterprises of the local units include camps, workshops, hiking clubs, dramatics, dancing, athletic tournaments, glee clubs, orchestras, sewing, cooking, and visiting orphanages, veterans' hospitals, and homes for the aged, to cheer and help the less fortunate.

Junior Daughters of Isabella

Membership: Catholic girls aged 10 to 22, about 2,200. There are 16 active junior circles located in Illinois, Indiana, Ohio, Maine, Massachusetts, Minnesota, Rhode Island and the province of Quebec.

Purpose: To promote religious, ethical, cultural, educational, civic and athletic training of Catholic girls.

Activities: Each local circle holds at least one formal meeting each month and is required to have standing committees on religion, education, social affairs, membership, athletics and sick members. The committees conduct their respective activities as fully as local conditions permit. Local adult leaders, who serve without pay, are chosen from the local circle of the senior order.

Knights of Columbus, Supreme Council, Boy Life Bureau: Columbian Squires

Membership: Boys aged 14 to 18, practical Catholics, numbering 21,000, are members of the Columbian Squires, sponsored by the Boy Life Bureau, and founded in 1924. The organization also has 2,300 adult leaders. There are 380 local units or circles, in 47 states and 5 Canadian provinces. Headquarters are at 45 Wall St., New Haven, Conn. They have a monthly publication, "Columbian Squires Herald."

Purpose: To make available to boys during their leisure time a psychologically sound program under qualified and adequately trained leadership; to cooperate, through the Columbian Squires program, with the home, the church and the school, in the cultural, social, civic and physical development of the members.

Activities: Conducts summer schools of boy leadership, first established in 1924. In 1939 and 1940 these were held at six key universities and colleges in different parts of the country and consisted of six days of intensive training in the philosophy and techniques of boy guidance and youth programs, with one or two evening sessions at which fundamental principles of boy leadership were presented by professionally trained representatives from national headquarters, under auspices of local councils of the K. of C. About 18,000 volunteer workers have been trained thus.

The Columbian Squires program is fivefold: physical, social, civic, cultural-educational and religious.

The Sodality of Our Lady

Founded in 1563, the Sodality of Our Lady was later established in the United States. Its headquarters here are at St. Louis, Mo. Its monthly publication is "The Queen's Work."

Membership: Catholic young people of both sexes, approximately 806,800. There are about 9,626 active units in Catholic parishes, universities, colleges, schools of nursing, and parochial schools in all parts of the United States.

Purpose: To foster a fuller Catholic life in parish and school; to further Catholic social action; to develop an energetic religious and spiritual life among Catholic young people, expressed in terms of personal faith, loyalty to Christ, imitation of Mary, and constructive Catholic activity.

Activities: Each unit has a priest director, a central committee, and various committees to carry on specific religious and social features. The national headquarters conducts several yearly Summer Schools of Catholic Action in different cities and operates schools of spiritual leadership at regular intervals in several regions. The general program of the organization embraces the following activities: spiritual, intellectual, social and recreational, Catholic (such as missionary interest, charity work, cooperation with Catholic social organizations), and annual national and local conventions.

Catholic Boy Scouts

The Catholic Committee on Scouting endeavors to "add the supernatural" by means of the following plan of cooperation with the Boy Scouts of America. The National Committee is advisory to the B.S.A., having the responsibility of promoting and guiding cooperative contacts with the Catholic Church in activities relating solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting. The National Committee is composed of a Bishop, a Committee of Priests appointed by the Bishop, and a Committee of Laymen; its officers are the officers of the Bishop's committee.

The Bishop's committee establishes policies governing the spiritual welfare of Catholic men and boys in Scouting, and in cooperation with the National Council, B. S. A., develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationship between the Boy Scout Movement and the Catholic Church; it develops and presents to the American bishops plans, as developed in cooperation with the National Council of the B. S. A., for Catholic participation in Scouting through the Local Councils of the B. S. A. and the Diocesan Committees appointed by their respective bishops; it advises the National Council in all matters of policy related to Scouting among Catholic boys.

The Committee of Priests assists the Bishop as requested; it represents their respective dioceses on the National Committee; and it reports to the Bishop annually on all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting in the dioceses.

The Committee of Laymen assists the Bishop as requested; it represents the Laymen's Committee of their respective dioceses on the National Committee; and reports to the Bishop annually on all Scouting matters pertaining to Troops, membership, activities, etc., among Catholics.

The Diocesan Committees are appointed by their respective Bishops; they include the following: a chaplain, a chairman (layman), and a Catholic layman acceptable to the bishop, from the membership of the Executive Board of each Local Council in the diocese. The Diocesan Committee cooperates with the Region and the Local Councils of the B. S. A. within the diocese in promoting Scouting under Catholic leadership, advising the Local Councils in all matters related to Scouting among Catholics, correlates the Scout Program with the entire parish program, etc.

The total number of dioceses now operating under the Bishops' Scout plan is 101. The total membership as of June 30, 1940, is recorded as 4,125 Troops and Packs (including the Philippine Islands).

Specialized Catholic Action Groups

An example of progress in the field of Catholic Action in the United States is the growth of specialized youth movements similar to those originally launched in Belgium and France, and later in

Canada. The first attempts to introduce these specialized activities into this country were influenced by the experiences of the J. O. C. (Jeunesse Ouvriere Chretienne, Young Christian Workers) in foreign countries. But soon the clergy and lay leaders realized that American circumstances and needs necessitated an adaptation of terminology and methods. Following are some of the groups endeavoring to maintain a youth apostolate in the form of organic Catholic Action.

Young Christian Workers: Groups are operating in the Dioceses of Manchester and Brooklyn, in Ponca City, Okla., and elsewhere.

University Groups: Several cells are functioning at Notre Dame University with the official approval of Bishop Noll. At the University of Dayton and in other colleges and universities there are Study Clubs concentrating mainly on the study and dissemination of knowledge concerning the nature, purposes and technique of Catholic Action.

Other Groups: The groups mentioned are more or less engaged in specialized Catholic Action, that is, in an organized apostolate restricted to one social milieu.

A number of similar groups using the methods of Catholic Action (small cells, technique of "Observe-Judge-Act," and so forth), yet feeling that they are not yet sufficiently prepared to engage in complete specialization, exist in many localities.

Included in this number are young students and workers, young men and young women, and sometimes mixed groups. These concentrate partly on studies of Catholic Action and personal spiritual formation, but frequently engage in authentic Catholic Action, especially in those places where they have the formal approval of the ordinary.

Catholics and Non-Catholic Youth Organizations

(Statement of the Rev. Vincent Mooney, C. S. C.)

Youth organizations are not new. Latest reliable records reveal that there are at the present time some 400 national, non-governmental youth and youth-serving organizations and agencies in the United States. Some of these organizations are sponsored by the various religious sects; some are developed by laymen who are sincerely concerned with the welfare and training of young people; and some are definitely "front" organizations established by persons not honestly interested in the well-being of youth and who exploit these organizations as a means to an end. Under the guise of humanitarianism, these latter organizations have not only exploited youth, but have gained the support of well-meaning adults who have succumbed to their propaganda.

Recently there has been a mushroom-like growth of organizations whose purposes are built around controversial issues, particularly those centering about national defense and the present world situation.

Catholic youth leaders are naturally faced with the problem of the attitude to be taken towards the youth groups now in existence and those springing up around the country. The question of Catholic collaboration or non-collaboration with these organizations is important. Those organizations should not be ignored, but they certainly must be evaluated. There need be no opposition to some, but others should very definitely be opposed.

There is a basic principle which governs the question of opposition or collaboration on the part of Catholics as regards non-Catholic and secular groups. In substance, it may be stated as follows: Catholic youth cannot and will not cooper-

ate with organizations and agencies definitely committed to a philosophy of life diametrically opposed to the principles which they profess. Whenever it is a question of opposition or collaboration on the part of Catholics, this principle has been applied.

Catholic youth organizations and Catholic youth generally should not commit themselves to any youth movement, federation or agency, without first having carefully studied its objectives and possible ramifications. It is not always easy, however, to evaluate the true nature or objectives of certain organizations. Cleverly worded literature and attractive program schemes often serve to disguise the real purpose behind such organizations. For this reason, no matter how attractive a program may be, it is well not to become involved without first consulting the proper religious authorities. The Church is well equipped to deal methodically with every situation. On a national basis, the N. C. W. C. Youth Department has for one of its objectives the evaluation of such organizations and through direct contacts is in a position to assist in whatever effort is made to evaluate such movements whether it be on a local, regional, national or international scale.

Many of our Catholic youth leaders are convinced that super-organizations, such as the American Youth Congress, the American Student Union, and others, represent lost motion. These people would adhere to that point of view even if there were no other question involved. They do not believe that inter-organizational set-ups of this kind serve a practical purpose. They insist that despite the sincerity of some of the participants, it is definitely impossible to find a common denominator, due to the fact that it is impossible to reconcile conflicting philosophies of life.

In the case of organizations which spring up over night as it were, and are concerned with the promotion of certain opinions in connection with controversial matters, extreme caution should be exercised before any step towards active collaboration is taken. There is considerable danger in heedlessly setting up units of such organizations, even though apparently there is nothing in their objectives which cannot be reconciled with our philosophy of life.

It is true that young people are free to form their own opinion in regard to controversial issues, but by the very fact that they are still in the formative period, they need direction and guidance along these lines. It is by far more beneficial to them to work through existing approved organizations. Provision can usually be made through such organizations to study the principles underlying the various controversial issues and thereby arrive at sound judgments. Dramatic action, based upon aroused emotion by means of clever propaganda, may appeal to the young people at the moment. Such procedure, however, rarely produces profitable results and frequently fosters in the young participants a distorted notion of their true importance in society.

In this youth-conscious age, many forces are feverishly active, revamping programs and organizations for youth and setting up new ones. In the midst of confusion and chaos, the Church continues to exercise deep maternal concern over youthful souls. Down through the ages she has provided various means for young people to enable them to solve the problems which confront them. Today, her vigilance is not lacking. The Church stands ready to satisfy every need of our Catholic youth, and her age-old wisdom can be relied upon to serve as a splendid guide in determining the extent of the relations of our Catholic youth with non-Catholic groups and agencies.

CATHOLIC ACTION IN THE SCHOOLS

The role of the school in the formation and continued success of Catholic Action is by no means slight. Many have failed to see what is a rather obvious reason for this fact. After reading the words of our late beloved Pontiff, Pope Pius XI, one must be convinced of the school's very important part in this world force of Catholic Action. In a discourse to the directors of the university associations of Catholic Action in Italy on December 22, 1935, Pope Pius XI said: "University men and women are certainly not on the borders [of Catholic Action], as some one unhappily expressed it recently, but hold a place which is, in a certain sense, the first, and has always been so called by the Pope; just as, to adopt an image from military life, it is the Military Academy which holds first place in the army because it is from it that good leaders, good officers, and a good general staff must be provided. From among the university men and women, therefore, the Holy Father is waiting for a good general staff for Catholic Action."

What is said here about the university, applies in varying degree to other classes of students. It applies, too, to every form and type of Catholic student group. For the school, in truth, is the training camp of life. If Catholic Action is to be the moving factor in the layman's life, he must learn what it is; he must discover the precise part which he must play in bringing all the world to the feet of Christ the King. If the school is to provide Catholic Action with leaders, then the school must teach the student the essentials of Catholic Action.

The following brief outline will give some idea of the progress made in the United States by Catholic student groups that are vitally concerned with student Catholic Action. With the arduous task of initial organization well in hand, the promoters of Catholic Action in our schools may soon see the fulfilment of their plan to "bring into the University Catholic Action every Catholic student on every campus in the country."

The National Federation of Catholic College Students — Since the purpose of the Catholic college is to train the best minds of Catholic youth in a manner conforming to the Truth of Christ, it should be the outstanding source from which the leaders of Catholic Action will come. Until recently however there has been a noticeable lack of unified action on the part of the Catholic colleges in the field of Catholic Action. For this reason the N. F. C. C. S. was formed a few years ago with the object of bringing about an effective solidarity, in thought and action, among all the university men and women on Catholic campuses. Its comprehensive function is to give adequate attention (through its own force and existing agencies) to all professional, cultural, technical and social problems of student organizations. In time it should become a permanent secretariate for information on all matters pertaining to student life in America.

Newman Clubs — The recognized organ of Catholic Action in non-Catholic colleges is the Newman Club. Organized on a very small scale in 1915 it has spread until now there are about 50,000 young persons in 307 Newman Clubs in non-Catholic institutions of higher learning throughout the country. The club has taken its inspiration from the great educator-convert of the last century, Cardinal Newman. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the problems of every-day life. The spiritual needs of the students are cared for by the chaplain and annual retreats are fostered. Under his leadership also, study clubs and discussion groups are advanced in which the truths of the Faith are presented in the light of the needs of the

students. The Confraternity of Christian Doctrine and the Social Action Department of the N. C. W. C. have led the way for many of the clubs in their discussion and instruction groups. The materials furnished by these two organizations are the nucleus around which the study plan is advanced. By means of the Newman Clubs students in all American colleges and universities are included in the Catholic Action movement.

National Catholic Alumni Federation — The constituent units of this organization are the alumni associations of Catholic colleges and universities. Individual membership also includes Catholic alumni of non-Catholic colleges. The objects of this Federation are to advance effectively the educational and spiritual ideals for which the Catholic colleges of this nation were founded, and to bring into communication the various distinct alumni associations of Catholic colleges.

The International Federation of Catholic Alumnae is a group similar in form to that of the men mentioned above. Its purpose is to further the cause of religion, education, literature and social work, by serving as a medium of communication between the Federated Alumnae and the Catholic schools, thus stimulating interest and action. The organization, now in its twenty-seventh year, sponsors scholarships and other various means of furthering the cause of Catholic education and the training of women leaders in the field of Catholic Action.

Catholic Student Peace Federation is the student section of the Catholic Association for International Peace, which is affiliated with the N. C. W. C. Its aim is to foster Catholic student opinion on questions of peace and neutrality. It takes a definite stand on vital questions regarding peace which are continually being brought before the public by the legislative bodies, by the World War, by the Pan-American policy, or by Communistic organizations.

Pax Romana is a union or confederation of national university Catholic federations of the world. It is a secretariate which links together student federations throughout the world, helping one group of students to profit by the experience of others, lifting local Catholic activity out of its isolation and thus multiplying its beneficial results. Though its activities are many and varied, two are of supreme importance. By study and debate, Pax Romana members formulate a Catholic student opinion on the many far-reaching social, economic and political questions of the day. A continual combat is waged against the sinister influences and subversive societies designed to contaminate the youth of the world.

Theta Kappi Phi — To provide opportunity for Catholic college men to obtain the Catholic philosophy and viewpoint, Theta Kappa Phi fraternity houses have been established at a number of colleges and universities throughout the country. This is in accord with the encyclical of the Holy Father, as a definite part of Catholic Action. In the fraternity is a Catholic atmosphere in which the collegian spends the most impressionable years of his life. It is the daily living with men of the same wholesome religion, background and philosophy that counts. The fraternity has a five-point program of Catholic Action, concerns itself directly with religious activities and requires of the members that they be good practical Catholics.

Theta Phi Alpha — Much like the Theta Kappa Phi for men this sorority fills a large and important role on our secular campuses. It joins together young women in an atmosphere definitely Catholic, a priceless treasure amid the social and educational environment of our colleges. It attempts to furnish its members with a knowledge of the Faith, and to protect it in university and college life. Membership includes Catholic girl students about 16 to 22 and alumnae members of all ages, numbering about

2,650. There are 12 active chapters and 22 city associations. Both Theta Phi Alpha and Theta Kappa Phi are organized along the lines of American fraternities and sororities.

Kappa Gamma Pi — The purpose of this organization is to set a higher standard of character, scholarship, service and leadership by emphasizing the value of scholarly endeavor and by making active and concerted effort for the maintenance of Catholic educational ideals. It is an honorary society to which the graduates of Catholic women's colleges may be admitted by achieving a high scholastic record and extra-curricular prominence. Membership is a reward for undergraduate effort and a stimulus for a life of Catholic Action after college. It fosters scholarships and fellowships, increases the bond between students and alumnae. Kappa Gamma Pi recommends that individual groups join the N. C. W. C. for better work in Catholic Action.

Catholic Students' Mission Crusade — Established in 1918 to build up a general interest in the mission cause, and to promote among Catholic youth of the country a general knowledge of missionary conditions and activities, both at home and in foreign lands, the Crusade now has a membership of 700,000, of whom about 500,000 are between 12 and 24. There are 1,250 senior units (in high schools, colleges and seminaries), 1,590 junior units (in elementary schools), and 70 veteran units (graduate groups). the activities comprise spiritual, educational and missionary aid.

CONFRATERNITY OF CHRISTIAN DOCTRINE

In January, 1935, the Sacred Congregation of the Council, with the approval of Pope Pius XI, decreed that the Confraternity of Christian Doctrine be established in every parish.

The work of the Confraternity is the spread of knowledge and practice of the Faith by the following means: religious training of Catholic elementary school children not attending Catholic schools, by instruction classes during the school year and in vacation schools; religious instruction of Catholic youths of high school age not attending Catholic schools, in study clubs and by other methods; religious discussion clubs for adult groups; religious education of children by parents in the home; instruction of non-Catholics in the teachings of the Catholic Faith.

Active members serve at least one hour a week or fifty hours annually, and are enrolled in the following divisions: Teachers, who assist priests and Sisters in catechetical work, especially in religious vacation schools and in instruction classes; Fishers (home visitors), who make systematic surveys of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and promote subscription to the diocesan paper; Helpers, who provide facilities for classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes; Discussion Club Leaders, who conduct or attend religious discussion clubs for adults and secular high school students; Parent-Educators, who cooperate with Parent-Educator programs of the Confraternity; Apostles to non-Catholics, who assist in the development of the program for non-Catholics.

The archbishops and bishops of the United States, at their annual meeting in November, 1934, appointed an Episcopal Committee (of three members) on the Confraternity of Christian Doctrine. The Episcopal Committee immediately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference.

Publications Department.—Under the direct supervision of the chairman of the Episcopal Committee of the Confraternity of Christian

Doctrine, the Publications Department functions through a priest-censor, a secretary and small staff. It publishes texts and pamphlets on organization, teachers' manuals of graded courses of study and religious discussion club aids; at the request of Confraternity officials, supplies exhibits of Confraternity publications and information regarding their use; maintains a catechetical library of textbooks, charts and other visual materials useful in advancing Confraternity objectives.

The Publications Department of the Confraternity of Christian Doctrine has issued the following publications which may be procured at the Confraternity of Christian Doctrine, Publications Department, 1312 Massachusetts Avenue, N. W., Washington, D. C.; and St. Anthony's Guild, Paterson, N. J.:

Confraternity Edition of the New Testament

Revised Edition of the Baltimore Catechism:

First Communion

Number 1

Number 2

"Acerbo nimis" (Papal Encyclical on the Teaching of Christian Doctrine)

Catholic Education and the Confraternity of Christian Doctrine, Most Rev. Edwin V. O'Hara.

Program for the Celebration of Catechetical Day

Manual of the Confraternity of Christian Doctrine

Confraternity Leaflets:

Spiritual Privileges

Confraternity of Christian Doctrine Prayers

Constitution for Parish Units

Plan for Organizing the Parish Unit

Duties of Parish Officers

Instructions for Lay Teachers

Instructions for Fishers

Instructions for Helpers

Instructions for Religious Discussion Club Leaders

Instructions for Parent-Educator Religious Discussion Clubs

Instructions for the Apostolate to Non-Catholics

The Religious Vacation School

Religious Instruction of Catholics Attending Secular High Schools

Religious Correspondence Courses

School Year Religious Instruction Manuals

Religious Vacation School Manuals

Discussion Club Texts and Outlines:

The New Testament Series:

Parts I and II: The Life of Christ

Part III: The Apostolic Church

The Life of Christ in Pantomime and Dramatization

Life of Christ Catholic Picture Series for Syllabus II, Parts I, II, III

Church History through Biography

The Ethics of Christianity (College)

The Holy Sacrifice of the Mass

The Religious Discussion Club

The Parent-Educator (New Series):

Vol. I. Parental Responsibility

Vol. II. Teaching Prayer in the Home

Vol. III. Teaching Obedience in the Home

Vol. IV. Teaching Honesty in the Home

Vol. V. Teaching Christian Citizenship in the Home

Vol. VI. Teaching Justice in the Home

Proceedings of the National Catechetical Congresses:

Rochester, N. Y., 1935

New York, N. Y., 1936

St. Louis, Mo., 1937

Hartford, Conn., 1938

Cincinnati, Ohio, 1939

Los Angeles, Calif., 1940

Philadelphia, Pa., 1941

Reprints of Addresses:

The Confraternity of Christian Doctrine, Most Rev. Amleto Giovanni Cicognani.

Cooperate with the Confraternity of Christian Doctrine, Most Rev. Amleto Giovanni Cicognani.

Why a Confraternity of Christian Doctrine in Every Parish, Most Rev. Samuel A. Stritch.

The Place of the Teaching Sisters in the Confraternity of Chris-

tion Doctrine, Most Rev. Samuel A. Stritch.

Truth in Charity, Most Rev. Francis J. Spellman

Parish Religious Discussion Clubs, Most Rev. A. J. Muench.

A Holy War for Knowledge, Rev. Donald M. Cleary

Teaching the Doctrine of the Incarnation:

in Elementary Grades, Rev. Francis J. Connell, C. Ss. R.

to High School Students, Rev. John H. Flanagan

Methods for the Teacher of Elementary Grades, Rev. Aloysius J. Heeg, S. J.

Methods of Presenting the Doctrine of the Incarnation to High School Students, Rt. Rev. Msgr. John M. Cooper

Miscellaneous:

Confraternity of Christian Doctrine folder:

Your Place, Work for Everyone in the Confraternity

Decree of the Sacred Congregation of the Council on Better Care and Promotion of Catechetical Education

Decree of Erection

Certificate of Aggregation for Non-parochial Religious Institutions

"Religious Instruction Registration" cards

"Annual Membership Enrollment" cards

National Center. — With a priest director and an efficient staff at Washington, the National Center functions as a clearing-house for Confraternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous, the establishment, development and program of the Confraternity are directed by diocesan authority, and not by the National Center. Each parish Confraternity carries out its own program of religious instruction as the ordinary may direct.

The National Center sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced staff member to assist the diocesan director with organization procedure and the development of Confraternity activities. Diocesan directors of the Confraternity have been officially appointed in 107 archdioceses and dioceses of the United States.

Congresses—National congresses of the Confraternity of Christian Doctrine are held annually. Regional congresses are held throughout the United States during the year in order to make available to local clergy, religious and laity the programs developed in the national congresses. Each congress is under the patronage of the ordinary of the diocese in which it is held, with the Diocesan Director of the Confraternity as Chairman of the Congress. All dioceses of the province are invited to participate.

Discussion Clubs — To inform the laity, particularly on religious subjects, and to develop the power of self-expression on the part of all members, are the purposes of the religious discussion clubs. Leadership among the laity is a great need of our day; through the discussion club, latent talent is often discovered, and recognized talent is developed.

The discussion club offers all members an opportunity to obtain useful knowledge of the subject studied, without very great expenditure of time.

The discussion club is not merely for exceptional laymen, experts and college graduates, but for all persons of high school years and over, quite regardless of their degree of formal education. It is for busy men and women who come together to obtain exact information, a readiness in expressing it, and an opportunity to translate it into action.

The Discussion Method is preferable to the lecture or stereotyped question-answer method. Little or no thought is required to listen to a lecture and how much of it can the average listener reproduce when he has an opportunity to do so to advantage? Discussion en-

courages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

Small groups are informal, and therefore promote freer expression from all members. The discussion club ordinarily has a membership of eight to twelve persons.

The following is a simple plan for the establishment of discussion-club organizations:

(1) A number of leaders are designated and each one enlists the cooperation of a group — all men, all women, or mixed — to form a club ranging in number from six to twelve.

(2) Sufficient copies for each member of the selected text of study are provided from the outset. (The text must be inexpensive, and each member should purchase his own copy.)

(3) After the personnel of the clubs is fairly well agreed upon, a general meeting of all the members of all the clubs and as many other parishioners as are interested is called to explain the movement. Explanation is offered on (a) the history of the movement and its possibilities; (b) the general plan of the parish organization; (c) the benefits of a unified study program in the parish, and the importance of adherence to schedule; (d) the simplicity of the discussion method (if possible a demonstration should be arranged).

(4) A discussion club of the group of leaders should be formed. The Parish Director or Parish Chairman of Discussion Clubs can act as leader at a weekly meeting of this group to prepare the week's assignment by the discussion method.

(5) The opening date of the semester having been announced, the leaders' club meeting is held to prepare Lesson I of the adopted text.

(6) Each leader is provided on consignment with sufficient materials for his or her club. Each should hold a club meeting for discussion of Lesson I within the week. Leaders' meetings may be held at the rectory or the parish hall; individual club meetings are held in the members' homes.

(7) At the end of the semester a parish review meeting, to which all the members of all the clubs are invited, is held.

(8) Recommended Confraternity report forms are most suitably used to insure smooth-running organization.

The Religious Vacation School — A standard religious vacation school is an organized school of religion conducted for three hours during the forenoon, five days a week, for four weeks during the public school summer vacation. It is for children who do not attend a Catholic school through the regular school year. Its pupils are: (1) children in parishes without schools; (2) children in sections of parishes remote from their schools; (3) children, who though they are within reach of a Catholic school, for a variety of reasons do not attend. Such schools are in operation in every diocese of the United States.

"Our Parish Confraternity"—The Parish Confraternity undertakes to mobilize the apostolic-minded laity of a parish under the direction of the pastor for the religious instruction of neglected children, of youth and of adults, both Catholic and non-Catholic. The monthly, "Our Parish Confraternity," is intended to make its contribution to the same movement. It contains each month signed articles by experienced Confraternity leaders in America and especially by diocesan directors who have the responsibility for the development of the program, and aims to assist in making the Confraternity a vital, pervasive force in every parish and mission in America. In so doing it attempts to give form to the wishes of the Holy See, that "in every parish ... there shall be established and before all others ... a Confraternity of Christian Doctrine."

THE OUTDOOR APOSTOLATE

(Courtesy of the N. C. W. C.)

The Catholic Evidence Guild

The Catholic Evidence Guild is a lay movement looking to the diffusion of Catholic truth through the instrumentality of outdoor speaking. There has been outdoor speaking and preaching in the Catholic Church since the time of Christ and His Apostles, but the Evidence Guild stems more directly from its precursors in twentieth-century England — the Guild of Ransom and the Barrow Brigade. Outdoor speaking had been incidental to the aims of both these organizations; but it was made primary in the Catholic Evidence Guild, which was founded on April 24, 1918, in Westminster Cathedral Hall, London, and which began its outdoor work in Hyde Park, London, on August 4, 1918.

With outdoor speaking as its primary object, the C. E. G. began the formulation of a formal method of training, consisting of one private meeting a week at which lectures are given (usually by priests) and questions answered, and another private meeting a week at which practice talks are given. The lay guildsman receives this formal training until such time as he is adequately prepared, when he takes an examination before a clerical board established by the Ordinary, and if successful is ready for his outdoor speaking.

Pitches (outdoor meeting places) are maintained in advantageous spots in the locality, and the licensed guildsmen speak there at regular hours each week. Each guildsman gives a talk on the subject in which he is licensed and then answers questions on that subject (only) whereupon he gives way to another licensee with another subject. A chairman — that is, one who holds a number of these limited licenses and who has shown himself competent to conduct a meeting and to answer general questions — is in superintendence at all outdoor meetings, ready to relieve the unsuccessful speaker, to answer questions which the speaker could not answer on his own subject, and to answer all other questions asked, if possible. It is a primary rule of the Guild never to give an answer of which the speaker is uncertain, but rather to admit the limitations of his knowledge and to offer to provide an answer at the next meeting.

The Guild talks are always doctrinal and expository — never extra-doctrinal or hortatory. Priests are invited to speak from the Guild platforms occasionally, and the "preaching" is left to them.

The Guild has a regular program of spiritual activities, which requires spending a time in adoration before the Blessed Sacrament equal to the time spent in outdoor speaking. Retreats, Communion breakfasts, and prayers and devotions are also maintained.

There were approximately 50 Guilds in England before the War and probably there are as many still. The Westminster Guild, for example, has operated without let-up despite black-outs, air raids, etc. Guilds have also been formed in Scotland, Australia, India and the United States.

Guild work in the United States dates from 1931, although outdoor speaking was inaugurated here as early as 1917 by David Goldstein and his associates. American Guilds are presently operating in Washington, D. C., Baltimore, New York City, Detroit, Philadelphia, Buffalo, Kansas, New Orleans, Boston, Pittsburgh, Cincinnati, Waterbury, Conn., and Belleville, Ill.

The Catholic Evidence Bureau of the National Council of Catholic Men, 1312 Massachusetts Avenue, Washington, D. C., has interested itself in the furtherance of the Guild Movement, and additional information may be procured at that address.

Catholic Campaigners for Christ

Mrs. Martha Moore Avery and David Goldstein, who had been Socialist agitators before their conversion to Catholicism, late in 1916 conceived the idea of expounding Catholic doctrine from an outdoor public platform, just as they had theretofore expounded Socialist doctrine from the "soap-box." With the approbation of His Eminence William Cardinal O'Connell, Archbishop of Boston, they, with a few interested friends, constituted themselves the Catholic Truth Guild of Boston, and arranged for the construction of a special auto-van which would provide them with a sort of traveling rostrum. On July 1, 1917, this was blessed at a public ceremony by Cardinal O'Connell and on July 4 the first open air meeting was held on Boston Common. In the next ninety days, eighty such meetings were held at various cities and towns of Massachusetts and Rhode Island, and, at the end of that time Mr. Goldstein, with an assistant, Arthur B. Corbett, set out from Boston on a cross-country tour to San Francisco and back.

The Guild continued to hold outdoor meetings in and around Boston, and in 1930 Mr. Goldstein began another speaking tour on which, save for several relatively brief intervals, he has since been engaged. His aide was Theodore Dorsey, another convert, who has developed outdoor speaking activities in the Diocese of Seattle.

Mr. Goldstein's work is much like that of the Catholic Evidence Guild, in that he gives doctrinal talks and answers questions; he does not, however, invite oral questions, but takes them in writing.

In 1935 the name of the Catholic Truth Guild was changed to Catholic Campaigners for Christ.

Street Preaching

Early in 1932 Rev. S. A. Leven and Rev. V. J. Reid, assistant pastors of St. Joseph's Old Cathedral, organized a Catholic Evidence Guild in Oklahoma City. They established their first outdoor pitch or "stand," as they chose to call it, on the courthouse lawn of that city on Monday, April 11, 1932. They immediately began a class for the training of lay speakers, and in July of that year two laymen were licensed. These two laymen entered the seminary in the fall and no others of the laity have since been licensed. Shortly thereafter other Guilds were established in Geary, Cushing and Bristow, in that diocese.

Partly as a consequence of the lack of lay speakers and partly as a consequence of local conditions, the Guild Movement in that section of the country has diverged considerably from that obtaining in England and in the Eastern cities of the United States. The outdoor platforms are manned altogether by priests, and the object is to "preach" rather than to give merely straightforward expositions of Catholic doctrine and practice.

Other variants have included the establishment of "Catholic Revivals" — maintenance of meetings in one locality on a number of consecutive nights with hymn singing, sermons, etc. — the distribution of apologetical literature, etc.

The Catholic Lay Apostle Guild

In the summer of 1935 the Catholic Lay Apostle Guild, founded by Rosalie Marie Levy, a convert from Judaism, began holding meetings on the streets of New York City at which questions on Catholic doctrine were answered. The Lay Apostle Guild differs from the Evidence Guilds in that no talks are given, and in that the answers are given directly to the questioner rather than to the entire assemblage, whereas the Evidence Guildsmen answer questions from a raised platform in a voice loud enough to be heard by all who care to listen.

Rural Motor Missions

(Courtesy of Rev. Edgar Schmiedler, O. S. B.)

For a half-dozen years now priests in various parts of the country have been conducting mission services for the benefit of the unchurched millions of rural America. These priests have come to be referred to as motor missioners. They go out into the country districts in large auto vans, fully equipped with facilities for Mass and other religious services, and with living quarters for the missioners. Through the efforts of these missioners the doctrines of the Church have been brought to hundreds of thousands who had little or no knowledge of them. Converts have been made — here and there a sufficient number of them to warrant the establishment of a new church. Approximately a dozen such churches have been built during the past five or six years. The latest one was just recently blessed by the Most Rev. Paul C. Schulte, Bishop of Leavenworth. It stands in Linn County, Kansas, at the spot where the American Beata, Rose Philippine Duchesne, began work among the Indians in 1841.

This motor mission work is today being carried on in more than twenty dioceses. The past summer saw the usual corps of workers in the field. While tire and gas shortage affected activities somewhat in two dioceses, this was counterbalanced by more extensive activities in other dioceses.

In some dioceses both secular priests and members of different religious orders are engaged in this rural missionary activity. This is the case, for instance, in the Diocese of Leavenworth. In some dioceses all this motor mission work is done by secular priests. This is true, for instance, of Springfield, Ill. All in all, more than a dozen different religious orders participate in this work.

Full details of the far-flung and rapidly growing motor mission work cannot be given in a brief sketch here. The writer is convinced that this work holds out the greatest promise of all for the building of a strong rural Church in America.

Among the main groups carrying on motor mission work are the following:

The Fathers of the Congregation of Mary center their work at St. Mary's Seminary, Perryville, Mo., which is in the Archdiocese of St. Louis. They include in their motor mission territory seven or eight surrounding dioceses.

The Paulist Fathers have centers in four different parts of the country. Perhaps their main center is that at Winchester, Tenn. During the past summer a new "chapel on-wheels" began operating out of Harriman, Tenn. It is in charge of Fr. C. C. O'Donnell, C. S. P.

The Redemptorist Fathers' headquarters is at Newton Grove, N. C. They hold motor missions throughout the state of North Carolina.

The Diocesan Missionary Fathers are secular priests constituting a mission band in the Diocese of Richmond. Their headquarters are in the city of Richmond. From there they go out on trips through Virginia, some of them running into weeks.

The Home Missioners of America, located at Glendale, Ohio, also have members engaged in motor mission work. These Home Missioners were started five years ago. Today three distinct missionary fields are occupied by the first class ordained under the auspices of this new missionary society. The society aims to work chiefly in the large number of counties in the country that have as yet no resident priests.

THE NARBERTH MOVEMENT

(*Courtesy of the N. C. W. C.*)

Early in 1929 a small group of men of the parish of St. Margaret at Narberth, Pa., decided to answer the plea of the Vicar of Christ for Catholic Action, with a neighborhood apologetical movement. A committee of seven was formed, with the pastor as censor. A parish rally was called, plans unfolded, money raised — and the movement began under the name: Catholic Information Society of Narberth.

To 500 non-Catholic neighbors went a letter, frankly stating the plans and purposes of the society. From then on the plan has been simply to mail each month to all on the list an envelope containing a pamphlet prepared by the founder and director of the movement, Karl Rogers, who died in 1942. These messages have no semblance of religious tracts, but are little chats from one neighbor to another, which can be read in two minutes. Each explains in a simple and interesting manner one of the many things which non-Catholics do not know or do not understand in its true light. They are never combative. They do not mention Protestant creeds or the lack thereof. They are friendly, informative, courteous, but never compromising.

The front page of each pamphlet is devoted to a short title. Some state interesting facts, such as: "What 360,000,000 people believe"; "76,705 people became Catholics in the U. S. A. last year." Other titles take from the mouths of accusers their very own words, such as: "Is the Catholic Church the church of the ignorant?", "But Catholics go to church because they *have to!*" The answers are brief, cheerful, reasonable and authoritative, ending always with an invitation to write for an explanation of any other Catholic belief or practice.

The work has the blessing and sanction of Cardinal Dougherty, Archbishop of Philadelphia. Each pamphlet receives the official approval of the Diocesan Censor of Books. Fifty members of the hierarchy, many nationally known priests and other authorities have not only highly praised this work but have urged that it be spread throughout the land. During the past several years the society has been trying to do this by furnishing the full plan to other societies elsewhere and by printing for them these same pamphlets, ready to be mailed in their own localities.

The pamphlets of the society have been reprinted each month in the N. C. W. C. Feature Service and elsewhere, so that its work is now known in all of the 48 states and in 21 foreign countries. Inquiries have been received from more than 3,000 people; and from the resulting correspondence there have been established 76 Catholic Information Societies, each using the same, simple plan, and mailing out the pamphlets which are furnished ready-printed from Narberth, with the name of the respective society and committeemen on the back.

About 160 lay groups are now publishing the Narberth pamphlets in their local secular papers as free feature articles. They are now appearing in more than 400 such papers each week, reaching well over 2,750,000 non-Catholics, creating good-will and understanding, and pleasing the editors because they are adding interest-value to their columns. One of the advantages of this type of the Apostolate of the Word is that the cost is almost nothing, for Narberth supplies for merely a small supporting fee, 52 articles set up in newspaper style, and ready to be passed on to the editor, together with a complete plan for arranging the work, etc.

Anyone desiring to know more of the Narberth Movement, can obtain free a descriptive folder, or for $.24 in stamps the complete literature and samples of either the newspaper or pamphlet plan, or for $.48 samples of both plans. Address: Catholic Information Society of Narberth, Box 35, Narberth, Pa.

The story of the Industrial Revolution is one of misery, greed and human exploitation seldom equaled in the history of mankind. Governments, allowing industry and commerce to expand with no restrictions placed by social legislation, neglected to meet the situation. In the chaos that resulted the Church found a new challenge and a new opportunity.

That challenge came to the ears of Frederick Ozanam, a 22-year-old student of the University of Paris, in a cynical taunt: "Christianity in other times has indeed worked wonders. But today it is dead. You Catholics are very proud of your faith, but what are you doing for the poor? Where are your good works manifesting the value of your faith and compelling us to embrace it?" Young Ozanam and his associates had often and ably defended the historic Church in the public refutation of such calumny. But now the challenge seemed to demand present action. Calling his companions together, Ozanam asked them: "Does it not seem to be time to join action to words and to affirm by works the vitality of our faith?" Thus animated, in 1833 they formed the first Conference, choosing St. Vincent de Paul for their model and patron, and took upon themselves the visitation of the poor in their homes.

Its organizers, mindful that social reform is a matter of individual reform and concerns itself primarily with self-reform, never intended that the Society was to live beyond their college days, much less to extend beyond the walls of the university. They merely intended a society whereby they could help one another in the practice of a Christian life. But others, attracted by the beneficial results that were evident in France, encouraged the spread of the Society. In 1836 a Conference was established in Rome, and in 1844 one was founded in England and Ireland. The first Conference in the United States was formed in St. Louis, Mo., in 1845, and before long it had spread to Chicago, New Orleans, New York, Philadelphia and Buffalo.

The works of the Society are an embodiment of the corporal and spiritual works of mercy. They include: spiritual and material comforts for inmates of hospitals and institutions; care of poor and neglected children, religious instruction of public school students, country vacations for the underprivileged, and the purchase of books for the poor attending parochial schools; providing Christian burial for the poor and friendless; furnishing food and shelter for homeless transients; giving legal advice for those who require it; and many other works of charity.

The Society of St. Vincent de Paul is a pious association with complete independence of ecclesiastical authority as regards its existence, its constitution or organization, its statutes, its activity and internal government. The Society has been praised, encouraged and enriched with many indulgences by Popes Gregory XVI, Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII. Active membership is limited to practical Catholic men over 18 years of age and requires attendance at at least three weekly meetings of the Conference each month and a weekly visit to the poor family or families assigned to the members. Honorary members are practical Catholic men who do not join actively in the works of the Society, but who make an annual offering of a fixed sum of money.

The Council General, located at Paris, France, maintains general jurisdiction over the Society throughout the world. The Society in national divisions is administered under the supervision and direction of a Superior Council. The Metropolitan Central Councils have jurisdiction in the territory of ecclesiastical provinces, and the Diocesan Central Councils in the dioceses in which they are organized. Particular Councils are established

in cities or towns where there are three or more Conferences. The Conference is the unit of the organization of the Society and is based upon parish lines. The Society has 50 Conferences of colored men and several Particular Councils of white members for the advancement of the Negro, of which the most active is in Portland.

The headquarters of the Society in America known as the Superior Council is located at 289 Fourth Avenue, New York City. There are 2,500 units of the Society in this country with a membership of 25,500 and during the past 26 years $50,000,000 have been distributed to the poor by the members. In the same period of time 13,000,000 visits were made to the poor. In 1941 alone, 646,000 such visits were made.

THE CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA

(Courtesy of Richard Reid, Former Executive Secretary)

The Catholic Laymen's Association of Georgia was organized in 1916 "to bring about a friendlier feeling among Georgians, irrespective of creed." Its organization was occasioned by a wave of religious bigotry, fomented for political purposes, which culminated in the passage of a "Convent Inspection Bill," the first of a contemplated series of anti-Catholic laws.

With the sanction of their Bishop, the laymen of Georgia gathered to consider the situation. They concluded that the anti-Catholic prejudice was, for the most part, based on the campaign of misinformation that self-seeking political leaders had been conducting for nearly a generation, and they inaugurated a counter-campaign of education.

They set up an information bureau in Augusta, under the direction of James J. Farrell, a former newspaper man and Chamber of Commerce official, distinguished for his knowledge of the Faith. They inserted advertisements in the newspapers of Georgia offering to answer inquiries about the Catholic faith and its practice. Every misrepresentation of Catholic teaching in the press of Georgia was collected and answered. Pamphlets, explaining religious subjects most commonly misunderstood, were published. These zealous and energetic Catholic laymen likewise distributed literature, and placed "The Catholic Encyclopedia" in public, university, college and school libraries of Georgia. Anti-Catholic prejudice in Georgia was further dispelled by the establishment of a Catholic newspaper as a channel of communication to both Catholics and non-Catholics, and by the foundation of a Catholic circulation library. Having passed the first quarter of a century of its existence, the Association never was more vigorous or more active than it is today, in the episcopacy of the Most Rev. Gerald P. O'Hara, D. D., the third Bishop of Savannah-Atlanta since the inception of the work. Bishop Benjamin J. Keiley and Bishop Michael J. Keyes, S. M., were the former prelates who aided the work.

The presidents of the Association have been, in the order named: A. J. Long; the late Col. Jack J. Spalding, K. S. G., K. M., Laetare Medalist; Thomas F. Walsh, K.S.G.; the late Capt. P. H. Rice, K.S.G.; and Alfred M. Battey. The executive secretaries and editors of "The Bulletin," the Association's publication, have been the late James J. Farrell, 1916-20, Richard Reid, K. S. G., 1920-40, and the present editor and executive secretary, Hugh Kinchley. The Association has branches in seventeen Georgia cities; all its services to non-Catholics are free. The effect of the work of the Laymen's Association is indicated by the fact that whereas in the early days of its work it was necessary to write as often as one hundred times a week to newspapers to correct misrepresentations, most of them editorials, the average now is two a month; and the objectionable references today are usually in the communications rather than in the editorials or news columns.

THE LEGION OF MARY

(Courtesy Rev. L. J. Wempe, Washington, D. C.)

On September 7, 1921, fifteen women met in Dublin, under the direction of a priest, to form a society for visiting the sick poor in the Dublin Union Hospital. They knelt around a table on which were a statue of Our Lady of Grace, two vases of flowers and two candles. The rosary with invocation and prayer to the Holy Ghost were recited, followed by spiritual reading. Plans for the work were drawn up; officers were elected; a weekly meeting was arranged; and the meeting ended with prayer.

The following Wednesday evening the second meeting was held. Reports of their hospital visits were submitted by members.

Soon the Legion grew in numbers and in scope. In 1927 it had thirteen units in the city of Dublin itself and had extended its operations to Waterford, Ireland. From then on its expansion was phenomenal: 1928, Scotland; 1929, England; 1931, United States and India; 1932, Canada and Australia; 1933, New Zealand, Africa, West Indies; 1937, China and Burma; 1938, Costa Rica; 1939, Malta; 1940, France; 1941, Philippines. There is hardly any type of work for souls that does not pertain to the Legion of Mary. And the work has proved adaptable to men as well as to women.

What precisely is the Legion of Mary? It is an answer to the appeal of Pope Pius XI for Catholic Action. For some years there had been a movement on foot in the Church to quicken the failing pulse of the lax Catholic through the lay apostolate. The Legion is an organization whose sole aim is to bring back the lost sheep into the fold. Men and women the world over, of staunch faith and unshakable principle, realize they can share in the work of saving souls by personal contact, by sympathetic interest and by Catholic devotion.

They pledge themselves to the service of Christ in a manner that requires a love for those who have strayed, a spirit of prayer and some small portion of their time and energy. Once each week they meet under the supervision of a priest: they recite the rosary to gather strength and grace for a visit to the home of a man who does not receive the sacraments, a woman who attempted marriage outside her Church, a mother who neglected to have her child baptized. Such visits require tact and prudence on the part of the legionaries as well as lips sealed with a promise of secrecy. Occasionally they are turned away, though they must never be discouraged or disheartened. Generally, they are courteously, even joyfully, received.

The nomenclature of the Legion comes from ancient Roman military practice. In olden times the Roman Legion symbolized the acme of courage, discipline, honor, endurance, success and loyalty. So, these men and women who would enroll under the standard of the Blessed Mother, must show these virtues or traits in a supernatural way.

A local branch of the Legion is called a Praesidium; in Roman times this meant a fortified post or garrison, a detachment of Legionaries on special duty. In a district where two or more Praesidia exist, a Curia is formed. Each Praesidium is called after a title of the Blessed Mother, e. g., "Queen of Apostles." The Curia assembles at least once a month, and to every meeting each Praesidium sends its spiritual director and four delegates. The governing body for a country or a region is styled a Senatus. The supreme governing body of the Legion of Mary for the whole world is called the Concilium, and is permanently resident in Dublin.

The Legion of Mary is open to all Catholics who (a) are at least eighteen years of age (this condition applies to active Legionaries only), (b) lead edifying lives, (c)

are animated with the spirit of the Legion, (d) are prepared to do every duty which membership in the Legion involves. There are, in all, four degrees or types of Legion membership these enabling every type of Catholic to lend some worthwhile aid to the work of the Legion, which is truly the work of Christ. There are in the United States about 10,000 members in 70 dioceses. A quarterly, "Maria Legionis," is published.

The following is a sample of the results obtained during the course of a single year by a mere handful of Legionaries in a large city parish in Washington, D. C.: fifty persons returned to the sacraments; fifteen infants were baptized; fourteen marriages were validated; several persons were instructed in the Faith and embraced the Church; many were persuaded to join the different parish organizations for the benefit of their souls. These figures might be multiplied a thousand times to gain a bare estimate of the work of Mary's Legion throughout the United States and the world.

The argument, therefore, that laymen and laywomen are unfit for such a mission has become outmoded. An organization is judged by the results that it produces. While people expect a fatherly interest on the part of their priests, they can be trained to look for a brotherly interest on the part of their fellow parishioners. The careless Catholic knows the priest is a shepherd: he is amazed to learn that lay people are likewise shepherds. Amazement quickly turns to admiration, admiration to respect, and respect to imitation. There is no power in the world so effective as the power of example.

CATHOLIC THEATRE

National Catholic Theatre Conference—Established in 1937 for the advancement of common standards and the development of common action in the theatre beyond Broadway, the National Catholic Theatre Conference is the clearing-house for forty major producing groups in as many cities.

From 1937 to 1941 the Conference headquarters was located at the Catholic University of America, where the first annual convention was held. Since 1941 the Conference has been established at 316 West 57th Street in the same building which has housed the very successful Blackfriars Theatre under the direction of Rev. Urban Nagle, O. P., and Rev. Thomas Carey, O. P.

During the year 1941 the work of Conference members throughout the country has reflected a growing emphasis on the professional quality of the work, without in any degree sacrificing the non-professional or community quality which is such a vital part of the tributary theatre.

Parish, college and community theatres work out in the Conference a truly democratic pattern in theatre. Each group preserves its own identity: national planning is accomplished through the sharing of common experience. The Conference follows no one school of thought in stage technique or economic belief. It has no special subsidy or endowment: it is financed solely by the fees of its members.

The chief accomplishments of the Conference to date are: a national service bureau which handles inquiries from all over the country; regional play festivals in which neighboring college and community theatres have come together on successive evenings to do great plays from the Catholic tradition; encouragement of college touring such as was undertaken several seasons ago by the Catholic University's production of Walter Kerr's "God's Stage"; increasing use of guest stars from the professional stage; new emphasis on summer departments of drama in the larger colleges; increasing use of new plays; collaboration with

Longmans, Green & Co. on "Theatre for Tomorrow," first modern volume to give the historic and contemporary perspective of the Catholic tradition in drama.

A monthly production calendar now replaces the "Quarterly," which was the first official publication of the Conference. Special services to members include a reading service for play scripts at a nominal fee; royalty reductions for members on a selective list of good plays each season; special technical advice on production where this is at all feasible.

Present officers of the Conference are: chairman, Emmet Lavery; vice-chairman, Jo Mielziner; secretary-treasurer, Helen Purcell; assistant treasurer, Florence McBride. Members of the executive committee are: Rev. John L. Bonn, S. J.; Sister Camillus, I. H. M.; Walter Kerr; Rev. Urban Nagle, O. P.; Rev. Karl G. Schroeder; Mrs. Christopher Wyatt. The present chairman is resident playwright at Smith College on a grant from the Rockefeller Foundation; the vice-chairman is a noted scene designer from the professional theatre.

The future objectives of the Conference are: simultaneous production of new plays, both regionally and nationally; new balance of interest between professional and non-professional stage by diversion of fine talent to service with parish, college, community theatres; new realization of play production as a community experience by enabling more and more people, under trained guidance, to participate in the creation of good theatre.

Blackfriars Guild — An older and highly specialized group in the Conference is the Blackfriars Guild. Its purpose is to sponsor and unify Catholic Dramatic Chapters of superior quality. The Guild was founded by the Dominican Fathers of the Province of St. Joseph. Although founded by the Dominicans, diocesan priests and priests of other religious orders also act as moderators.

There is a national organization made up of a director general and an executive board composed of the moderator and one lay delegate from each chapter. Members of each chapter must meet and maintain high standards. This usually demands a city-wide organization. Parish groups seldom supply enough talented actors and workers. Each chapter is autonomous being able to make its own by-laws. Aspirants to each chapter must first become associate members and serve until proven worthy. They then may be voted active members. In addition to a board of governors each chapter has a moderator who gives the viewpoint of the Church. The moderator presides at meetings, is spiritual leader, has an overrideable veto on plays and members.

Discipline plays a prominent part. Waiting lists and trial periods of work give desirability. And suspension for minor infractions together with resignation for major infractions keep members alert.

When possible, roles are rotated. Hiring of professional directors, scenery and costumes is discouraged. The writing of their own plays is the ideal aimed at. In plays religion and social reform are not overemphasized at the cost of entertainment value.

Full-fledged organizations are operating in Lowell, Boston, Providence, Philadelphia, Washington, Rochester, Madison, Minneapolis, St. Paul, Dayton and New Orleans. During the past year new chapters have been opened in New York City, New Haven, Conn., and Troy, N. Y. Affiliated groups are functioning in Chicago, Columbus, Altoona and San Antonio. Several others are in the process of formation.

In New York, at 316 W. 57th Street, the Guild has established an experimental theatre for the production of new plays under Fr. Urban Nagle, O. P. New York is undoubtedly the most dangerous place to launch a Little Theatre, but the Blackfriars' Theatre has been a success notwithstanding this obstacle. To overcome it they have

worked with professional casts and original plays. In the 1941-42 season "Song out of Sorrow" by Felix Doherty and "Savanarola" by Rev. Urban Nagle, O. P., were outstanding in their appeal to the public.

Blackfriars Recordings is sponsored by the Washington chapter. This endeavor is concerned with the preparation of recordings of the lives of founders of religious orders and congregations and of conspicuous saints. One on Mother Seton was released in 1940.

Catholic University School of Drama—Blackfriars, in 1937, started the School of Drama at the Catholic University in Washington and since that time have been intimately connected with it through the teaching and production staffs.

Courses are offered in all phases of speech, radio and drama work including costuming, make-up, stage designing, lighting, direction, oral reading, playwrighting, methods of rehearsing, drama history, and organization of dramatic recitals. A Master's Degree in Drama is also possible. Besides the curriculum of the school year there is also a program for summer school.

Connected with the department is a theatre whereby the practical aspects of theory are carried out. The success of this theatre within the past few years has proven the worth of the School of Drama. To incite the students to a fuller appreciation in this work it is the custom, where it is possible, to have a prominent professional player take a leading role in the theatre productions. In the 1941-42 season the theatre group staged "Art and Prudence," which is due to be shown on Broadway, and "Count Me In," a musical revue by Walter Kerr and Leo Brady of the staff, shown on the professional stage in 1942. It was through this group that "Brother Orchid," an original play by Leo Brady, staff member, made its appearance.

Catholic Dramatic Movement — In the Middle West the leading organization is the Catholic Dramatic Movement. In its first form it was known as the Catholic Dramatic Publishing Company. It began with a few plays written by its founder and a handful of authors. The task of interesting the clergy and laity began. Early friends generously responded and the scope of the Movement widened. New and better plays were added until today it has a catalogue of 150 plays.

In 1927 the Catholic Dramatic Guild was formed to increase interest in good drama and aid Little Theatre groups to stage better productions. The Guild membership comes from the United States for the greater portion; however, Canada, Australia, Ireland and England are also represented. There are about 300 Guilds, with an individual membership of approximately 9,000. Members receive from ten to twenty free copies of plays, reductions in royalties, a subscription to "Practical Stage Work," a free year book, and other privileges. There is an Information Bureau for stage and technical problems. "Practical Stage Work," is the first illustrated stage magazine for parish and school stage.

The Production Department was founded in 1937 to counteract the lowness and Communism of the professional theatre. A Training School for young Catholic men and women was established at Oconomowoc, Wis. The course was for four months. This school, now known as the School of Dramatics, gives a full nine-months series of courses in directing, acting, stage craft, designing, literature, speech, music appreciation, apologetics, religious educational methods, recreational activities, and study clubs. Students wishing to enroll must have at least a high school education or its equivalent. A Catholic Summer Theatre was inaugurated in 1942 and met with great success. Six plays were given in six weeks, with three performances each week. In 1942 also a Children's Summer Theatre was organized in Milwaukee. The children gave a performance every Wednesday during the vacation months. A

new idea in the Children's Theatre was the production of a children's Passion Play. All characters of this play are true children's characters and are portrayed by children. The Children's Theatre continues during the school years. Most of the work is done on Saturdays. Special training is given after school hours at the School of Dramatics and at the parochial schools throughout the city. The children are also being trained in radio work and give radio programs.

In response to the demand for Catholic plays of Little Theatre, College and University Theatre caliber, the Catholic Little Theatre Guild was formed in 1940. It is a branch of the Catholic Dramatic Movement and has for its purpose the propagation of a more potent, more vital Catholic Theatre, by means of greater, more artistic, and more dramatic plays. It intends to do this, first of all, through a discriminating selection of plays that have a theatrical value and that are not opposed in any way to the Catholic philosophy of life.

Membership is open to all theatrical groups with a semi-professional status, or a status equal to that of a semi-professional group. Many special privileges are offered to members of this group.

An attempt has been made to maintain a group of professional Catholic actors with the purpose of staging good Catholic plays in a dramatically and technically perfect way and so to create a professional Catholic Theatre. Religious and modern plays of a Christian character have been staged in Milwaukee and Chicago, and in other cities throughout Wisconsin and Illinois. The great event of the year is the annual production of the Milwaukee Passion Play given by "The Players Guild" of the production department of the Catholic Dramatic Movement. It uses a cast of from 75 to 100 players. The play, written by Father Helfen and published by the Catholic Dramatic Movement, is a tremendous soul-stirring production.

The overgrowing activities of the C. D. M. prove the power and potentialities of the Catholic Theatre, from the Children's Theatre to the trained and experienced actors. The war has taken the young men of the Little Theatre groups and the older ones of the parish dramatic clubs. But at the same time the growing elimination of traveling facilities has increased the necessity of decent entertainment and of making the theatre a cultural factor. The war of ideologies proves the importance of ideas in every phase of life, and theatre is life. This has been the leading principle of the C. D. M. since its founding by Father Helfen about twenty years ago.

A Catholic Motion Picture Industry, Radio and Television are all a part of the program of the Movement. Radio programs are already being given in Milwaukee and additional programs will be organized throughout the country as facilities increase. All the varied groups of activities in the Catholic Dramatic Movement follow the slogan: "Catholic Action in Action."

The national headquarters of the Catholic Dramatic Movement and its School of Dramatics is located at 325 Kilbourn Ave., Milwaukee, Wis.

The Catholic Actors Guild of America, Inc.—Among professional actors the Catholic Actors Guild of America plays a vital part. Founded in March, 1914, by the Rev. John Talbot Smith and a small group of enthusiasts, the Actors Guild has grown and developed into the leading organization of its kind in the country. Its first president, Jerry J. Cohan, was the head of a group of twenty-five members. His son, George M. Cohan, who died in November, 1942, was the president of more than twelve hundred members.

The reasons for the existence of the Guild are definite and enduring. It exists for the spiritual and temporal welfare of the people of the theatrical profession; it gives to its members an opportunity to know something of the problems and life

of the theatre and encourage them to bring to their work the inspiring ideals and high principles of their faith.

The ecclesiastical authorities of the Archdiocese of New York granted permission for the establishment of the Guild and they have always manifested a sympathetic interest and regard for the work of the Guild. Cardinal Farley approved the plan of the Rev. John Talbot Smith to found the Guild, and later Cardinal Hayes lost no opportunity to speak with pride and confidence of its efforts and accomplishments. Bishop Stephen J. Donahue commended the Guild and its members for their splendid work and adherence to fine and worthy principles displayed during the twenty-eight years of its existence. The Most Rev. Francis J. Spellman, Archbishop of New York, as well as other prominent members of the Catholic hierarchy throughout the United States, have approved its work and aims.

The work among the actors has many phases. Young and inexperienced amateurs come in large numbers to the offices of the Guild for counsel and a helping hand. To these the Guild has been most useful, both by advice and by financial assistance, and has often been their only resource in hours of direst need. The Guild's efforts are not confined to Catholics alone. Other races and creeds find its ready and willing assistance.

The activities of the Guild are numerous. During the winter months tea is served several afternoons a week in the Guild Reception room, at the Hotel Astor, and all members are invited to attend. In October the social year begins with an entertainment and dance to which members are invited and urged to bring guests. Regular meetings are held at which the business of the Guild is discussed. These meetings are followed by entertainment. Members are kept in constant touch with the activities of the Guild by means of its official magazine, "The Call Board," which is mailed to every member each month.

Once a year, in order to raise funds to carry on the policy of giving financial aid to members when necessary, the Guild sponsors a public benefit. Until 1937, this was in the form of a theatre benefit. These affairs were outstanding in their entertainment value and good taste. In 1937, the Guild inaugurated a new type of benefit, with a testimonial dinner in honor of its vice-president, Gene Buck, who has been of inestimable value in his untiring efforts in behalf of the Guild. In 1938, its president, George M. Cohan, was guest of honor. In 1939, the Guild celebrated its twenty-fifth anniversary, with a silver jubilee dinner attended by over a thousand people of prominence in the world of business, government, and all branches of the theatrical profession. Since then, and for the duration of the war, they are discontinuing these large social affairs, substituting a special issue of its magazine to raise the funds needed for work.

The Rev. John F. White, of St. Clare Academy, Hastings-on-the-Hudson, is the chaplain-treasurer of the Guild, and the Actors Chapel is located at St. Malachy's Church in New York City.

Besides the regular system of providing clothing, lodging and food to the needy, a bed is maintained in St. Vincent's Hospital for the use of members, free of charge. Contracts are had with other hospitals throughout the city where members are given every care and attention. At Calvary Cemetery, the Catholic Actors Guild maintains a burial plot. It is marked with a beautiful granite monument, donated by Gene Buck, on which are inscribed the names of more than 160 Catholic actors and actresses who are interred there.

The Catholic Actors Guild is an organization working unceasingly for the good of the individual member, the theatre as a whole, and the greater glory of God and His Church.

In his encyclical, "Reconstructing the Social Order," Pope Pius XI implicitly advocates the founding of co-operatives. For the spirit of mutual co-operation is Christian, and is a reaction against economic domination effected by the selfish individualism of the past.

The chief purpose of the co-operative movement, which is one of the most important movements of our time, is to eliminate the excessive profit-maker in the various departments of economic activity. The method is to enable the workers and consumers to assume control of their own economic activities and to perform the services of producing and buying for themselves, so that they become the masters rather than the servants or slaves of the economic system. By co-operative organization a system of self-service is substituted for the present capitalistic profit-system.

In the "Catholic World," June, 1936, the Rev. Edgar Schmiedeler, O. S. B., gives the following general definition of co-operation as used in economic phraseology: "A co-operative society or organization is a group of people who band themselves together to produce something, to sell something, to buy something for themselves, or to pool their financial resources for credit or loan purposes." Thus, a producers' co-operative is formed by those who unite to produce something; a marketing co-operative, by those who organize to sell something; a consumers' co-operative, by those who band themselves together to purchase something; and a credit co-operative, by those who pool their savings for loan purposes. One organization, such as the English Co-operative Wholesale Society, or the Belgian Peasant League, may combine to some extent all four forms of co-operation. Likewise, the spirit of co-operation may be practised in almost any field of economic or social endeavor. Banking, insurance, medicine, housing, oil refining, baking, education, electrification and telephone service, burial service, mercantile business, processing, transportation, agriculture are only a few of the fields in which co-operatives are now flourishing successfully.

Having considered co-operation in general we will now examine briefly the development and principles of the three distinct, principal phases of the co-operative movement: the consumers', the producers', and the credit co-operatives.

Consumers' Co-operation

The consumers' or distributors' co-operative is the most successful of the co-operative societies. It aims to supplant the middleman or retail merchant by an organized association of consumers who arrange to supply themselves with goods instead of buying them from the retailer. By doing so the consumers reduce the cost of the goods and gain for themselves the profit that would ordinarily be received by the merchant. John Daniels defines a consumers' co-operative as follows: "A true consumers' co-operative is an association of consumers, organized, conducted and controlled *by* and *for* consumers; whose members have only one vote each; whose purpose is not to sell things at a profit but to provide its members with goods or services at a saving in cost and quality; which pays only a fixed interest on its capital shares and distributes its savings to the members in proportion to their patronage" ("Commonweal," June 24, 1938).

A consumers' co-operative may have its inception in a neighborhood group who organize to buy goods collectively, and later contribute enough capital to open a store of their own. When several such stores have been founded,

they may organize into a federation of co-operative stores, which, in turn, may establish its own wholesale business. The wholesale project may develop to such an extent that it may own and operate its own factories, farms, transportation facilities, and its members may do their banking through the banking department of the co-operative. Such is the state of development attained by the English Co-operative Wholesale Society founded in 1864, and by the Scottish Co-operative Wholesale Society founded in 1868. Most of the retail stores in Great Britain belong to either of these two extensive societies.

Development of Consumers' Co-operation — A century before the Rochdale Pioneers began their co-operative movement, a form of co-operation was developed among a group of American farmers who adopted a plan of co-operative fire insurance. Today this same system still survives and comprises 3,000 groups with a total membership of 3,000,000, and an insurance of $11,000,000.

Though Robert Owen in Great Britain, and the New England Association of Farmers and Mechanics in America, attempted to found consumers' co-operative stores early in the nineteenth century, the first successful venture was that of the Rochdale Equitable Pioneers' Society, founded in 1844, in the small English manufacturing town of Rochdale. This society, which began with a capital of $140 and a membership of 28 indigent workmen, is now functioning successfully in every large town in Great Britain. In 1935 it could boast of a capital of £579,253 and a membership of 43,712.

Co-operative associations, following the Rochdale principles, soon developed in other countries. In 1934 there were 465,000 co-operative societies with a total membership of over 139,000,000 persons in 45 countries. More than half of these co-operative associations were agricultural, about one-fifth were credit unions, one-twelfth were consumers' organizations, and the remainder were producers', housing, and various types of co-operatives. The number of people who are now associated with co-operatives is startling, and is an evident indication of their success. In 1938 in Sweden one-third of the families were served by co-operatives; in England 45% of the families; in Scotland 55% of the families; in Denmark one-third of the population; in Finland over 50% of the population; in Norway 20% of the population; and in Switzerland one-fourth of the population.

Outstanding in the Western Hemisphere is the development of the co-operative movement in Antigonish, Nova Scotia, sponsored by St. Francis Xavier University. The Extension Department began adult education as an experiment in 1921, and there are now in Nova Scotia 1,100 study clubs with a membership of 10,000. Industrial workers, farmers, miners and fishermen have learned to meet problems that arise, and to solve them with satisfactory results. They have come to appreciate the values of life and to enjoy its benefits by means of co-operation. In 1941 there were 10,695 members of co-operative organizations in Nova Scotia. There are associations for the marketing of fish, livestock, milk and pulpwood, co-operative stores, sawmills and lobster factories. In 1941 there were over 160 credit unions with 35,000 members and a share capital of $1,000,000. Canada's first co-operative village, Tompkinsville, founded in 1938, broadened its scope to include manufacturing. For co-operation to achieve its best ends the support of religion is needed and this it has in Antigonish.

Only recently has the United States made much advancement in the promotion of co-operative enterprises. From 1900 to 1914 co-operative retail stores began to develop about the chief industrial centers. One of the first successful ventures was the Central Co-operative Wholesale, founded by Finns, in Superior, Wisconsin, in 1917. The success of the Finnish

organization led farmers to found other co-operatives, especially in the field of gasoline and oil distribution, for the large oil concerns, financed by money from the East, drained the West of millions of dollars. The first co-operative filling station appeared in 1921, and five years later the first co-operative wholesale was formed in Minnesota with the coalition of a few retail co-ops. Today there are 2,000 gas and oil co-operatives in the United States.

Consumer's co-ops in the United States today are characterized by considerable variety. The best known, and presumably the largest group, consists of stores for handling groceries and general merchandise. Gas and oil stations have very rapidly grown in numbers, too. The following items can also be bought now through co-op channels: clothing, bakery goods, meats, shoes, furniture, hardware, paints, electric current and appliances, radios, refrigerators, tires and auto accessories. Nor is this list complete. Indeed, it is suggested that one can go through the whole of life from birth to burial, using only co-operative goods and services. There is, for instance, a co-op hospital that handles maternity cases, and a variety of groups that provide medical aid on a co-op basis. There are co-operative associations that provide burial services for their members. New developments are showing themselves constantly. Fairly recent additions to the list are, for example, housing projects, restaurants, printing, and recreational facilities.

This is not to suggest, of course, that all, or even a majority, of these services are commonly found throughout the United States. The truth is that a number of them are still found only in a very limited way. Nevertheless, there are occasional districts in which co-operation is highly organized, and in which a great variety of services are available on a co-operative basis. An example is St. Louis County, Minnesota. In that area, the following items are available through co-operative channels: telephone service, petroleum products, auto accessories, food, and practically all articles of household and farm equipment. Through a federated association the co-operators also produce their own butter and sausage. In some of the towns of the County, virtually every family in the area belong to a co-operative.

A promising growth has taken place in recent years in the co-operative wholesale field. There are at present 20 co-operative wholesale units, the majority of them faithfully observing Rochdale principles and apparently established on a firm basis. These have greatly strengthened the locals. The trading area of most of them extends into a number of states, and the annual turnover of several of them runs beyond the $5,000,000 mark.

There are today 2,000,000 members purchasing an estimated $600,000,000 worth of goods a year through consumer co-operatives. The past year or two has also witnessed a rapid extension into the field of production, thereby increasing the amounts of goods that come from their own wholesales' mills, refineries and factories.

Development of Agricultural Marketing Co-ops — This type of co-ops somewhat paralleled the development of co-operative consumer societies. However, it early outstripped the growth of the latter. Fully half the farmers of the United States are members of marketing associations today. The 1940 Report of the Farm Credit Administration shows that there are 10,700 farmers' marketing and purchasing associations, with a membership of about 3,200,000, and doing an estimated business of $2,087,000,000.

Of the 10,700 associations listed, 8,051 are marketing co-ops. These had a membership of 2,300,000, and did a business of $1,729,000,000. That left 2,649 purchasing associations, accounting for a membership of 900,000, and doing an estimated business of $358,000,000. Some

marketing associations also served as purchasing agencies. The purchasing business of these was estimated at $172,900,000. Vice versa, the purchasing co-ops did some marketing. The marketing business of the latter was estimated at $82,-698,000.

Principles of Consumers' Co-operation — The principles of the Rochdale Equitable Pioneers' Society, which have been adopted by other similar co-operatives, are the following:

(1) A consumers' co-operative society shall be democratically controlled.

(2) Money invested in a co-operative society, if it receives interest, shall receive a fixed percentage which shall not be more than the prevailing current rate.

(3) If a co-operative makes a net profit, that profit shall be returned to the consumers who patronize the society on the basis of the amount of purchase.

(4) Membership is voluntary and unlimited.

(5) Business shall be done in cash.

(6) A portion of the profits shall be used for educational purposes in the field of co-operation. (A college in Kansas City, and St. Francis Xavier University in Nova Scotia train students for co-operative work.)

(7) Goods and services shall be sold at prevailing market prices, if these are not too high.

(8) Co-operative societies shall co-operate with one another.

Producers' Co-operation

A producers' co-operative is that type of industrial undertaking in which the workers are at the same time the complete or controlling owners of the productive enterprise. It is a voluntary organization of workers, who seek to eliminate the employer or large capitalist, and to supply not only labor, but also capital and management for their enterprise. By merging profits with wages, this form of co-operative prevents the profits from accumulating for one or a few, and abolishes the abuses of an unjust wage system. Its management is usually conducted by a committee elected by the workers. Industrial co-operatives were recently set up in China when she was forced to move her industries inland after conquest of her seaports by Japan. Some 2,000 workshops are each operated by a group of owners who receive initial capital from a revolving fund supplied by a central organization.

Development of Producers' Co-operation — Indefinite beginnings of this form of co-operation can be found in an organization of tailors in England, in 1777, composed of men on strike; in an association of cabinet-makers in Philadelphia in 1833; and in a society of jewelers in France also in 1833; of molders in Cincinnati in 1848; and of tailors in Boston in the following year. More definite evidence of a producers' co-operative is had in the Leclair house-painting establishment in 1833, and in the Godin stove works in 1830, since the workers eventually became the owners of both enterprises. At the turn of the century the movement had a re-birth in this country, but most of the attempts were unsuccessful. Some of them survived only by sacrificing their essential principles. In 1933 there were only twenty successfully functioning enterprises of this kind in America, as compared with about eighty in England.

Producers' co-ops thrive better in the field of agriculture than in that of industry. They have had their highest development in Denmark where in 1939 there were organizations for processing, domestic marketing, and export. These Danish associations controlled 85% of the export of bacon, and 49% of the export of butter. They operated slaughterhouses, dairies and processing plants. In Finland in 1939 co-operative federations produced 95% of the country's butter supply, and exported 38% of Finnish eggs. Ireland too has had success with agricultural co-operation.

The credit or bankers' union is an association of individuals who pool their savings to form a fund, which is lent to members at a small rate of interest, usually 1% a month and 6% a year. A credit co-operative is somewhat like a small bank. It receives deposits, issues loans, and may invest its surplus in approved securities. Profits are distributed among the members in proportion to their savings; sometimes in proportion to their borrowings. The purpose of this form of co-operation is to eliminate the banker or loan shark, just as other co-ops purpose to eliminate the mercantile retailer or the agricultural middleman.

A credit co-operative is usually formed among a group that is united by occupational, professional, territorial or religious interests. Thus, all the members of a unit are factory workers, or teachers, or members of the same community or parish. More than 300 parish credit unions now in the United States are doing excellent work, and the founding of new units, which is comparatively simple, should be promoted. (The services of the Parish Credit Union National Committee in the Social Action Department of the N. C. W. C. are always at the disposal of the pastors and parishioners who may wish to establish parish credit unions.)

Development of Credit Co-operation—Credit banking can be traced to the "Monti di Pieta" or Banks of Charity, founded in Italy by two Franciscans, Barnabas of Terni and Blessed Bernardine of Feltre, who desired to rescue the poor from the extortionate usury of the Jews and Lombards. Money was collected from the rich and lent to the poor at interest rates sufficient to defray the costs of administration. Co-operative banking, as we know it today with its two systems, however, had its beginning in Germany. The Schulze-Delitsch system, founded in 1850, by Mr. Schulze in his small native town of Delitsch, embraces the small shopkeepers, business men, artisans, and other middle class town dwellers. The Raiffeisen system, established by Mayor Raiffeisen of Flammersfeld in 1849, consists of rural banks supplying credit to small landowners or tenant farmers. Both systems have practically the same principles. They are composed of men in need of credit, and credit is given only to members.

Co-operative banks soon appeared in other countries. Lazzanti introduced them into Italy in 1866; Austria had its first co-operative bank in 1885; France in 1892. The co-operative banking system introduced into Belgium by Abbe Mellaerts, the chief organizer of the Belgian Peasant League, or the Boerenbond, in 1890, has developed enormously, as have the systems in Germany, and Italy.

To a Catholic French-Canadian, Alphonse Desjardins, is due the credit for the founding of the Co-operative People's Bank at Levis, Quebec, in 1901. From this establishment developed an extensive and highly successful system in Canada.

M. Desjardins was also responsible for the organizing of the first credit bank in the United States in 1909, founded in St. Mary's Parish, Manchester, N. H., and authorized by a special act of the state legislature. In 1921, with the establishment of the Credit Union National Extension Bureau by Edward A. Filene, there was a rapid development of credit co-operatives in this country. Today there are about 10,000 credit unions in the United States, with a total membership of about 3,000,000. One-third are under federal supervision, and two-thirds under state supervision.

In co-operative banking recourse to the loan shark is prevented. Loans, ranging from small amounts to $1,000 according to federal law, or $200 according to some state laws, are issued to individuals for constructive, productive, or provident purposes. Profits are distributed in dividends ranging from 3% to 6%. Its government is democratic.

THE NATIONAL CATHOLIC RURAL LIFE CONFERENCE

The National Catholic Rural Life Conference was founded in 1922 through the efforts of Fr. Edwin V. O'Hara, the present Bishop of Kansas City, for the purpose of strengthening the Church in the rural sections of the United States. The Conference sees one of the greatest threats to the Church in the decreasing birth rate of the cities, where the Church has 80 per cent of her membership. Country life, on the other hand, favors large families, and in fact, rural America supplies a large part of the population of our cities. Although Catholic city families are, on the average, larger than non-Catholic families, they are however too small to maintain even a static Catholic population. At the present birth rate, for every 10 adults in the city there will be 7 in the next generation, 5 in the third generation, and 3.5 in the fourth, a decline of two-thirds in a century. But for the country people the rate runs: 10, 13, 17, 22, giving an increase of 100 per cent in a century. The city parishes were formerly augmented constantly by immigrants from Catholic countries, but this growth is no longer possible.

The best hope of the Church therefore is to strengthen herself in rural America, where she has up to now been weak in numbers. It is reported that of the 2,952 counties in the United States, 1,022 do not have a resident Catholic priest, and 500 more have no priest at all for the faithful.

Four working aims are proposed by the N. C. R. L. C. to help the Church in the rural sections of America:

(1) To care for the underprivileged Catholics now living on the land. This can be done by providing more priests; by building chapels and schools; by having religious vacation schools; by providing bus service to Catholic schools.

(2) To keep on the land the Catholics who now live on the land. They must be taught the Catholic philosophy of life and work, to which farm life is very conformable. On this point Pope Pius XII expressed himself at Pentecost, 1941, as follows: "Of all the goods that can be the object of private property none is more conformable to nature than the land, the holding in which the family lives and from the products of which it draws all or a part of its subsistence.... Only the stability which is rooted in one's own holding makes of the family the vital and most perfect and fecund cell of society."

(3) To settle more Catholics on the land. By doing this the economic, social and religious situation of many maladjusted families of rural origin can be improved, and also the depressed condition of families of urban origin which have become the victims of industrialism. A plan of subsidizing might be devised.

(4) To convert the non-Catholics on the land. Many of them belong to no Church at all. Regardless of this, rural people as well as city dwellers should have the opportunity to hear the voice of the one Church.

Vacation Schools — During the past three summers vacation schools for rural priests have been conducted by the N. C. R. L. C. In 1942 they were held at Bay St. Louis, Miss., Atchison, Kans., St. Louis, Mo., and Collegeville, Minn. About 200 priests attended.

The 20th National Convention was held at Peoria, Ill., Oct. 3 to 7, 1942, under the patronage of Bishop Schlarman. Bishop Muench was re-elected president of the National Catholic Rural Life Conference.

Quarterly — The N. C. R. L. C. publishes a quarterly magazine, "Land and Home."

Headquarters and information center is at 3801 Grand Ave., Des Moines, Iowa, in care of Msgr. L. G. Ligutti, executive secretary of the National Catholic Rural Life Conference.

CATHOLIC COMMITTEE OF THE SOUTH

The objective of the Catholic Committee of the South, originally called the Catholic Conference of the South, is to unify and coordinate Catholic endeavor in the Southland so as to restore all things in Christ. Urgent problems in five fields — Industrial, Rural, Education, Negro, and Youth — challenge the South. Dr. O. E. Baker, of the United States Department of Agriculture, an authority on population problems, has stated that, since nearly one-half of the nation's increase in population is being produced by the South although only one quarter of the population lives there, "most of the citizens of the nation a century hence seem very likely to be the descendants of the rural people of the South today." Realizing this destiny the Committee has adopted the following program, based on the fact that Christianity does and professes to insert something into our sheer humanity which will bring it to perfection, natural and supernatural alike.

(1) To bring to Catholics in the Southland and in other sections of the country a knowledge of the Church's promise in the Southland.

(2) To intensify Catholic activity in the South through means supplemented by other sections of the country, enjoying a greater measure of material prosperity.

(3) To establish a social order that will be favorable to a Christian family life.

(4) To sponsor sound programs that look to the improvement of the worker in agriculture and industry to oppose all exploitation of the agricultural and industrial worker and to seek for him a just return of the fruits of his labor.

(5) To foster a better understanding between Southern capital and labor, according to the principles defined in the social encyclicals of Pope Leo XIII and Pope Pius XI.

(6) To train leadership, white and Negro, in order to bring the force of Christian teaching to labor in industry and their organizations.

(7) To develop special programs for the youth of the South so as to insure a trained leadership for the future.

(8) To bring about a friendlier understanding between Southerners, irrespective of race and creed.

(9) To insist on the historic fact that Christian principle is basic to the American conception of citizenship and government.

The Committee's organization consists in: (1) a Board of Governors, the Ordinaries of the Archdiocese of New Orleans and of the Dioceses of Richmond, Raleigh, Charleston, Savannah-Atlanta, St. Augustine, Mobile, Nashville, Natchez, Alexandria, Lafayette and Little Rock; (2) Diocesan Committees consisting of three priests, three laymen and three laywomen appointed by their respective Ordinaries; (3) an Executive Committee consisting of a priest, a layman and a laywoman from each of the diocesan committees.

Leaders are being trained to carry to all Catholic organizations now existing the program of the C. C. S. To this end five departments have been set up by the C. C. S., namely Education, Labor and Industry, Rural, Youth, and Race. The leaders' training is both intellectual and spiritual. The former includes study and discussion of pontifical and episcopal documents, fact-finding in the five fields mentioned above, and preparation of tentative practical projects; the spiritual training includes efforts to further the C. C. S.'s objective of making the Church more articulate in our Southland, and a pledge to make a retreat at least annually.

Through the annual convention of the committee held at Atlanta, Ga. (1940), Birmingham, Ala. (1941), and Richmond, Va. (1942), in widely separated areas of the South, the prestige of the Church has been greatly enhanced in quarters where previously she was scarcely known, and even when known greatly misunderstood. Though the task is a large one, the work proceeds apace.

COMMISSION ON AMERICAN CITIZENSHIP

The Commission on American Citizenship sponsored by the Catholic University of America is a group of representative Americans, organized for the purpose of fostering good citizenship. It is composed of more than a hundred men and women—Catholics, Protestants and Jews — joined in the common purpose of maintaining the American nation as an effective agent of democracy. The immediate aim of the Commission is to prepare a civic education program for the Catholic schools of America which will broaden the scope and enrich the spirit of their existing curriculum.

This program, made necessary to fortify the new generation against false and subversive theories of government, will correlate religious teaching with civic living. It will further develop in the Catholic children of the nation a deep and abiding consciousness of their moral obligation to live as good Americans and good Catholics.

Since it is good Catholic doctrine as well as good American doctrine that all men are created free and equal and therefore entitled to certain fundamental civil rights, the Catholics of the nation have consistently labored to uphold the standard of an honest, responsible, moral citizenship consonant with basic American principles.

In the consciousness of the need of moral affirmation of civil attitudes the late Pope Pius XI in September, 1938, a few months before his death, addressed a letter to the American bishops, in which he condemned "any civic philosophy which would degrade man to the position of a soulless pawn in a sordid game of power and prestige, or would seek to banish him from the human family or set him at the throats of his fellows in a blind, brutish class struggle for existence." Warning of the errors of totalitarianism and the immorality of the doctrine of race supremacy, the Pope urged American Catholics to formulate "a constructive program of social action, fitted in detail to local needs, which will command the admiration and acceptance of all right-thinking men."

The American hierarchy in response to the Pope's appeal instructed the Catholic University of America to prepare a program of civic education based on ethical principles; for ethical principles alone, the bishops held, "would make men respect their own rights and the rights of their fellow-citizens."

To sponsor this program of good citizenship the Commission on American Citizenship was organized by the Catholic University under the presidency of the late Bishop Joseph M. Corrigan. Among those invited to join the Commission were citizens of many different racial, religious and social groups, whose otherwise diversified interests were united in a common desire to improve our American democracy. The Commission has offices on the campus of the Catholic University of America. Direct supervision of the program rests with Msgr. Francis J. Haas and Dr. George Johnson. Mary Synon is editorial consultant.

Diocesan superintendents of schools, religious community supervisors of teachers, and Catholic college faculties have been consulted on the proper scope of the program in terms of educational needs. With their suggestions the program of the Commission has taken shape and is in the process of being disseminated. Courses of study and text materials have been completed for primer and seventh and eighth grades. The intermediary courses are now in preparation. In its larger sense the program will deal with different phases of education and should be of direct value to the whole educational system in the United States.

INTER-AMERICAN SEMINAR

In August, 1942, a party of distinguished Latin-Americans, both clergy and laymen, arrived in Washington to attend the first Inter-American Seminar on Social Studies. The Seminar was held under the auspices of the National Catholic Welfare Conference, and marked the first time that a representative group of Catholics from North and South America sat down to discuss their social aims. The general theme of the gathering was "The Americas and the Crisis of Civilization." The sessions were conducted in Spanish, Portugese, French and English.

There were delegates from Argentina, Brazil, Chile, Colombia, Costa Rica, Ecuador, Mexico, Venezuela and Canada. Among the prominent Americans who took part were: Archbishop Edward Mooney of Detroit; Archbishop Robert E. Lucey of San Antonio; Archbishop Samuel A. Stritch of Chicago; Archbishop Francis J. Spellman of New York; Bishop John F. Noll of Ft. Wayne; Bishop Edwin V. O'Hara of Kansas City; Bishop John F. O'Hara, Military Delegate of the Armed Forces; Bishop James H. Ryan of Omaha; Msgr. Michael J. Ready, general secretary, National Catholic Welfare Conference; Very Rev. Hugh O'Donnell, Notre Dame University; Jacques Maritain, philosopher and author, professor at Columbia University; Claude R. Wickard, Secretary of Agriculture; Matthew Woll, of the American Federation of Labor; David McDonald and James B. Carey, of the Congress of Industrial Organizations; Theodore Kreps, Board of Economic Warfare; Dr. Max Jordan, National Broadcasting Company.

Sessions were held for six days in Washington, one day at Notre Dame University, three days in Chicago, one day in Detroit, one day in Buffalo, five days in New York and a final two days again in Washington.

Much valuable information on the problems common and special to North and South America was gathered during the various sessions. The importance of these meetings was emphasized through the interest displayed by the newspapers of the two continents, both in the news and editorial columns, and through the many short wave and national radio programs and international newsreel releases.

The final statement issued by the members of the Seminar on the crisis facing civilization summarizes the spirit and the conclusions reached by the group. They pointed out that the guides stated in Pope Pius XII's Allocution of Christmas. 1939, show the way to a true and lasting peace. In addition to world governmental organization, national and world economic organization is necessary. It is necessary to make economic life serve the general good of all mankind. The form of organization should be one that embraces the free organizations of business, of labor, of farmers and of the professions, assisted and supervised by government. They further insisted that the crisis cannot be resolved without a close and effective cooperation between governments and spiritual forces. As they stated, until this generation the peoples of the Americas, even when they had gained their political independence, felt themselves and, in fact, were to a large degree, dependent upon Europe. While Americans do not wish to lessen their ties with Europe, in the post-war world we must help Europe, Asia and indeed all mankind. The Seminar concluded that it is plain that upon the Americas rests the enormous burden of sharing the leadership of a good post-war world; and upon the Catholics of the Americas rests a burden of immeasurable magnitude.

In the Inter-American Seminar on Social Studies called together by the National Catholic Welfare Conference, there was an auspicious beginning of the collaboration of all Catholics in the New World for the making of a New World Order.

NATIONAL CATHOLIC COMMUNITY SERVICE

The National Catholic Community Service is the official agency designated by the Catholic Church in the United States to care for the welfare of men and women engaged in the solemn work of the defense of the nation.

Thirty-three years before our entrance into the First World War, the American Bishops, assembled in Baltimore, Md., for the Third Plenary Council of the Catholic Church in the United States, solemnly declared:

"We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work, we look, with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever — which God forbid — be imperiled, our Catholic citizens will be found to stand forward, as one man, ready to pledge anew their lives, their fortunes, and their sacred honor."

The First World War saw the fulfillment of this prediction made possible by the National Catholic War Council, which coordinated all Catholic war work activities.

When the Archbishops and Bishops of the Catholic Church in the United States met in 1940 for their annual meeting, they recognized the community needs growing out of the military and industrial mobilization for national defense. They then appointed the N. C. C. S. as the official Catholic agency for war time emergency. Working on a national scale, the N. C. C. S., as it is generally known, is associated with similar agencies representing other faiths and other groups of citizens in the United States. It is a member agency of United Service Organizations.

Through the N. C. C. S. the Catholic resources of the United States are mobilized; and under its direction, every Catholic organization —national, diocesan and parochial —has put its shoulder to the wheel in a common cause.

In broad outline, the N. C. C. S. is establishing and maintaining "a home away from home" for those in the service of their country, women defense workers, as well as soldiers and sailors. Clubs, homelike in atmosphere, are in operation in communities near camps and naval bases. Through its Women's Division, centers, comparable in facilities and program to those provided for the men, are maintained in large industrial centers to care for the needs of the young women, who have been displaced from normal home environments as a result of their joining the large army of industrial workers contributing to the country's total defense.

At the close of 1942, the N.C.C.S. had begun work on 26 new U. S. O. club assignments in the United States, in addition to the 291 service clubs already under its management. Of these 209 are maintained for servicemen and 82 for industrial workers at war production centers; included are 22 operations serving members of the Colored race.

Objectives — Briefly, these are the objectives of the National Catholic Community Service:

1. To bring to bear upon civilian and military defense forces in communities throughout the country, the morale-building processes of spiritual and religious leadership.

2. To offer our Catholic soldiers, sailors and defense workers every encouragement in the faithful practice of their religion, and every proper facility for reaching and enjoying opportunities for rest, recreation and amusement while on leave.

3. To bring to their relatives and friends the comfort and assurance of knowing that the inspiration and consolations of the Catholic faith are being provided for our Catholic men and women in their patriotic

devotion to the defense of their country.

4. To enlist the support and active participation of laity and clergy in the planning and operation of the work.

5. To serve faithfully as an agency of the United Service Organizations and to cooperate with public and private agencies in meeting the community spiritual, recreational and welfare needs growing out of military and industrial mobilization for national defense.

Organization — In its role of official Catholic war work agency, the N. C. C. S. operates directly under a Board of Trustees of which the Most Rev. Edward Mooney, Archbishop of Detroit, is president. An Executive Committee composed of five members is responsible to the Board of Trustees for the interpretation and execution of the Board's general policies. Mr. Francis P. Matthews, Omaha, Neb., Supreme Knight of the Knights of Columbus, is Chairman of this committee. There is also a Committee on Participating Organizations, which is national in scope and representative of Catholic organizations throughout the country. An Executive Director, and his assistants, are responsible for the carrying out of the planned projects embracing religious, social, educational and recreational activities in the nearly 300 units, which are operated by professional workers.

Religious Activities — In regard to religious activities, the close relationship existing between the club directors, the camp chaplains and the parish priests insures that every opportunity will be offered the man in camp and the industrial worker for observance of his religious duties. Adequate provision is made for attendance at Mass, confession, spiritual guidance, informal religious talks and study clubs. Arrangements are made to distribute religious articles and to provide Catholic literature. There have been distributed through the N.C.C.S., 687,600 missals and prayerbooks, 1,159,000 religious pamphlets, 687,000 pocket crucifixes, rosaries and medals, and 35,100 Catholic books and magazines.

THE NATIONAL COUNCIL OF CATHOLIC NURSES

The National Council of Catholic Nurses of the United States of America is the American nurses' answer to the request of the late Holy Father, Pius XI, that the nurses of the United States be organized "in order to carry out spiritually and scientifically their apostolic work in behalf of the sick." The Council has the grateful approval of Pope Pius XII, who also requested an organization of Catholic nurses the world over. The present Holy Father wrote:

"Organization, dear daughters, is indispensable. We see in our day that everything organizes itself; and, unhappily, also evil. It is necessary that good, and good works, should organize themselves. The Catholic nurse must be trained for the apostolate, that is to say, in the body which she nurses there is an immortal soul, bought by the most precious Blood of the Son of God, of which she cannot lose sight. Never in the history of the Church has heathen naturalism been so powerful and so threatening in its battle with the supernatural. It is necessary that all Catholics should be fully conscious of this menace. The Catholic nurse must be helped to carry on her professional activity in the light of the Church's doctrines and Christian morality."

Origin — The Council was formally organized in Chicago on June 10, 1940, at a meeting presided over by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Lay Or-

ganizations Department of the National Catholic Welfare Conference. It was the wish of the late Holy Father that the National Council be under the direction of the respective Ordinaries and of the hierarchy. At this meeting a Constitution was adopted and officers were elected. The Council now is an affiliate of the National Council of Catholic Women, but is sponsored by the National Catholic Welfare Conference.

Purposes — The purposes of the Council as stated in the Constitution are:

1. To protect, encourage and advance the spiritual, professional, material welfare and social contacts of Catholic nurses.

2. To encourage and assist in the formation of an association of Catholic nurses in every diocese of the United States.

3. To foster and encourage among all nurses the spirit of charity in the care of the sick by emphasizing spiritual and social values and opportunities in the exercise of the profession of nursing.

4. To provide an agency through which Catholic nurses will be able to speak and act corporately in matters of common interest to their profession.

5. To promote, under control of affiliated organizations, a program by which Catholic nurses may dedicate a portion of free service to the indigent poor.

Membership—Membership in the National Council is mainly through affiliated diocesan organizations of nurses, but provision has been made in the National Council for accepting also individual members, who reside in dioceses where no diocesan organization exists. Only graduate, registered, professional nurses are eligible for membership in either the National Council or any diocesan organization affiliated with it.

Any Diocesan Association of Catholic, graduate, registered, professional nurses, approved by the Ordinary of the diocese in which it has its headquarters, is eligible to apply for diocesan membership. Such application is to be made on a form procured from the Secretary of the National Council and is to be accompanied by a copy of the Constitution and By-Laws of the diocesan association, and any other literature concerning the organization. The diocesan association becomes a diocesan member of the Council when its application for membership is approved by the Executive Committee.

The ambition of the officers to make the Council truly national by having units formed in every diocese, and affiliated with the National Council is well on its way to realization.

National Convention—At the first biennial convention of the National Council of Catholic Nurses, held at Detroit on May 25-27, 1942, 800 delegates from 65 dioceses in 33 states and two Canadian provinces were present — despite the decimation of the nurses' ranks by thousands entering military service. The character of this convention was entirely spiritual. Nurses were urged to sanctify themselves through their profession, to supernaturalize the service they render to the sick, the afflicted, and the war-wounded — by ministering in the name of Christ. It was pointed out that their efforts at the promotion of Catholic action should be particularly successful because people have confidence in the nurse, and are never more serious-minded than when they are ill. It was the consensus of every bishop and priest in attendance at the convention that a truly National Council of Catholic Nurses is one of the great needs of the day.

(For further information write to Mrs. Jane O'Rourk Hewett, Secretary, 1895 Franklin St., Denver, Colo., or to National Headquarters, 1312 Massachusetts Ave., Washington, D. C.)

With the world at war, the number of men served by the Apostleship of the Sea is beyond calculation. New Zealand, alone, reported that during the past year 21,000 seamen visited the clubs in Auckland and Wellington, and in other ports contacts were made with the men through ship-visiting.

In 1939 there were at sea 1,200,000 men, of whom about 800,000 were Catholics. With no home or parish for most of the year, seamen are in need of spiritual aid. Even in ports, ignorance of land and language are often insurmountable obstacles in frequenting the sacraments. To reach these men (and women also) the Catholic Church organized the Apostleship of the Sea.

Its seed was in the visit of a Catholic bluejacket to a priest of South Queensferry, England, in 1889, with a passionate plea for aid for Catholic sailors. This priest, Fr. Archibald Douglas, publicized the need, the Catholic neglect and the great Protestant works. The Apostleship of Prayer began praying for the intention, and gathering books. With the spiritual and practical basis laid, the work expanded steadily.

By 1922, the Apostleship had grown to a size that demanded international headquarters. In this year the first International Council was founded in Glasgow. In 1922, only 10 ports of the world held Catholic services for seamen. Due to the zealous efforts of clergy and laity, in 1939 there were 317 such ports where Catholic seamen were given every opportunity and encouragement to practise their religion regularly. Expansion led to the transfer of the headquarters to London in 1928, but war emergency required return to Glasgow in 1940. The work was allied to the St. Vincent de Paul Society to form a Joint Council of the Apostleship of the Sea. In 1931, this Council adopted the title, Apostolatus Maris Internationale Concilium (A. M. I. C.).

The 317 ports with service centers in 1939 were in 40 countries. Of these, 59 had institutes, chaplains and councils; 52 had only chaplains and councils; and 206 had chaplains and lay workers, but no councils. Whole-time chaplains worked in 22 ports. All the others were part-time. At the International Congress held in Glasgow in September, 1938, representatives were present from the 60 maritime countries of the world. The report of the executive committee to the Congress stated: "In Argentina, Australia, Belgium, Canada, France, Great Britain, Germany, Holland, India, Ireland, Italy, New Zealand, Poland, South Africa, Spain, and the United States — 16 of the 60 maritime countries—Apostolatus Maris is so founded as to secure its continuance nationally no matter what disaster may overtake international relations in the political sphere."

The first wartime meeting of the Apostleship of the Sea International Council was held in Glasgow in April, 1942, and assembled delegates from Australia, Belgium, Canada, Great Britain, New Zealand, Portugal, Spain, South Africa, the United States, the West Indies and Yugoslavia. Provision was made for the maintenance of work of the organization for the duration of the war.

Since the war began Apostleship of the Sea service centers have been established in several countries, notable among them being the Apostolado do Mar Centre in Lisbon, under the patronage of Cardinal Goncalves Cerejeira, Patriarch of Lisbon. Other centers have been opened in Australasia, Canada, India, South Africa, South America, Spain, the United States and the West Indies.

The establishment of over 50 Sea Apostolate clubs and more than 200 service centers throughout the world, through the A. M. I. C. organizing effort, has vastly improved the spiritual and social services to Catholic merchant seamen as compared with the previous World

War. Port chaplains and lay auxiliaries give service to the seamen. Remailing and knitting services meet war-time needs, and thousands of knitted garments have been distributed. In Great Britain a grant from King George's Fund for Sailors has enabled A. M. I. C. to spend substantial sums of money for relief of distress among seamen and their dependents arising from the war.

There are different types of membership in the Apostleship but with all the most important duty of each is the daily recitation of the following brief prayers:

Sacred Heart of Jesus, have mercy upon all Seafarers.
Our Lady, Star of the Sea, pray for us.
St. Peter, pray for us.
St. Andrew, pray for us.

Members also go, if possible, to Mass and Communion on certain special feasts of the Apostleship, such as St. Francis of Assisi, St. Francis Xavier, etc. There were in 1939, 80,000 sailor members, 30,000 associate members and 1,500 active port workers enrolled.

Throughout the world, 5,700 religious communities and Catholic schools pray for the advancement of this work in general, and they also "adopt" particular ports or ships which they aid by their prayers and gifts of Catholic literature.

The work of the Apostleship at sea and ashore is most varied. As a branch of Catholic Action, it has for its main object, the extension of the Kingdom of God on earth by drawing seafarers to Our Lord. The late Pope Pius XI expressed the desire that soon there would be "no port in the whole world where the Apostleship of the Sea should not be firmly established." Priests and laymen visit the ships and tell the Catholic sailors of the local church and the local Apostleship headquarters. At the headquarters, regimentation is avoided. In the home-like atmosphere of the club rooms, recreational facilities are provided. Libraries of worthwhile books and magazines are at the disposal of the sailors and opportunities are given for religious instruction. Every effort is made to encourage the seamen to live a normal Catholic life under the guidance of priests who are particularly fitted to understand their background and sympathize with them in their problems.

To each ship and port go copies of the "Apostleship of the Sea Quarterly," which has a yearly circulation of over 14,000. The magazine is newsy, instructive and aids in combating Communism. There is the unique A. M. I. C. International News Service which sends 700 copies to 100 news agencies and newspapers in maritime nations. At intervals, thousands of copies of organizing directions go into the world in six languages to key-workers such as chaplains, secretaries, prelates, religious superiors, etc. In England, the Catholic Truth Society publishes a "Prayer Book for Catholic Seafarers" and a pamphlet, "The Sea and Its Apostolate," both of which are written by Rev. C. C. Martindale, S. J., the most active English publicizer of the movement.

During the war Apostleship of the Sea has greatly increased its services to Catholics in Great Britain's Navy. In July, 1942, adoption and remailing services covered 658 warships and shore establishments to which literature and other gifts were sent regularly by more than 750 Sea Apostolate Associates, the Legion of Mary, Children of Mary, Scouts and other groups, and by 380 schools. Almost 300 schools have an annual Mass, and some have weekly and monthly Masses, offered up for the seamen on their adopted ships, and prayers are said daily. Requiem Masses and special prayers are said for seamen who have died in action. Catholic officers and men in all classes of ships in all parts of the world receive magazines and newspapers regularly and hundreds of letters are exchanged between seamen and their adopting school.

In the United States, the work is well established in several ports.

In New York, Fr. John J. O'Donnell, port chaplain and pastor of Guardian Angels Church (known as the Shrine Church of the Sea), is famous for his work among seamen. He has established a seamen's house with full recreational facilities where all in the Maritime Industries are able to congregate on a common ground of Catholicity. Fr. O'Donnell, with his staff of assistants, visits the ships and informs the sailors of the whereabouts of the church and recreational center. Ships are supplied free of charge with all the requisites for the celebration of Mass. In Brooklyn, Fr. Rickert has established the Catholic Seamen's Institute. This group, known as the Rudder Club, purchased an Apostleship car for delivering books, magazines and periodicals to the large number of freighters using Brooklyn docks. In Mobile, Ala., Fr. Keyes is port chaplain. A St. Vincent de Paul group aids him in ship visiting. In Pensacola, Fla., the Brothers of the Most Holy Trinity established the Stella Maris Missionary Cenacle in order to give aid to the deep-sea fishermen. Fr. James Howard is port chaplain. In San Francisco, Fr. Edward Lenane, port chaplain, established a monthly bulletin for seamen in order to spread a knowledge of the work which is being done. In San Pedro, Calif., Fr. McLaughlin has established a recreational center, visits the ships and distributes Catholic magazines to the sailors. In Seattle, Wash., Fr. H. A. Reinhold organized the work of the Apostleship in the ports of Seattle, Tacoma, Everett, Bellingham, Olympia and Grays Harbor.

A chain of Apostleship of the Sea Clubs on both coasts now brings aid to thousands of Catholic seamen who, until a few years ago, were almost entirely without the helps of their religion.

THE CATHOLIC INTERRACIAL MOVEMENT

The Negro in America

Certain factors of the Negro's background are important:

(1) The Negro was freed from the bonds of slavery barely seventy-five years ago, was hastily turned from a life of complete dependence upon others for the necessities of life to the status of freedom, without education, training, land, property or money.

(2) The early days of his emancipation were marked by the evolution of innumerable discriminations and barriers to his progress.

(3) During this period, there also developed a deep-seated American tradition which regarded the Negro as essentially inferior. A color line has thus been established.

(4) Yet despite these obstructions, Catholic authorities have stated, the progress made by the American Negro in the seventy-five years since the Emancipation is unparalleled in history.

(5) It is important to record that the prejudice of the average white man based upon his feeling of superiority is deeply resented by the victim of his discrimination.

(6) The Negro is still met by denials and discriminations to an extent little realized by the indifferent white man. He can be lynched with impunity in many sections of the country. He is denied the vote in many states. The Jim Crow laws still are in effect throughout the South. Residential segregation prevails throughout America. Even in the North, he is denied many of the essential rights and opportunities of life. He is excluded from many restaurants and certain theaters. He is excluded from every first-class hotel. He is excluded from the majority of unions on one pretext or another; he has been the principal victim of differentials in the wage scale.

The Interracial Lay Apostolate

In the last few years, several groups of Catholics, clergy and laity, who are interested in the conversion of the Negro and in the program of interracial justice, have been zealously seeking to remove

the prejudices and apathies that prevent Americans from rendering support to the missions and to create an atmosphere for conversion, and furthermore to bring about such a change of attitude on the part of American Catholics as to convince the Negro of the just and charitable spirit of the Catholic Church. Engaged in the work is the Clergy Conference on Negro Welfare, a group of priests, secular and religious, nationally known through their teaching, preaching, writing and lecturing. Among the lay group is the Catholic Interracial Council of New York, made up of educated white and colored Catholics, laymen of both races. This organization publishes the monthly magazine, "Interracial Review," and its office serves as a clearing-house of information and a source of inspiration for interracial activity. Other Catholic interracial committees are established in other large cities, and several are found in the Catholic colleges.

In the year 1939 the De Porres Interracial Center, at 20 Vesey Street, New York City, was established by the Clergy Conference on Negro Welfare. Here are located the headquarters of the Catholic Interracial Council, the editorial offices of "The Interracial Review," and a large Catholic Interracial Library and reading-room. This is used for meetings and interracial conferences, and has a permanent exhibit of the racial situation in the United States and the church work for the Negro. Visitors and students are welcomed on business days from nine to five-thirty.

Today there are many indications that the white Catholic laity is becoming interested in the Catholic interracial movement:

(1) A growing interest in the work and tasks of the Catholic colored missionary priests and sisters.

(2) An ever-increasing number of Catholic interracial activities wherein both white and colored Catholics are participating.

(3) An ever-increasing number of churches in the North which contain a substantial number of Negro communicants, and their interest to Catholic writers, speakers and social action groups is clearly apparent from scanning the pages of the Catholic press, both magazines and diocesan weeklies. The space coverage in the Catholic press devoted to the Negro and the interracial program has increased nearly 1000% in the last ten years.

(4) The great success of the Catholic intercollegiate interracial conferences. The interest of the Catholic college student is the most hopeful sign on the entire horizon.

(5) The fact that each year more and more of our Catholic colleges are opening their doors to admit the duly qualified Negro student, and frequently intelligent Negroes are invited to address student bodies as well as meetings of other Catholic parish and organization groups. An encouraging response in the Negro press to this growing interest of the American Catholic.

The James A. Hoey Award for Interracial Justice was founded in 1942, in honor of the first president of the Catholic Interracial Council, to be given annually to the two Catholic laymen — one white and one colored — who have made the most outstanding contributions during the year to the cause of interracial justice. The recipients for 1942 were: (white) Frank A. Hall, director of the N. C. W. C. News Service; (colored) Edward La Salle, president of the Catholic Interracial Council of Kansas City, Kans.

The interracial problem presents a challenging opportunity for the interest and support of the Catholic laity throughout the country, and calls for the active co-operation of the Catholic college men and women of America. The reason for this interest was very well put in the Providence Pronouncement which was adopted by the Catholic intercollegiate interracial conference held there in 1938, "We believe that no action can truly be called Catholic that excludes interracial justice from its program of justice and charity in human relations."

CATHOLIC NEGRO MISSIONS

(Courtesy of the Rev. J. B. Tennelly, S. S., D. D.)

According to the latest report of the Commission for Catholic Missions among the Colored People and the Indians, there are 300,447 Catholic Negroes in the United States. The following statistics will prove enlightening:

Negroes in U. S.	12,865,518
Protestant Negroes	5,660,618
Catholic Negroes	300,447
Unchurched Negroes (est.)	6,904,453
Catholic Negro Churches	312
Priests in Colored Missions	435
Sisters in Colored Missions	1,600
Catholic Negro Parochial Schools	244
Enrollment in Parochial Schools	47,138
Negro Eccles. College and Seminary	1
Catholic Negro Colleges	3
Catholic Negro Boarding Academies and Vocational Schools	12
Catholic Negro High Schools	50
Negro Students in These Institutions	5,000

In its work among the Negroes the Church has these two main objectives in view: first, the religious welfare of the Catholics; secondly, the propagation of the Faith among the non-Catholics. At the present time, adequate church facilities, priests dedicated to their service, and efficient schools have been provided for Negro Catholics where large groups of them make special churches and schools feasible and social circumstances render them advisable. In this manner more than two-thirds of them receive devoted and excellent pastoral care. However, in many places the number of Catholic Negroes is quite small or else they are widely scattered. This is the condition in many large cities of the North, whither Negroes have migrated from the South in recent years. Here efforts have been made to incorporate them into the white parishes where they happen to have settled. Not only may it be said that the Negro Catholics in this country have on the whole ample opportunities for the practice of their religion and for the education of their children, but it may be said that most of them are availing themselves of these opportunities. They have proven themselves faithful Catholics and show their appreciation of church and school by what are for them generous contributions to their support.

The second objective of the Negro apostolate is the propagation of the Faith among the 12,500,000 non-Catholic Negroes in the United States. Whilst a majority of the adults are affiliated to the Negro branches of the Protestant sects, millions of others have very meagre religious beliefs. These spiritually ignorant multitudes offer unquestionably a vast field for missionary enterprise. Parts of it hold out tempting promises, and these opportunities are by no means neglected. The larger number of Catholic religious centers for Negroes in the Southern States, approximately one hundred of them, are predominantly missionary in character. That is to say, they are striving to build up congregations in places where there were few, if any, Catholics before. Most of the 75 Negro parishes in the North, although occupied chiefly in ministering to Catholic Negroes, are at the same time carrying on active and successful missionary work. The harvest of Negro converts is considerable. During the past ten years it numbered 50,000 souls. Moreover the yield grows from year to year. Last year 6,326 Negro converts were reported.

Despite the successful efforts already made, the field yet to be tilled is immense. Of the 12,865,518 Negroes in this country, 5,660,618 are reported to be members of various Protestant churches, accord-

ing to the latest statistics of the U. S. Bureau of Census, which counts only adult members. Their children should of course be taken into account. Many others would also call themselves Christians. Yet there are multitudes with little knowledge of religion in any form.

Unquestionably many non-Catholic Negroes are sincere, upright men and women, who would gladly embrace the true Faith when it is presented to them. However, the making of converts is not usually an easy or a simple matter. The initial difficulty is the attitude of very many Negroes toward the Catholic Church. It is an attitude of unfriendliness, if not of violent antipathy, due both to ignorance of the Church and to deep prejudices, bred by the hostile public opinion of the communities in which they live. Besides this, most church members are attached to and satisfied with their own churches. In the case of others, indifference to any religion is found, or irregular marital relations, or deep-rooted sins.

The main avenue of approach to the non-Catholic Negro is the Catholic mission schools. The helpful interest in their children shown by the Sisters and their efficient teaching appeal to the parents. The friendly contacts thus made break down prejudice against the Church and often result in the conversion of parents and other relatives and prepare the more mature pupils for conversion.

The social welfare activities sponsored by the Negro parish or mission extend also to non-Catholic Negroes. The facilities of the community halls, hospitals, clinics, libraries, athletic and other social and recreational organizations, although intended chiefly for Catholic parishioners, are also available to their non-Catholic friends and acquaintances. The priest is thus enabled to establish friendly contacts with prospective converts, to show them his genuine interest in their welfare, and to explain Catholic beliefs and practices to them.

Interracial relations between the Negro and his white neighbors, which on the whole are far from satisfactory, not only constitute a sore in the body politic of the nation, but they also even impede to some extent the approach of the Church to the non-Catholic Negro. In the minds of some of them she is regarded as only another unfriendly white institution, an impression that Protestant bigotry is glad to confirm. But to say that Catholics have ignored the Negro and his wrongs is only a half truth. The other half of the truth is that the Negro is an unknown quantity to the vast majority of Catholics. The bulk of them live in the Northern States where until recently Negroes penetrated in only small numbers; in the Southern States, where the majority of the Negro population lives, Catholics are insignificant numerically.

As a matter of fact, Catholics are showing sincere interest in the welfare of the Negro, temporal as well as spiritual. Notable is the attitude of the Catholic Students Mission Crusade, the Catholic Interracial Council, and many local groups and Catholic organizations. Two Catholic monthlies, "The Colored Harvest" and "Our Colored Missions," which specialize in religious activities among the Negroes, are active in promoting better race relations. The Catholic press generally publishes frequent articles calculated to give a better understanding of the Negroes' problems and to show Catholics how they may aid in their solution.

This interest in the Negro is not strange to a Catholic, for the Church has always demanded respect for basic human rights irrespective of race or condition and has always manifested a deep sympathy for the downtrodden. Catholics in this country have demonstrated their interest in the Negro by deeds as well as by words. They have supported the growing religious and charitable work for the colored people, which is actually carried on by their own sons

and daughters. This was in fact one of the first missionary activities of the Church in the United States.

All this has been inspired and encouraged by their pastors and bishops. The Sovereign Pontiff himself has frequently urged them to even greater efforts. In one of his first public pronouncements to the world the present Pope declared: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need especial care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and we pray fruitful success for those whose generous zeal is devoted to their welfare."

CATHOLIC INDIAN MISSIONS

(Courtesy of the Rev. J. B. Tennelly, S. S., D. D.)

The following statistics are from the latest reports of the Bureau of Catholic Indian Missions (1942):

Indians and Eskimos in U. S. and Alaska	360,000
Catholic Indians and Eskimos (est.)	100,000
Protestant Indians and Eskimos (est.)	100,000
Unchurched Indians and Eskimos (est.)	160,000

On the 81 Indian Reservations:	
Catholic Indians	89,564
Catholic Mission Centers	154
Catholic Churches	386
Catholic Mission Schools	68
Enrollment in same	7,234
Priests in Mission Work	200
Brothers and Scholastics	82
Sisters in Mission Work	530

Living among the Whites:	
Catholic Indians (est.)	10,000

The Catholic Church entered the New World immediately after its discovery to spread the Faith among the Indians and to act as their protector and civilizer. But later on, warfare among the Colonial powers, Britain, France and Spain, as well as warfare among the Indian tribes, blighted or destroyed extensive and promising missions in the Southeastern and Southwestern parts of the United States, and along the Great Lakes and in the Mississippi Valley. After the War of Independence the infant American Church struggled with its feeble resources to revive and continue this work. Her original inheritance of a few hundred Indians in a few scattered missions God has increased through the self-sacrificing labors of her missionaries into a multitude of a hundred thousand souls. Today Indian Missions flourish in twenty-one states and in the Territory of Alaska.

Converted tribes have clung tenaciously to their Faith, despite the lure of their tribal life and customs. With the white man's invasion of the land which the red man believed to be his own, came the greatest dangers to the religious and the temporal welfare of the Indians. The Federal government assumed the direction of Indian Affairs, but its influence has been often feeble and often inimical to the interests and the rights of its wards. But the Church has never ceased to be their friend and advocate. Her chief instrumentality has been the Bureau of Catholic Indian Missions, created in 1874 to represent at Washington the interests both of the Missions and of the Indians, and to secure support of the religious, charitable and educational work of the Catholic Missions.

Pioneers and still leaders in the Indian Mission work are the Franciscans, Jesuits and Benedictines. The Franciscan Fathers of the Sacred Heart Province are laboring at present among the Ottawas in Michigan, and the Menominees, Chippewas and Stockbridges in Wisconsin. The Province of St. John the Baptist has missionaries among the Pueblos of New Mexico, the Navajos of New Mexico and

Arizona, the Hopis of Arizona and the Utes in Colorado. The Santa Barbara Province has charge of the Pima, Papago, Apache and Maricopa Reservations in Southern Arizona; the Mescalero Apache Reservation in New Mexico; the Yuma Reservation and several Mission Indian Rancheries in California. The Capuchin Fathers of the Province of St. Joseph are working among the Northern Cheyenne Indians of Montana, and the Fathers of the Irish Province among the Pomo Indians of California.

The Jesuit Fathers have Missions among the Eskimos and Tinneh Indians in Alaska; the Yakima, Colville and Spokanes in Washington; the Umatillas in Oregon; the Coeur d'Alenes and Nez Perces of Idaho; the Flatheads, Crows, Assiniboins, Gros Ventres and Blackfeet in Montana; the Sioux in South Dakota; the Pottawatomi in Kansas; and the Arapahos and Shoshoni in Wyoming.

The Benedictines conduct Missions among the Chippewas of Minnesota, the Sioux in North and South Dakota; the Turtle Mountain Crees and Chippewas, the Mandans, Arickaree and Hidatsa of North Dakota; the Pottawatomi, Kiowa, Caddos and Commanches of Oklahoma. The Fathers of the Sacred Heart are represented among the South Dakota Sioux; the Society of the Divine Saviour are at Grande Ronde, Oregon; the Theatine Fathers attend the Southern Utes of Colorado. Diocesan priests carry on work among the Indians of Maine, New York, Michigan, Wisconsin, South Dakota, Oklahoma, Louisiana, Mississippi, New Mexico, Arizona, California, Oregon, Washington and Montana.

Missionary work has been confronted by serious difficulties. The people we call Indians belong to almost two hundred different tribes, with different customs and even languages. Few of them cultivate the land or live in fixed settlements. Dependent upon hunting and the wild fruits of nature, they lead a nomadic life. This has made it hard for the missionary to reach them and to train them to regular practice of religious duties. Even today many Indians find it hard to settle down. They have not yet conceived a strong attachment to land or property. The missionary gains converts one by one, and much pastoral visitation is often necessary to keep his flock up to the observance of a Catholic standard of life.

Much effective work has been done and is still being done by the mission schools. The future and the hope of every race lie in its young people. The missionaries have accordingly made great efforts to reach and to train the children. Their purpose is, first of all, to teach the children their religion, then habits of industry and orderliness, the use of the English language, and the other elements of education. In the case of the older pupils, attention is given to training that will equip them to make a livelihood and to maintain better homes. In this way the rising generation is being fitted to lead useful, self-respecting and Christian lives on their own reservation. Poor as it may be, most Indians have neither the inclination nor the opportunity to make a livelihood elsewhere.

The larger number of mission schools, 36 of them, are now day schools. In places where the Indians are widely scattered or unsettled, or where there are broken or poor homes, boarding schools are rendering good service. There are 31 of these with 4,130 pupils.

Some of the Indian tribes are now entirely Catholic. In these cases the work of the priest and of the Sisters in the school is much the same as it would be in a poor rural parish. Many of the larger tribes, however, are either partly pagan or Protestant. Here the work is predominantly missionary in character, to win these to the true Faith. One-third of the Indians are now Catholics, and the work of the Missions may be said to be well begun but by no means finished.

THE CATHOLIC MATERNITY GUILD APOSTOLATE

Catholic maternity guilds are associations of Christian charity, in which the faithful of both sexes, married and single, cooperate for the promotion of the primary end of marriage, the procreation and education of children. In the encyclical on Christian Marriage, Pope Pius XI declared: "Quite fittingly ... do those pastors of souls act who, to prevent married people from failing in the observance of God's law, urge them to perform their duty and exercise their religion so that they should give themselves to God, continually ask for His divine assistance, frequent the sacraments and always nourish and preserve a loyal and thoroughly sincere devotion to God." But the Holy Father added: "Since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the man and wife are in straightened circumstances, their necessities must be relieved as far as possible." As secondary means, Pius XI then recommended "public and private guilds."

Genesis of the Crusade—The Redemptorist missionary, Rev. Joseph J. Schagemann, C. Ss. R., of Annapolis, Md., conceived the plan of parochial guilds, founded and canonically erected as "Piae Uniones," subject entirely to the jurisdiction of the Ordinary, to inspire reverence for parenthood, to counteract the evil of contraception, and to build up the Mystical Body of Christ. On March 11, 1931, shortly after the promulgation of the encyclical, the plan was offered as "A Suggestion for Catholic Action," after a retreat to nurses at Providence Hospital, Sandusky, Ohio. In January, 1932, the lecture was published under the title, "Why Not A Maternity Guild?" in the official Bulletin of the National Catholic Women's Union.

The movement was inaugurated in August, 1932, at the National Convention of the N. C. W. U. in St. Louis, Mo. Since that time this organization has pioneered in the founding of guilds, which have also been established by other associations of the faithful in various dioceses. In one diocese a priest was appointed by the Bishop to direct the Apostolate, and in 27 parishes the start has been made.

Reports of guilds in operation can be obtained from the Rev. Joseph Schagemann, C. Ss. R., P. O. Box 746, Annapolis, Md.

The Means—Means of the natural and supernatural order are employed to attain the objectives.

Financial aid is given on the self-help and the mutual-aid plan of co-operative guilds, to lessen the allurement of the temptation to contraception, by helping parents to defray the costs of maternity care, by providing aid to meet current school expenses, and by an initial contribution to encourage parents and later on the children in building up a fund which will enable them to make a successful start in life. As the maternity guild is a national asset, both financially and culturally, the suggestion was made by the founder at the 1942 convention of the N.C.W.U. that U. S. war stamps and war bonds be contributed by the members for present needs and for investment in long-range planning.

Cultural activity, the more important feature of the guild plan, requires lectures and discussions on the physical care of mother and child, together with the careful perusal of the pamphlet literature of the Children's Bureau of the Department of Labor. For the promotion of virtuous married life, the guilds are co-ordinated with the Confraternity of Christian Doctrine.

Authentic Information—The brochure, "The Catholic Maternity Guild Apostolate," distributed gratis by the Central Bureau of the Catholic Central Verein, 3835 Westminster Place, St. Louis, Mo., is the authentic treatise. Copies of the specific suggestions offered at the 1942 Convention may be obtained from Father Schagemann.

CATHOLIC SOCIETIES IN THE UNITED STATES

(A brief resumé of Catholic societies in the country not treated in other parts of the Almanac. More detailed and complete information may be obtained from the headquarters of each society.)

Name	Date	Purpose and Publication	Location and Membership
Alumnae Association of the National Catholic School of Social Service	1924	To promote professional interests of members, and professional contributions to practices and standards of social work. "Alumnae News Bulletin," yearly.	2400 19th St., N. W., Washington, D. C. 456 members in 11 states and in Puerto Rico.
American Board of Catholic Missions	1924	To co-ordinate and fix mission work into Home and Foreign groups. "Annual Report."	360 N. Michigan Ave., Chicago, Ill.
American Catholic Historical Association	1919	To promote study and research in the field of Catholic history. "Catholic Historical Review," quarterly.	305 Mullen Memorial Library, Catholic University of America, Washington, D. C.
American Catholic Philosophical Association	1926	To promote study and research in the field of philosophy, with special emphasis on Scholastic Philosophy. "New Scholasticism," quarterly.	Box 176, Catholic University of America, Washington, D. C.
American Catholic Sociological Society	1938	To stimulate concerted study and research among Catholics working in the field of sociology, to unearth and disseminate particularly the sociological implications of the Catholic thought pattern. "American Catholic Sociological Review," quarterly.	Loyola University, 6525 Sheridan Road, Chicago, Ill.
American Lithuanian Roman Catholic Federation	1906	To promote Catholic Action.	2334 S. Oakley Ave., Chicago, Ill. 35,000 in 12 states.
Ancient Order of Hibernians	1836	To aid its members, and those in extraordinary need.	New York City. 200,000 in the United States.
Apostleship of Prayer	1844	To promote the glory of God and the salvation of souls by prayer and other impetratory works.	515 East Fordham Rd., New York, N. Y. 12,000 centers in U. S.
Apostolate of Suffering	1926	To function as a pious union of the sick who suffer with resignation to the will of God. "Our Good Samaritan," quarterly.	1551 N. 34th St., Milwaukee, Wis. 5,000.
Archconfraternity of the Divine Child	1909	To invoke God's blessing on all Christian schools in order that they may enjoy the freedom and prosperity so necessary to accomplish their mission, and that vocations to the teaching religious orders may be increased. A quarterly bulletin: "The Little Messenger of the Divine Child."	122 W. 77th St., New York, N. Y.
Bohemian Roman Catholic Union of Texas (K. J. T.)	1889	To further the religious and social life of its members. "Nacienec," weekly.	Shiner, Texas. 6,410.

Name	Date	Purpose and Publication	Location and Membership
Boy Saviour Movement, Inc.	1844	To bring to the attention of growing boys and girls the example of the Youth, Jesus, and to cultivate devotion to Him; and by their own good example to encourage others.	980 Park Ave., New York, N. Y.
Catholic Airmen of America	1938	To unite all Catholic airmen for religious and social affiliation.	Floyd Bennet Field, Brooklyn, N. Y.
Catholic Alliancé of St. Louis	1938	To defend Christian idea of society; to oppose present-day finance capitalism; to combat war propaganda and war preparations; and to oppose intolerance and discrimination directed against racial groups.	4841 Hammet Place, St. Louis, Mo.
Catholic Anthropological Conference	1927	The advancement of anthropological and missionary science through promotion of research and publication by Catholic missionaries and other specialists, and ethnological training among candidates for mission work. An annual series of brochures and monographs.	Catholic University of America, Washington, D. C.
Catholic Association for International Peace	1927	To help the American public, and particularly Catholics, in the task of ascertaining more fully the facts of international life and of deciding what ought to be done that the relations between nations may become just, charitable and peaceful.	1312 Massachusetts Ave., N. W., Washington, D. C.
Catholic Benevolent Legion	1881	Life insurance in a Fraternal Society for men between 18 and 55. "Monthly Bulletin."	186 Remsen St., Brooklyn, N. Y. 3,254 in 4 states.
Catholic Biblical Association of America	1936	To promote scientific work on the Sacred Scriptures and auxiliary sciences, with a view to the popularization of solid Scriptural knowledge. "Catholic Biblical Quarterly."	Catholic University of America, Washington, D. C.
Catholic Big Sisters, Ladies of Charity	1902	Spiritual and preventive work in the Children's Division of the Domestic Relations Court with girls under the age of 16, and boys up to the age of 7.	137 East 22nd St., New York, N. Y. 105.
Catholic Board for Mission Work among the Colored People	1907	To give financial assistance to the Negro Missions of the South. "Our Colored Missions," monthly.	154 Nassau St., New York, N. Y.

Name	Date	Purpose and Publication	Location and Membership
Catholic Central Verein of America	1855	Federating agency for benevolent societies in German-American parishes which strives to promote Catholic Action, and to educate its members for civic life. "Social Justice Review," monthly.	3835 Westminster Pl., St. Louis, Mo. 67,000 members in 1,034 societies throughout 17 states.
Catholic Church Extension Society of the U. S. of America	1905	To propagate the Catholic faith; to develop the missionary spirit among clergy and laity; to render material aid to priests and their parishes. "Extension Magazine," monthly.	360 N. Michigan Ave., Chicago, Ill. 255,000 subscribers to magazine.
Catholic Conference on Industrial Problems	1922	To promote study and understanding of industrial problems in the light of Catholic teaching. Publishes reports of regional conferences and outstanding addresses.	1312 Massachusetts Ave., N. W., Washington, D. C. All Catholics and others interested in promoting a better social order are entitled to membership.
Catholic Daughters of America	1903	Propagation and preservation of the faith; intensification of patriotism; moral and intellectual development of Catholic womanhood. "Women's Voice," monthly.	10 West 71st St., New York. 200,000 in 45 states, Alaska, Canada, Cuba, Puerto Rico and Panama.
Catholic Guardian Society	1913	The aftercare of children discharged from Catholic Guild Caring Homes.	485 Madison Ave., New York, N. Y. 4,000 children under care.
Catholic Home Bureau for Dependent Children	1898	To place for adoption and in boarding homes, Catholic children of the Archdiocese of New York who must be cared for away from their own homes.	485 Madison Ave., New York, N. Y. 850 foster-homes caring for 1,490 children.
Catholic Hospital Association of the U. S. and Canada	1915	To promote the realization of progressively higher ideals in all phases of hospital and nursing endeavor. "Hospital Progress," monthly.	1402 S. Grand Blvd., St. Louis, Mo. 750 hospitals.
Catholic Information Society	1939	To foster good-will and understanding toward the Catholic Church with a view to creating a more united American citizenry. Publishes a weekly feature service offered free to the secular press.	210 W. 31st St., New York, N. Y. 332.
Catholic Knights of Ohio	1891	To unite Catholic families in a threefold insurance plan: 20-year, 70-year, and whole-life certificates. "The C. K. of O. Messenger," monthly.	815 Rose Building, Cleveland, O. 5,839.
Catholic Knights of St. George	1881	To issue Fraternal Life Insurance. "Knights of St. George," monthly.	14 Wabash St., Pittsburgh, Pa. 22,000 in 6 states.
Catholic Ladies of Columbia	1897	Fraternal Insurance Society. "Index," monthly.	504 Brant Bldg., Canton, Ohio. 9,000 members in 4 states.

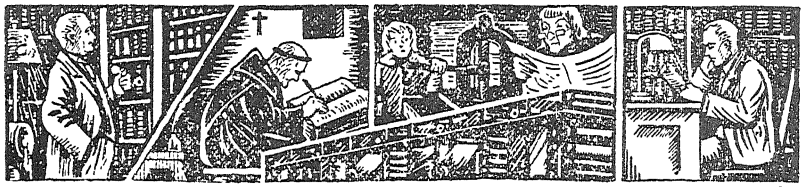
Name	Date	Purpose and Publication	Location and Membership
Catholic Family Protective Life Insurance Society	1868	To insure under the mutual benefit plan Catholic families in Wisconsin, Illinois and Minnesota; to spread Catholic faith and to uphold parochial schools.	633 N. Water St., Milwaukee, Wis. 13,500
Catholic Library Association	1921	To initiate and foster Catholic library work. "Catholic Library World," monthly (Oct.-May).	University of Scranton, Scranton, Pa. 514.
Catholic Medical Mission Board	1924	To promote medical work in the missions.	10 West 17th St., New York, N. Y.
Catholic Motion Picture Guild	1923	To provide contacts with the Faith for the Motion Picture Industry.	Taft Building, Hollywood, Calif.
Catholic Near East Welfare Association	1925	To support missionaries laboring in the Near East. "The Near East," monthly.	480 Lexington Ave., New York, N. Y. Membership by enrollment.
Catholic Order of Foresters	1883	A fraternal insurance society with a religious, social and charitable program. "The Catholic Forester," monthly.	30 N. La Salle St., Chicago, Ill. 140,000 in 28 states and Canada.
Catholic Pamphlet Society	1939	For the dissemination of Catholic literature in the Diocese of Buffalo.	25 Chester St., Buffalo, N. Y. 350 volunteer workers.
Catholic Poetry Society of America	1931	To promote Catholic traditions in poetry; and to co-operate in the advancement of American art and culture. "Spirit," bimonthly.	386 Fourth Ave., New York, N. Y.
Catholic Press Association	1911	To promote acquaintance of Catholic editors and publishers, and to work for mutual benefit.	64 West Randolph St., Chicago, Ill. Most Catholic publications are represented in the Association.
Catholic Radical Alliance	1936	To work for the social order recommended by Popes Leo XIII and Pius XI, by educating people in their programs. House of hospitality, community forums, and speaking. "Catholic Worker," monthly.	61 Tannehill St., Pittsburgh, Pa. 400 in 19 states.
Catholic School Press Association	1931	To encourage and aid the publications in Catholic schools and promote the spirit of Catholicism in their publications. "The Catholic School Editor," quarterly.	Marquette University, Milwaukee, Wis.
Catholic Summer School of America	1917	To supply the Catholic public with means of culture and recreation.	Cliff Haven, Lake Champlain, N. Y. Office,
Catholic Theatre Guild	1912	To oppose irreligious and immoral tendencies on the stage. Publishes a "white list" and periodical Bulletins.	Headquarters, N. Y. City.
Catholic Thought Association	1934	To extend knowledge of the Catholic faith beyond the catechism by lectures on the works of St. Thomas Aquinas, with special application to modern problems.	34 East 61st St., New York, N. Y. Branches in 10 states.
Catholic Total Abstinence Union of America	1872	To promote total abstinence from alcoholic drink in honor of the Sacred Thirst of Our Saviour. "Catholic Temperance Advocate," monthly.	6715 Landsdowne Ave., Phil., Pa. 12,000 in 9 states.

Name	Date	Purpose and Publication	Location and Membership
Catholic Truth Society of Oregon	1922	To make better known the doctrines, ideals, moral and religious principles of the Catholic Church and to combat religious bigotry. "The Catholic Sentinel," weekly.	2051 South West Sixth Ave., Portland, Ore. 800.
Catholic Unity League	1917	To provide inquirers with Catholic literature, and finance lectures for non-Catholics.	615 W. 147th St., New York, N. Y. 10,000 patrons in 3,000 cities in U. S. and Canada.
Catholic War Veterans, Inc.	1935	General Veteran activities with particular emphasis on Catholic Action. "Catholic War Veteran," monthly.	350 Fifth Ave., New York, N. Y. 3,000. Posts in 11 states and District of Columbia.
Catholic Women's Benevolent Legion	1895	Fraternal life insurance for women between 16 and 60. Publishes a monthly bulletin.	840 Eighth Ave., New York, N. Y. 7,750 in 11 states.
Catholic Writers Guild of America	1919	To promote the interests of writers; and to use the united influence of the members in establishing a spirit of good-will toward all creeds and races.	128 West 71st St., New York, N. Y. 500.
Chaplains' Aid Association, Inc.	1917	To forward spiritual work among our soldiers and sailors by giving them material assistance. "Chaplains' Aid Assn. Bulletin," quarterly.	401 West 59th St., New York, N. Y. 1,500.
Co-Missionary Apostolate	1935	To give spiritual support to missionaries afield by offering up daily trials for an "adopted" brother priest.	Techny, Ill. Nearly 100,000 in affiliated branches all over the world.
Confraternity of the Immaculate Conception	1874	To honor the Blessed Virgin as Our Lady of Lourdes and because of her Immaculate Conception. "The Annals of Our Lady of Lourdes," monthly.	Established at Notre Dame, Ind. Affiliated with the Archconfraternity at Lourdes.
Crusaders for More Fruitful Preaching	1936	To increase preaching and hearing of the Word of God; to arouse devotion to Christ the Divine Preacher and to promote a feast in His honor.	223 East 105 St., New York, N. Y.
Daughters of Isabella, National Circle	1897	To unite women for the attainment of religious, intellectual and social ideas. "News Sheet," monthly.	375 Whitney Ave., New Haven, Conn. 50,000 in 23 states, District of Columbia, and Canada.
Defenders of the Faith	1937	To defend the Church against all who malign her; to explain the faith to all who misunderstand it; to propagate Catholic truth to non-Catholic minds. "Our Faith," quarterly.	Pilot Grove, Mo. 2,365.
Ephpheta Society for the Catholic Deaf, Inc.	1902	The voluntary moral, physical, industrial and philanthropic benefits and progress of the Catholic deaf. "Ephpheta," monthly.	30 W. 16th St., New York, N. Y.
Federation of Catholic Physicians' Guilds	1932	To advise Catholic doctors on the Church's attitude toward medical questions. "The Linacre Quarterly."	477 Madison Ave., New York, N. Y. 16 Guilds are members.

Name	Date	Purpose and Publication	Location and Membership
First Catholic Slovak Ladies Union	1892	Fraternal Insurance. "Zenska Jednota," bi-monthly.	3756 Lee Road, Cleveland, Ohio. 41,500 members in U. S. and Canada.
Girl Scouts, Inc.	1912	Catholic girls in the Scouts are given a recreational program under Catholic auspices.	14 West 49th St., New York, N. Y. Catholic leaders in the movement are over 11 percent of the total.
Guild of St. Apollonia	1919	To promote the spiritual and professional advancement of its members. Special activity: dental care for children in parochial schools. "The Apollonian," quarterly.	476 Commonwealth Ave., Boston, Mass. 1,000 members.
Holy Name Society (in U. S. A.)	1909	"To beget due love and reverence for the Holy Name of God and Jesus Christ; and to suppress blasphemy, perjury, oaths of any character that are forbidden, profanity, unlawful swearing and improper language; and as far as members can, to prevent those vices in others."	141 East 65th St., New York, N. Y. Diocesan Unions under a Director General. 2,500,000.
International Catholic Truth Society	1898	To propagate and preserve the Faith through the production and distribution of pamphlets and the correction of misstatements about the Church in lectures and the press. Supported by membership dues and an endowment fund. "Light," monthly.	407 Bergen St., Brooklyn, N. Y. 10,000.
International Federation of Catholic Alumnae	1914	To uphold Catholic ideals of womanhood. "Quarterly Bulletin of the I. F. C. A."	22 East 38th St., New York, N. Y. 100,000 members in 520 Alumnae Associations.
Knights of Columbus	1882	A Fraternal Benefit Society for Catholic men established: to render pecuniary aid (insurance) to members and families; to render mutual aid to sick and disabled members; to promote proper social and intellectual intercourse among members; to promote educational, charitable, religious and public relief work. "Columbia," monthly.	P. O. Drawer 1670, New Haven, Conn. 61 State Councils and 2 Territorial Councils, with a membership of 423,225.
Knights of St. John, Supreme Commandery	1886	Sick and death benefits; uniform department; assistance at all functions of the Catholic Church.	305-6 Metropolitan Bldg., Evansville, Ind. 15,000 in 15 states, British West Indies, Costa Rica, Jamaica and Africa.
Knights of St. John, Supreme Ladies Auxiliary	1900	To unite Catholic women into fraternal sisterhood, and to promote filial respect for the authority of the Catholic Church. Sick and death benefits.	32 Jefferson Ave., Rochester, N. Y. 25,000 members in 11 states and B. W. I.
Knights of the Altar	1939	To fill a long-felt need for an organization of altar boys following a set standard of rules and regulations; to provide a central clearing-house for parochial directors of altar boy societies; to unify their efforts, etc. "The Catholic Boy," monthly.	1300 Foshay Tower, Minneapolis, Minn. 10,000.

Name	Date	Purpose and Publication	Location and Membership
Kolping Society of America	1923	To provide homes and spiritual contacts for young men working in large cities. "Kolping Banner," monthly.	811 Oakdale Ave., Chicago, Ill. 1,000 members in 9 states.
Ladies' Catholic Benevolent Association	1890	To provide sound life insurance for Catholic women; to encourage Catholic literature, piety, integrity and frugality among members and families. "The Fraternal Leader," monthly.	134 West 10th St., Erie, Pa. 90,626 (including juveniles) in 28 states and Canada.
League of the Sacred Heart	1844	Union in prayer for the welfare of the Church and the spread of Christ's Kingdom. "The Messenger of the Sacred Heart," monthly.	515 E. Fordham Road, New York, N. Y. 13,000 centers in the United States, with some 6,000,000 Associates.
Marquette League for Catholic Indian Missions	1904	To render financial aid to priests and nuns laboring among the Indians in America and Alaska. "The Calumet," quarterly.	105 East 22nd St., New York, N. Y. 10,000.
Missionary Association of Catholic Women	1916	Engaged in furnishing material aid to home and foreign missions. "Mission Message," monthly (except December).	2342 North 36th St., Milwaukee, Wis.
Missionary Union of the Clergy (in U. S. A.)	1937	To present to our clergy the problems of the Church in mission countries, and to establish a more intimate bond between the diocesan priest and the missionary. Publishes quarterly Bulletin.	109 East 38th St., New York, N. Y. 6,547.
National Alliance of Bohemian Catholics	1917	To unite all Bohemian American Catholics, religiously, culturally and socially.	3205-3207 W. 22nd St., Chicago, Ill. 65,000.
National Catholic Alumni Federation	1924	To further Catholic educational needs	Headquarters, 58 E. Washington St., Chicago. New York, N. Y.
National Catholic Federation of Nurses	1924	To supply nurses inspired with Catholic ideals.	
National Catholic Women's Union	1916	To unite Catholic women in sponsoring charitable activities; to educate members in civic virtues and duties; to promote Christian philosophy in the spiritual, social and economical problems of the day. "The Bulletin," monthly	960 Madison Ave., New York, N. Y.
National Conference of Catholic Charities	1910	To co-ordinate the Catholic Charities work of various dioceses throughout the country.	Constituent organizations, 130; membership, 2,500, Office, 1441 Rhode Island Ave., N. W., Washington, D. C.
Newman Club Federation	1915	The religious, intellectual and social betterment of its members, in that order of purpose. "Newman News," quarterly.	4433 Cottman St., Philadelphia, Pa. 50,000 in non-Catholic colleges and universities in every state, and in Hawaii.
Nocturnal Adoration Society	1903	Organization of laymen pledged to Eucharistic adoration and reparation through nocturnal adoration of the Blessed Sacrament. "Sentinel of the Blessed Sacrament," monthly.	184 East 76th St., New York, N. Y. 10,000 in 11 states and the District of Columbia.

Name	Date	Purpose and Publication	Location and Membership
Pontifical Association of the Holy Childhood	1843	To ransom pagan children and procure for them Baptism and Christian training; to establish and support asylums for orphans and abandoned babies. "Annals of the Holy Childhood," 8 issues yearly.	949 N. Lincoln Ave., Pittsburgh, Pa. 1,000,000 in U. S.; 20,000,000 in the world. Branches in every diocese.
St. Anthony's Guild	1924	To help and sanctify its members through the numerous spiritual benefits granted for membership, including many novenas and Masses; to claim souls for Christ, through its priests laboring in foreign lands and in every field of apostolic effort in our own country; to further the cause of Christ through the publication of works for every field of Catholic Action, particularly the field of Catechetics. "Anthonian," quarterly.	St. Anthony's Guild, Franciscan Monastery, Paterson, N. J.
St. Patrick's Clerical Students' Club	1932	To foster belated vocations to the priesthood in young men who have passed the usual age for beginning the study of Latin.	230 men have entered houses of study; 22 have already been ordained priests. Meetings semi-monthly, 980 Park Ave., New York, N. Y.
St. Paul's Guild	1934	To render financial aid to convert ministers who, as a result of their conversion, have lost their means of livelihood. "The Epistle," quarterly.	117 East 57th St., New York, N. Y. 8,000.
Scandinavian Catholic League, St. Ansgar's	1910	To enlist Catholics, Scandinavians in particular, to work and pray for the conversion of Scandinavians in this country and in Scandinavia. "St. Ansgar's Bulletin," yearly.	2 West 45th St., New York, N. Y. 300. Has 17 branch units through the Middle West.
Slovak Catholic Sokol	1905	To promote fraternal, athletic and cultural interests among Slovak Catholics.	205 Madison St., Passaic, N. J. 43,000
Society for the Propagation of the Faith	1822	To solicit prayers and alms for the support of missions in every part of the world. "Catholic Missions," monthly.	109 East 38th St., New York, N. Y. Director in each diocese.
Trinity League: Catholic "Pro Deo" Society	1934	To combat atheism and communism by distributing free literature dealing with the existence of God and with the fundamentals of religion. "Wisdom," monthly.	32 West 60th St., New York, N. Y. 5,000.
United Catholic Organizations Press Relations Committee	1938	Permanent organization to prevent and correct misrepresentation of matters vital to Catholic interests in secular newspapers, magazines, books, radio, etc.	45 Catholic organizations participating in the New York Division; 329 W. 108th St., N. Y. City. Other Divisions in Philadelphia and Indianapolis.
Western Catholic Union, Supreme Council of	1877	Fraternal Insurance. "Catholic Record," monthly.	506-510 Maine St., Quincy, Ill. 15,585.
Women's Catholic Order of Foresters	1891	A fraternal insurance society having also a religious, social and charitable program. "Women's Catholic Forester," monthly.	140 N. Dearborn St., Chicago, Ill. 60,000 in 31 states and Canada.



Catholicism and Literature

Literature is an art which expresses truth, goodness and beauty in an artistic fashion. Yet these three metaphysical objects of the literary art are so bound up with nature that literature becomes a vivid intrepretation of nature and human nature in terms of truth and beauty. It is only from the Author of nature that the secrets of nature and the complexities of the human soul can be learned: hence literature finally rests in its perfect form upon an exact and worthy interpretation of truth, goodness and beauty in creation, which is a reflection of the eternal blueprint in the mind of God, obtained through Divine Revelation wherein are divulged the secrets of the Creator, and through the Church of God which He has appointed custodian of that same Revelation.

The Church has always encouraged literature and the fine arts when they have been untainted with pagan sensuality. The Church has always denounced and repressed all literature tainted with moral evil.

THE IMPRIMATUR

Some books are required by Church Law to have ecclesiastical censorship prior to publication. When these books have been censored and approved they bear the *Imprimatur* of the Ordinary. The *Imprimatur,* or permission to have the book published, is not an approval of the contents but is only the judgment of the respective authority that the book may, under present circumstances, be read without detriment to faith or morals.

Among the classes of books or publications that require ecclesiastical censorship prior to publication are the following:

(1) Books of Holy Writ; annotations or commentaries on the books of Holy Writ.

(2) Books treating of Holy Scripture, sacred theology, church history, canon law, natural theology, and ethics.

(3) Prayer-books; devotional, catechetical, moral, ascetical, and mystical books and pamphlets.

(4) All writings which contain anything that particularly concerns religion and morals.

(5) Sacred images when printed, whether or not a prayer is printed with them.

BOOKS PROSCRIBED BY CANON LAW

In order to preserve faith and morals and in an effort to make clear the mind of the Church regarding the prohibition of harmful books the Code of Canon Law explicitly states what type of book is forbidden.

The following books or publications because of their nature or because of their lack of approval by competent authority are, in general, prohibited by the Code of Canon Law:

(1) Editions of the original text and of ancient Catholic versions of Holy Scripture, even those of the Oriental Church, which are published by non-Catholics; translations of the same texts made or edited by non-Catholics.

(2) Books of any writers which defend heresy or schism or which tend in any way to overthrow the very foundations of religion.

(3) Books which avowedly attack religion or good morals.

(4) Books of any non-Catholics which treat professedly of religion, unless it is evident that they contain nothing contrary to the Catholic Faith.

(5) Books of Sacred Scripture, commentaries and notes concerning them, and translations published without the permission required. Canon Law demands that certain books, mentioned above, be subject to ecclesiastical approval. Also books and booklets which tell of new apparitions, revelations, visions, prophecies and miracles, or which introduce new devotions, even under the pretext that they are private, unless they were edited in accordance with the precepts of Canon Law.

(6) Books which impugn or deride any Catholic dogmas, which defend errors proscribed by the Apostolic See, which detract from divine worship, which attempt to overthrow ecclesiastical discipline, or which avowedly aim to defame the hierarchy or the clerical or religious state.

(7) Books which teach or approve any kind of superstition, fortune-telling, divination, magic, evoking of spirits and the like.

(8) Books which declare that duelling, suicide or divorce is licit; which, treating of the Masonic or similar sects, contend that these are useful and not dangerous to the Church and civil society.

(9) Books which of set purpose treat of, tell or teach obscene or impure topics.

(10) Editions of liturgical books approved by the Apostolic See in which something has been so changed that it does not agree with the authentic and approved editions.

(11) Books in which indulgences are recorded which are apocryphal or proscribed and recalled by the Holy See.

(12) Printed images of Our Lord, the Blessed Virgin Mother, the angels and saints and other servants of God, not in accord with the spirit and decrees of the Church.

THE INDEX OF PROHIBITED BOOKS

During the Middle Ages the prohibitions of books were more numerous than in ancient times due to the necessity of suppressing heresy and the fact that writings were more widely disseminated through the invention of printing. To prevent the faithful from reading books that might ruin either their faith or morals various catalogues of prohibited books were printed by private enterprise until Pope Paul IV commissioned the Holy Office to prepare a general index. This first Roman "Index of Prohibited Books" was published in 1559. Later appeared the Tridentine Index ordered by the Council of Trent and published in 1564 with the approval of Pope Pius IV. It has been often reprinted and, as modified and corrected by Leo XIII, is now followed. The last edition, published in 1938, reproduces the previous edition of 1929, and includes all additions made to it up to the end of February, 1938.

A special Congregation for the Reform of the Index and Correction of Books was created by Pius V in 1571. This Congregation had universal jurisdiction. It sought out pernicious publications, which if it deemed suitable after mature examination, it condemned and proscribed.

In 1917 Pope Benedict XV, by a "Motu Proprio," turned over this office of censoring publications to the Congregation of the Holy Office. This "Motu Proprio" was confirmed in Canon 247 of the Code.

It is to be noted that books forbidden by the Holy See are forbidden everywhere and in whatsoever language they may be translated. The term, "books," applies in the Index legislation to published volumes and to booklets, pamphlets and leaflets as well.

GROUND PLAN FOR CATHOLIC READING

(Excerpts from a booklet of the name, with permission of the author, F. J. Sheed.)

A man in his twenties cannot possibly graduate from college educated; the college will have done its work nobly if he leaves it educable. A reading-habit man must have, and if he has never had a proper formal education as a youth he may still, by reading, arrive at the maturity proper to his own mind.

The plan of reading here suggested is offered to all those who for any reason feel they need some such guide. There are certain books in it for which there is no possible substitute. They must be read. There are others for which quite satisfactory substitutes might well be found: their importance is that they cover a certain piece of ground.

A. Preliminary (To Clear Mind's Atmosphere)

1. **To Tone up the Mind** — Insensibly every Catholic has acquired certain sympathies which his judgment tells him to be wrong but which from daily habit come automatically into operation. Before he can set about the serious study of life, his mind needs certain corrective exercises. It must pass some time in company of minds fully emancipated and thus fully Catholic. The following four books will be useful here.

   Orthodoxy, by G. K. Chesterton.
   Now I See, by Arnold Lunn.
   The Path to Rome, by Hilaire Belloc.
   Secret of the Cure D'Ars, by Henri Gheon.

2. **God-Made-Man** — Any course of Catholic study must begin with a study of Christ Who is the key to all understanding. The Gospels are indispensable. Yet, life has changed so immensely in the two thousand years that have elapsed since Christ lived on earth that the Gospels will not yield all their fruit to one who comes to them unprepared. A good life of our Lord is an excellent aid to Gospel reading. The following is a practical scheme:

   The Gospel of St. Luke.
   A Life of Our Lord, by Fr. Vincent McNabb, O. P.
   The Gospel of St. John.

3. **Man and God** — Having thus come to a clearer knowledge of Christ in Himself, the reader should get some notion of what is meant by the statement that Christ is the key to the understanding of history. Read:

   The Everlasting Man, by G. K. Chesterton.

4. **Summary** — For a first rough notion of what is meant by synthesis or total view, read:

   A Map of Life, by F. J. Sheed.

B. Reading for the Total View

This course will of necessity be stiffer. Reading is thinking — thinking with someone else. It is not simply listening. Above all, it is not letting someone else cultivate your mind. No one else can. Others can provide the seeds and the fertilizer; you must do the actual cultivating. For concurrent reading:

The Gospels.
The Acts of the Apostles.
The Epistles.
The Psalms.
The Imitation of Christ.

1. God — Begin by coming to a clearer notion of what is meant by God, and what reasons we have for our certainty of His existence. Read:
Natural Theology, by G. H. Joyce, S. J.

2. God-Made-Man — For man, the most fruitful study of God is God in our nature, and this is one prime value of the Incarnation, that it enables us to study God acting in our nature, doing and suffering the things we do and suffer. Read:
Whom Do You Say? by J. P. Arendzen.
The Son of God, by Karl Adam.

3. Man — The mind has now a fuller and clearer idea of God. What of man? What kind of creature is he? Read:
The Human Soul, by Abbot Vonier.

4. Man's Need for God — Human history testifies to man's essential incompleteness and consequent need for God. Consciously or unconsciously, man has always been reaching out for God. Read:
Progress and Religion, by Christopher Dawson.
The Unknown God, by Alfred Noyes.

5. God's Response to Man's Need — The complete answer given by God to this irrepressible human urge for communion with Him is the Church, not thought of simply as an institution for teaching truth and administering sacraments but as the Mystical Body of Christ. Read:
Christ in the Church, by Robert Hugh Benson.
The Spirit of Catholicism, by Karl Adam.

6. More about Man — From what we have seen of God's plan for humanity, it is time to look more closely at man. Read:
Psychology, by Michael Maher, S. J.
The Pursuit of Happiness, by Walter Farrell, O. P.
Christian Marriage (the encyclical, Casti Connubii).
In Defense of Purity, by Dietrich von Hildebrand.
Quadragesimo Anno, encyclical of Pius XI.
Religion and the Modern State, by Christopher Dawson.

7. The Saints — The Christian life, the sum total of the relations between man and God, may seem a little remote simply as a set of principles. To see it as it has actually been lived will not only make the principles more vivid but take us far deeper into them. Read:
A Saint in the Slave Trade, by Arnold Lunn.
St. John of the Cross, by Fr. Bruno.
The Autobiography of St. Therese of Lisieux.
St. Francis of Assisi, by G. K. Chesterton.

8. The Great Dogmas — This study is the crown upon the edifice of Christian thinking, the supreme object of human thought. Read:
The Holy Trinity, by J. P. Arendzen.
The Holy Ghost, by Edward Leen, C. S. Sp.
Life in Christ, by Julius Tyciak.
Our Lady of Sorrows, by Charles Journet.
The Mysteries of Faith (Mass), by M. de la Taille.
What Becomes of the Dead, by J. P. Arendzen.
The Church and the Catholic, by Romano Guardini.
An Essay on Development, by Cardinal Newman.

9. Summary — Catholic doctrines are parts of a living system. Until the system in its totality has come to be the mind's inseparable possession, the study of individual dogmas may be accompanied by an obscuration of this total view. It might be well at this stage to glance once more through:
A Map of Life, by F. J. Sheed.

C. Sectional Reading

The reading so far suggested should suffice to equip the mind with that view of being in its totality which is the indispensable element in education and in relation to which the parts may be seen in their proper significance. While the totality is held clear, every new thing learned is an advance for the mind, and that equilibrium is reached in which parts and whole illuminate each other. The following reading is suggested:

1. **Philosophy:**
   St. Thomas Aquinas, by G. K. Chesterton.
   Introduction to Philosophy, by Jacques Maritain.
   Natural Theology, by G. H. Joyce, S. J.
   Modern Thomistic Philosophy, by R. P. Phillips.
2. **Psychology:**
   General Psychology, by R. E. Brennan, O. P.
   New Psychologies, by Rudolf Allers.
   The Psychology of Character, by Rudolf Allers.
3. **History:**
   The Life of the Church, by Pere Rousselot.
   A History of the Church, by Philip Hughes.
   The Making of Europe, by Christopher Dawson.
   Characters of the Reformation, by Hilaire Belloc.
   Life of Newman, by Wilfrid Ward.
   The Catholic Church and History, by Hilaire Belloc.
4. **Comparative Religion:**
   The Age of the Gods, by Christopher Dawson.
   The Religions of Mankind, by Otto Karrer.
5. **Scripture:**
   The Holy Bible.
6. **Spirituality:**
   Ways of Christian Life, by Abbot Butler.
   The Mystical Doctrine of St. John of the Cross.
   Christ the Life of the Soul, by Abbot Marmion.
   In the Likeness of Christ, by Edward Leen, C. S. Sp.
   Prayer for all Times, by Pere Charles, S. J.
7. **General Catholic Reading:**
   The Confessions of St. Augustine.
   The City of God, by St. Augustine.
   The Introduction to the Devout Life, by St. Francis de Sales.
   The Apologia, by Cardinal Newman.
   Idea of a University, by Cardinal Newman.
   The Satin Slipper, by Paul Claudel.
   Hymns to the Church, by Gertrud von le Fort.

Conclusion

One who has read these books carefully is on the way to being a reasonably well-read Catholic; there is no serious gap in what may be called his background equipment; he knows what the debate is about between the Church and the world; he is coming to see the whole of life as the Church sees it, to have the mind of the Church which is the mind of Christ; he knows the relations of things to God and to each other; he is equipped for the widest reading, for he has the context of life and every new item of knowledge can be put in its place in the context; he is in a state to verify Belloc's definition of the educated man — one who never confuses categories — for he knows where things come in the totality. All this, of course, is not everything. In comparison with what the mind thus equipped will later make of the immeasurable wonder of God and the universe, it will seem a trifle. But it is a beginning.

THE GALLERY OF LIVING CATHOLIC AUTHORS

To promote the apostolate of Catholic letters, the Gallery of Living Catholic Authors was founded by Sister Mary Joseph, S. L., in 1932 at Webster Groves, Mo. It has primarily for objective the recognition of living Catholic writers, the leaders of Catholic thought both here and abroad; and secondly the creation or the building up of a Catholic reading public, an intelligent and enthusiastic Catholic laity who know the Catholic authors, read their books, talk about them, demand their books at public libraries and consult the many guides and reviews in order to keep abreast of the output of Catholic literature. The Gallery functions through a Board of Governors composed of twenty national and international literary authorities, the St. Louis Consultive Committee, and the Committee on Juvenile Literature. Membership in the Gallery is unlimited: names of authors may be submitted by anyone and if approved by the Board the author is asked for an autographed photograph, a letter and a page or more of original manuscript. Originals are rephotographed and prints made and used for exhibition purposes, the originals being placed in safety files for preservation. Lantern slides are also made and used for the illustrated lectures given by the Director of the Gallery, Sister Mary Joseph, S. L., in schools and colleges, and before clubs, conferences and literary circles, throughout the United States, in order to build up a wide knowledge of Catholic writers. Such presentation of Catholic literary personalities serves to stimulate interest in their works and proves beyond doubt that Catholic authors are comparable in every phase of literature with the best of the un-Christian or the pagan writers who have captured the literary field. After ten years, membership in the Gallery numbers nearly 400 Catholic contemporary writers. Of these more than 300 are living and some 60 authors are now deceased.

When the Gallery reached the 200 mark, the Board decided to erect the greatest of the authors into an Academy, a Permanent Gallery, based in some points on the French Academy, membership in this Academy of forty contemporary immortals, twenty-five non-Americans and fifteen Americans, to be decided by the combined electoral and popular vote, vacancies to be filled by the Board. A national plebiscite was conducted by Rev. Francis X. Talbot, S. J., chairman of the Board and editor of "America," and over 1,500 votes were submitted. Partial results were published in "America," October 10, 1936. The list of contemporary immortals then included twenty non-American and eleven American authors; until the selection of forty is completed one American and one foreign author is to be chosen each year; no election has been held since 1939. G. K. Chesterton was elected to the Academy but died before the formal opening. Death claimed another member in 1939, when Archbishop Goodier died in London. The list as of January, 1943, includes the following:

Non-American Members of the Academy

Karl Adam
Maurice Baring
Hilaire Belloc
G. K. Chesterton
Paul Claudel
Padraic Colum
Christopher Dawson
Abbe Ernest Dimnet
Eileen Duggan
Henri Gheon
Etienne Gilson
Archbishop Alban Goodier, S. J.
Christopher Hollis
Johannes Jorgensen
Sheila Kaye-Smith
Ronald Knox
Shane Leslie
D. B. Wyndham Lewis
Arnold Lunn
Jacques Maritain
C. C. Martindale, S. J.
Alfred Noyes
Giovanni Papini
Sigrid Undset

American Members of the Academy

Leonard Feeney, S. J.
James Gillis, C. S. P.
Monsignor Peter Guilday
Carlton J. H. Hayes
Daniel A. Lord, S. J.
Sister Madeleva, C. S. C.
Theodore Maynard
Agnes Repplier
Daniel Sargent
Monsignor Fulton Sheen
Francis X. Talbot, S. J.
William Thomas Walsh
Helen C. White
Michael Williams

In 1940 it was decided by the Board of Governors that a Catholic Literary Award be given annually for the outstanding book of the year by a member of the Gallery. The first Award was given posthumously to Eric Gill for his "Autobiography," published just after his death in 1940. The second Award was made to the Rev. Walter Farrell, O. P., for "A Companion to the Summa."

The Gallery plans to be not only a collection of autographed photographs, letters and pages of manuscripts, but a place of research for scholars and students working on the history of contemporary Catholic literature, a research library complete as to books, pamphlets, booklets and magazine articles written by these twentieth-century authors, an information service offering biographical and bibliographical data on these writers; in fine, a Catholic clearing-house of information and suggestions, international in scope, authority and function. There are now in Gallery Hall at Webster College, Webster Groves, Mo., 30,000 pages of manuscript and over 300 letters and autographed photographs of authors. There is also a card catalogue giving biographical and bibliographical data on 5,000 authors, which is constantly being enlarged and brought up to date. Books of Gallery authors are solicited from publishers, in order to build up a complete library of modern Catholic literature.

Eventually the Gallery of Living Catholic Authors will be housed in a building of its own. Were this in New York, the literary center of the world, it could function as a club for authors and those interested in literature. One was specially designed for it by the great non-Catholic architect, Ralph Adams Cram. The completion of his plans and the realization of the above objectives depend upon those who desire to assist in the work of making Catholic authors better known.

In order to assist the Gallery in its work, the Friends of the Gallery were formed in Dec., 1941, in anticipation of its tenth anniversary year. They aid financially by annual membership dues, and in return receive not only the spiritual benefits of participation in a vital form of Catholic Action, but keep in touch with Catholic literary activities by means of a monthly "News Bulletin" sent to the Friends of the Gallery. The "Bulletin" is issued from the office of the Eastern Representative of the Gallery (45 Prospect Place, New York City), whence publicity also is sent out. This covers a wide field, as Gallery membership embraces authors from all over the world.

Catholics have much to give. Spiritual standards make the books written by the greater number of Catholic writers not less literary and certainly richer in content than they would otherwise be. And if the rising generation can be stimulated to create a greater Catholic literature they will have achieved a necessary work of Catholic Action. The highest ecclesiastical approval and the special blessing of the Holy Father have been given the Gallery of Living Catholic Authors.

A list of members follows.

Members of Gallery of Living Catholic Authors

(Academy members are indicated by bold face.)

Adam, Rev. Karl
Alexander, S. J., Calvert
Allers, Rudolph
Arendzen, Rev. John
Attwater, Donald

Bandini, Rev. Albert
Baring, Maurice
Barrett, S. J., Alfred
Barrett, William
Belloc, Hilaire
Benson, M. S. Ss. T., Joachim
Bernanos, Georges
Betten, S. J., Francis
Blacam, Hugh de
Blakely, S. J., Paul
Blondel, Maurice
Blunt, Rev. Hugh Francis
Bolton, Mother Margaret
Bordeaux, Henri
Borden, Lucille Papin
Boylan, S. J., Eustace
Boyton, S. J., Neil
Bregy, Katherine
Britt, O. S. B., Matthew
Brodrick, S. J., James
Brown, S. J., Stephen
Brunini, John Gilland
Buckley, Nancy
Bunker, John
Burton, Katherine

Campbell, Roy
Carlin, Francis
Carroll, C. S. C., Patrick
Carver, George
Chevalier, Jacques
Childe, Wilfrid Rowland
Cicognani, Most Rev. Amleto G.
Clarke, Isabel
Claudel, Paul
Clayton, Joseph
Clemens, Cyril
Clifton, Violet
Clinton, Ursula
Code, Rev. Joseph B.
Colby, Elbridge
Colum, Mary
Colum, Padraic
Concannon, Helena
Confrey, Burton
Connolly, James Brendan
Constant, Abbe Gustav
Conway, C. S. P., Bertrand
Cooper, Msgr. John M.
Corkery, Daniel
Coudenhove, Ida von
Cox, S. J., Ignatius
Crabites, Pierre
Cronin, Archibald J.
Curtayne, Alice

Daly, S. J., James J.
Daly, Thomas A.
D'Arcy, S. J., Martin
D'Assisi, O. S. U., Mother
Dawson, Christopher
Day, Dorothy
Deferrari, Roy
De la Bedoyere, Michael
DeWulf, Maurice
Dimnet, Abbe Ernest
Donnolly, S. J., Francis P.
Donovan, Josephine
Dooley, Msgr. Peter
Drinkwater, Rev. Francis
Dudley, Rev. Owen Francis
Duggan, Eileen

Eden, Helen Parry
Eliot, Ethel Cooke
Ellard, S. J., Gerald
Eustace, Cecil J.

Farrell, O. P., Walter
Farren, Robert
Farrow, John
Faulhauber, Michael Cardinal von
Feeney, S. J., Leonard
Fides Shepperson, R. S. M., Sister
Fitzpatrick, Edward A.
Furfey, Rev. Paul Hanly

Garesche, S. J., Edward
Garrigou-Lagrange, O. P., Reginald
Gasquet, Marie
Gemelli, O. F. M., Agostino
Gheon, Henri
Gibbons, John
Gibbs, Sir Philip
Gillis, C. S. P., James M.
Gilson, Etienne
Giltinan, Caroline
Grabmann, Martin
Graves, W. W.
Gray, Mary Agatha

Greene, Graham
Gregory, Padraic
Guardini, Romano
Guilday, Msgr. Peter
Gurian, Waldemar
Gwynn, Denis

Haas, Msgr. Francis
Handel-Mazzetti, Enrica von
Hartigan, Father
Hayes, Carlton, J. H.
Hayes, Rev. James
Herbst, S. D. S., Winfrid
Hildebrand, Dietrich von
Hoffman, Ross J. S.
Hoffman, Rev. M. M.
Hogan, O. P., Stanislaus
Hollis, Christopher
Horgan, Paul
Hubbard, S. J., Bernard
Hughes, Rev. Philip
Hurley, Doran
Husslein, S. J., Joseph

Jaegher, S. J., Paul de
James, O. F. M. Cap., Father
James, Stanley B.
Jerrold, Douglas
Johnson, Rev. George W.
Jordan, Elizabeth
Jorgenson, Johannes
Joyce, S. J., George

Kaye-Smith, Sheila
Kelley, Most Rev. Francis C.
Kelly, Blanche Mary
Kelly, Rev. John Bernard
Kenkel, Frederick
Kenny, S. J., Michael
Keyes, Frances Parkinson
Kienberger, O. P., Vincent F.
Kilmer, Kenton
Kirsch, O. F. M. Cap., Felix
Klein, Abbé Felix
Klinkner, Anthony F.
Knox, Msgr. Ronald
Knowles, O. S. B., David
Knowles, Marion Miller
Kerfmacher, William C.
Kroeger, Paul
Kuhnmuench, S. J., Otto

LaFarge, S. J., John
Lavery, Emmett
Leahy, Maurice
LeBreton, Miriam Agatha
LeBuffe, S. J., Francis P.
Leen, C. S. Sp., Edward
LeFort, Gertrude von
Leonard, C. M., Joseph
LePlastrier, Constance
Leslie, Shane
Lewis, D. B. Wyndham
Lockington, S. J., William
Long, O. F. M., Valentine
Lord, S. J., Daniel A.
Lowndes, Marie Belloc-
Lunn, Arnold
Lynk, S. V. D., Frederick

McAllister, Anna Shannon
McCarthy, S. J., Raphael
McCormick, Msgr. Patrick J.
McGovern, Milton
McGroarty, John S.
McGucken, S. J., William J.
McGuiness, C. M., John M.
McGuire, Paul
McKenna, Msgr. Bernard
McNabb, O. P., Vincent
McNulty, Rev. John L.
McSorley, C. S. P., Joseph

Mackenzie, Compton
MacManus, Seumas
Madeleva, C. S. C., Sister
Maguire, C. P., Theophane
Maritain Jacques
Maritain, Raissa
Marshall, Bruce
Martindale, S. J., C. C.
Mathew, Most Rev. David
Mathew, O. P., Gervase
Mauriac, Francois
Maurin, Peter
Maynard, Theodore
Meehan, Francis
Mercier, Louis J. A.
Merrill, William Stetson
Meynell, Viola
Meynell, Wilfrid
Miller, J. Corson
Minogue, Anna
Miriam, R. S. M., Sister
Montessori, Maria
Moody, John
Moore, O. S. B., Thomas Verner
Morgan, Evan
Morton, John Bingham
Muntsch, S. J., Albert
Musser, Benjamin Francis

Newton, Douglas
Norris, Kathleen
Noyes, Alfred

O'Brien, Eris
O'Brien, Rev. John A.
O'Connell, William Cardinal
O'Connor, Armel
O'Connor, Rev. Patrick
O'Grady, Msgr. John
O'Hara, Most Rev. Edwin V.
O'Leary, Patrick
Oldmeadow, Ernest
O'Neill, S. J., George
Orchard, Rev. William E.
O'Sheel, Shaemas

Papini, Giovanni
Parsons, S. J., Wilfrid
Phelan, Rev. Gerald B.
Plus, S. J., Raoul
Pope, O. P., Hugh
Poppy, O. F. M., Maximus
Power, S. J., Albert
Purcell, Richard

Quintero, Joaquin Alvarez
Quirk, S. J., Charles

Raemers, Rev. Sidney
Reilly, Joseph J.
Repplier, Agnes
Rope, Rev. Henry E. G.
Ross, Rev. J. Elliot
Rumble, M. S. C., Louis
Ryan, Most Rev. James Hugh
Ryan, Msgr. John A.

Sargent, Daniel
Schlarman, Most Rev. Joseph
Schmiedeler, O. S. B., Edgar
Scott, S. J., Martin J.
Semper, Rev. Isidore J.
Sertillanges, O. P., A. G.
Sheed, Francis J.
Sheehy, Rev. Maurice
Sheen, Msgr. Fulton J.
Shuster, George N.
Steck, O. F. M., Francis Borgia
Steuart, S. J., Robert H. J.
Stock, Leo Francis
Stockley, William F. P.
Strattmann, O. P., Franz Heinrich
Sturzo, Don Luigi
Sutherland, Halliday G.

Talbot, S. J., Francis X.
Thayer, Mary Dixon
Trappes-Lomax, Michael
Tucker, William John

Undset, Sigrid

Vann, O. P., Gerald

Walsh, S. J., Edmund
Walsh, William Thomas
Ward, C. S. C., Leo Richard
Ward, Maisie
Watkin, E. I.
Waugh, Evelyn
Whalen, Rev. Will W.
White, Helen C.
White, Olive B.
Williams, Michael
Williamson, Rev. Benedict
Woodruff, Douglas
Wyatt, Mrs. Euphemia Van R.
Wynne, S. J., John J.

Young, Cecelia Mary

Gallery Authors of Juvenile Literature

Bennett, Richard
Bolton, Mother Margaret
Boyton, S. J., Neil
Buck, Alan
Carr, Mary Jane
Colum, Padraic
Criss, Mildred
Downey, S. J., Francis X (d. 1942)
Gheon, Henri
Heyliger, William
Hubbard, Margaret Ann
Kiely, Mary
Macmanus, Seumas
Newcomb, Covelle
Otero, Nina
Van Stockum, Hilda

Alverez Quintero, Serafin (1871-1938)
Angelita, B. V. M., Sister Mary (1878-1934)

Barrett, James Francis (1888-1934)
Baudrillart, Alfred Cardinal (1859-1942)
Bertrand Louis (1866-1942)
Boyle, C. M., Patrick (1849-1933)
Bremond, Abbe Henri (1865-1933)
Burke, C. S. P., John Joseph (1875-1936)
Butler, O. S. B., Cuthbert (1858-1934)

Cabrol, O. S. B., Fernand (1855-1937)
Camm, O. S.B., Bede (1864-1942)
Carmichael, Montgomery (1857-1936)
Castiello, S. J., Jaime (1898-1937)
Cavanaugh, C. S. C., John William (1870-1935)
Chesterton, Gilbert K. (1874-1936)
Cuthbert, O. S. F. C., Fr. (1866-1939)

Delany, Seldon Peabody (1874-1935)
Dinnis, Enid (1873-1942)
Duffy, Rev. Thomas Gavan (1888-1941)
Dunne, Finley Peter (1867-1936)

Earls, S. J., Michael (1874-1937)
Eleanore, C. S. C., Sister Mary (1890-1940)

Foley, C. M., Leo P. (1895-1941)

Garraghan, S. J., Gilbert (1871-1942)
Gill, Eric (1882-1940)
Goodier, S. J., Most Rev. Alban (1869-1939)
Gougaud, O. S. B., Louis (1877-1941)
Goyau, Georges (1869-1940)
Gray, Canon John (1866-1934)

Hallack, Cecily (1898-1938)
Howard, Lord Esme (1863-1939)
Howlett, Rev. William J. (1847-1936)
Hughes, S. J., Thomas Aloysius (1849-1939)
Jammes, Francis (1868-1938)
Jarrett, O. P., Bede (1881-1934)
Kauffmann, S. J., Alfred (1878-1941)
Kerby, Msgr. William Joseph (1870-1936)
Kilmer, Aline (1888-1941)

Laux, Rev. John Joseph (1878-1939)
Lavedan, Henri (1859-1940)
Lonergan, S. J., William I. (1884-1936)

McGarry, S. J., William J. (1894-1941)
Mannix, Mary (1846-1939)
Meehan, Thomas F. (1854-1942)
Michel, O. S. B., Virgil (1890-1938)
Moon, Parker Thomas (1892-1936)
Mourret, S. S., Ferdinand (1854-1938)

O'Donnell, C. S. C., Charles (1884-1934)
O'Hagan, Thomas (1855-1939)
O'Shaughnessy, Edith (-1939)

Pace, Msgr. Edward A. (1861-1938)
Paula, S. C., Sister Marie (1867-1941)
Phillips, Charles (1880-1934)
Pourrat, S. S., Pierre (1871-1938)
Preuss, Arthur (1871-1934)

Rooney, John Jerome (1866-1934)
Rothensteiner, Msgr. John (1860-1936)

Schwertner, O. P., Thomas (1888-1933)
Skinner, Richard Dana (1893-1941)
Souvay, C. M., Charles Leon (1870-1939)
Spalding, S. J., Henry S. (1865-1934)
Spearman, Frank Hamilton (1859-1937)

Thurston, S. J., Herbert (1856-1939)
Tracy, Vera Marie (1895-1940)

Vonier, O. S. B., Anscar (1875-1938)

Walsh, James Joseph (1865-1942)
Ward, Mrs. Wilfrid (1864-1932)
Woodlock, S. J., Francis (1871-1940)
Wust, Peter (1884-1940)

Yeo, Margaret (1877-1941)

Zybura, Rev. John S. (1874-1934)

RECOMMENDED BOOKS

Published September, 1941 — August, 1942 (inclusive)

In the Archdiocese of New York a committee makes a survey of all books published in English, and selects from them a list of those recommended to Catholic readers. This Cardinal Hayes Literature Committee publishes quarterly about a hundred titles of recommended books. These catalogues are called "The Book Survey." The work is done by highly qualified readers who are governed in their judgment by an enlightened Catholic sense. Qualifications for listing in the "Survey" are three: (1) the book must be worthy of a mature intelligence; (2) it must not offend the Christian sense of truth or decency; (3) it must bear the marks of good literary craftsmanship.

To quote from the "Survey": "It is no exaggeration to say that many of the evils from which we are at present suffering were produced by books, books which have weakened faith, corrupted taste, undermined morals and left most of the world floundering in despair. Today even Catholics read with equanimity books that not only picture but create these conditions, but it is high time that Catholics ceased to regard these conditions as natural phenomena for which they have no responsibility and which they are powerless to change, high time they realized that unless they exert themselves in some positive fashion to offset them they are indeed morally responsible for them.

"The duty of the Catholic is clear.... We have lain too long under the literary dictatorship of the powers of darkness. It is time we declared our independence, first, by refusing to read immoral books; second, by refusing to apologize for that refusal; third, by reading the good books which are being published in sufficient number and variety to keep readers of every taste continuously occupied and pleased."

The following is a list of recommended books published during the year from September, 1941, to August, 1942, inclusive.

Biography

Alfred I. Dupont, by Marquis James (Bobbs-Merrill).

All the Day Long, by Daniel Sargent (Longmans, Green).

American Giant, by Frances Winwar (Harper).

And down the Days, by John L. Bonn, S. J. (Macmillan).

Anton Bruckner, by Werner Wolff (Dutton).

Big Family, by Bellamy Partridge (Whittlesey).

Billy Mitchell, by Emile Gauvreau and Lester Cohen (Dutton).

Black Martyrs, by J. P. Thoonen (Sheed & Ward).

Canton Captain, by James B. Connolly (Doubleday, Doran).

Clara Barton, by Blanche C. Williams (Lippincott).

Commodore Vanderbilt, by Wheaton J. Lane (Knopf).

Country Schoolma'am, by Della T. Lutes (Little, Brown).

C. S. S. S., The, by William L. Hayward (Jeffries & Manz).

Dark Symphony, by Elizabeth L. Adams (Sheed & Ward).

Doctors Mayo, The, by H. B. Clapesattle (Minnesota).

Doctor Wood, by William Seabrook (Harcourt).

Edgar Allen Poe, by Arthur H. Quinn (Appleton-Century).

Famous Americans, by W. and E. L. W. Huff (Webb).

Father John Sullivan, by Fergal McGrath, S.J. (Longmans, Green).

From Cabin Boy to Archbishop, by Archbishop Ullathorne (Benziger).

Gall and Honey, by Edward Doherty (Sheed & Ward).

General Douglas MacArthur, by Francis T. Miller (Winston).

George B. McClellan, by H. J. Eckenrode and Bryan Conrad (North Carolina).

Golden Legend of Jacobus de Voragine, Vol. II, translated by G. Ryan and H. Ripperger (Longmans, Green).

Good Cardinal Richard, by Yvonne de la Vergne (Herder).
Great Experiment, A, by Lord Robert Cecil (Oxford).
Great Men and Women of Poland, by Stephen P. Mizwah (Macmillan).
Happy Memories of a Sister of Charity, by Sister M. Xavier Farrell (Herder).
Henry de Tonty, by Edmund R. Murphy (Johns Hopkins).
Henry Ward Beecher, by Paxton Hibben (Readers' Club).
In the Mill, by John Masefield (Macmillan).
James Madison, by Irving Brant (Bobbs-Merrill).
John McCormack, by L. A. G. Strong (Macmillan).
John Philip Kemble, by Herschel Baker (Harvard).
Joseph Pulitzer and His World, by James W. Barrett (Vanguard).
Liberators and Heroes of Mexico and Central America, by Marion F. Lansing (Page).
Lover of Life, by Zsolt de Harsanyi (Putnam).
Man on My Back, The, by Eric Linklater (Macmillan).
Man Who Lived for Tomorrow, The, by Wade W. Oliver (Dutton).
Master of the Mississippi, by Florence L. Dorsey (Houghton Mifflin).
Mr. Churchill, by Philip Guedalla (Reynal & Hitchcock).
Music with a Feather Duster, by Elizabeth Mitchell (Little, Brown).
My Father Is a Quiet Man, by Tommy Wadelton (Coward-McCann).
My Scottish Husband, by Lady Neish (Dutton).
Myths after Lincoln, by Lloyd Lewis (Readers' Club).
Native American, by Ray S. Baker (Scribner's).
No Life for a Lady, by Agnes M. Cleaveland (Houghton Mifflin).
Paddy the Cope, by Patrick Gallagher (Devin-Adair).
Paul Revere and the World He Lived in, by Esther Forbes (Houghton Mifflin).
Reed and the Rock, The, by Theodore Maynard (Longmans, Green).
Rig for Church, by Captain William A. Maguire, U. S. N., (Macmillan).
Roger Boscovich, S. J., by H. V. Gill, S. J. (Gill).
Roosevelt: Dictator or Democrat?, by Gerald W. Johnson (Harper).
Saint Cecil Cyprian, by Joseph H. Fichter, S. J. (Herder).
Saint Louise de Marillas, by M. V. Woodgate (Herder).
St. Regis, by Albert Foley, S. J. (Bruce).
Saints of Ireland, The, by Hugh de Blacam (Bruce).
Simon Bolivar, by Elizabeth Waugh.
Splendor and Shame, by Otto Zarek (Bobbs-Merrill).
Stuffed Saddlebags, by Peter L. Johnson (Bruce).
Their Name Is Pius, by Lillian Browne-Olf (Bruce).
They Knew Lincoln, by John E. Washington (Dutton).
Tomorrow Will Come, by E. M. Almedingen (Little, Brown).
Venture in Remembrance, A, by M. A. DeWolfe Howe (Little, Brown).
Victoria's Heir, by George Dangerfield (Harcourt).
Viscount Halifax, by Alan C. Johnson (Ives Washburn).
We Have Been Friends Together, by Raissa Maritain (Longmans, Green).
What You Don't Know about George Washington, by G. M. Knight, Jr., and R. Harwood-Staderman (American Good Government Society).
William Allen White, by Everett Rich (Farrar & Rinehart).
William Henry Welch and the Heroic Age of American Medicine, by S. and J. T. Flexner (Viking).
Will Rogers, by Betty Rogers (Bobbs-Merrill).

Fiction

Anchored Heart, The, by Ida Treat (Harcourt, Brace).
Angel with Spurs, by Paul I. Wellman (Lippincott).
Beyond This Shore, by Princess Paul Sapieha (Lippincott).

Bright to the Wanderer, by Bruce Lancaster (Little, Brown).
Center of the Web, by Katharine Roberts (Doubleday, Doran).
Children, The, by Nina Fedorova (Little, Brown).
Christopher Strange, by Ruth E. McKee (Doubleday, Doran).
Corporal Cat, by Martin Flavin (Harper).
Cross Creek, by Marjorie K. Rawlings (Scribner's).
Dinner at Belmont, by Alfred L. Crabb (Bobbs-Merrill).
Envious Casca, by Georgette Heyer (Doubleday, Doran).
Evil under the Sun, by Agatha Christie (Dodd, Mead).
Forward the Nation, by Donald C. Peattie (Putnam).
Haunted Lady, by Mary Roberts Rinehart (Farrar & Rinehart).
High Stakes, by Curt Riess (Putnam).
King's Highway, by Lucille Papin Borden (Macmillan).
Lady in the Mask, The, by Anne Green (Harper).
Last Frontier, The, by Howard Fast (Duell, Sloan & Pearce).
Long Alert, The, by Philip Gibbs (Doubleday, Doran).
Lost Fields, by Michael McLaverty (Longmans, Green).
Meet Me in St. Louis, by Sally Benson (Random).
Men without Country, by Charles Nordhoff (Little, Brown).
Mr. Bunting in Peace and War, by Robert Greenwood (Bobbs-Merrill).
Mrs. Appleyard's Year, by Louise A. Kent (Houghton Mifflin).
New Hope, by Ruth Suckow (Farrar & Rinehart).
New Hope, The, by J. C. and F. Lincoln (Coward-McCann).
Northbridge Rectory, by Angela Thirkell (Knopf).
Not without Honor, by Vivian Parsons (Dodd, Mead).
Ocean, The, by James Hanley (Holt).
On Troublesome Creek, by James Still (Viking).
Pied Piper, by Nevil Shute (Morrow).
R. A. F., by Keith Ayling (Holt).
Royal Road, by Arthur Kuhl (Sheed & Ward).
Seventeenth Summer, by Maureen Daly (Dodd, Mead).
Some Lose Their Way, by Eloise Liddon (Dutton).
Tales from Bective Bridge, by Mary Lavin (Little, Brown).
Thy People, My People, by E. J. Edwards, S. V. D. (Bruce).
Trouble Is My Master, by Darwin Teilhet (Little, Brown).
Uninvited, The, by Dorothy Macardle (Doubleday, Doran).
Wakefield's Course, by Mazo de la Roche (Little, Brown).
Waters of the Wilderness, by Shirley Seifert (Lippincott).
Winds of the Gods, The, by Irving Bacheller (Farrar & Rinehart).
Young Ames, by Walter D. Edmonds (Little, Brown).

Government

Democracy or Anarchy?, by F. A. Hermons (Notre Dame).
Public Papers and Addresses of Franklin D. Roosevelt, The (Macmillan).

History

Ambassadors in White, by Charles M. Wilson (Holt).
Amerigo, by Stefan Zweig (Viking).
Anybody's Gold, by Joseph H. Jackson (Appleton).
Baltimore on the Chesapeake, by Hamilton Owens (Doubleday, Doran).
Bowen's Court, by Elizabeth Bowen (Knopf).
Catholic Church in Indiana, The, by Thomas T. McAvoy (Columbia).
Catholic Revival in England, The, by John J. O'Connor (Macmillan).
Chronicles of the First Crusade, by Fulcher of Chartres (Pennsylvania).
Continental Congress, The, by Edmund C. Burnett (Macmillan).
Crisis of Our Age, The, by Pitirim Sorokin (Dutton).
Democratic France, by Richard W. Hale, Jr. (Coward-McCann).
Emigres in the Wilderness, by T. Wood Clarke (Macmillan).
France, My Country, by Jacques Maritain (Longmans, Green).

French Canada and Britain, A New Interpretation, by Abbe Arthur Maheux (Ryerson).
French Laic Laws, The, by Evelyn M. Acomb (Columbia).
Generation of Materialism, A, by Carlton J. H. Hayes (Harper).
Germanizing Prussian Poland, by Richard W. Time (Columbia).
History of the Popes, Vol. XXXIII, by Ludwig Pastor (Herder).
Indian Agents of the Old Frontier, by Flora W. Seymour (Appleton-Century).
Indian-Fighting Army, by Fairfax Downey (Scribner's).
Intimate Glimpses of Old Saint Mary's, by George Morgan Knight, Jr., and Richard Harwood Staderman (American Good Government Society).
Jesuits in History, The, by Martin P. Harney, S. J. (America Press).
Lands of New World Neighbors, by Hans C. Adamson (Whittlesey).
Medieval Humanism, by Gerald G. Walsh, S. J. (Macmillan).
My New Order, edited by Raoul de Roussy de Sales (Reynal).
New Hampshire Borns a Town, by Marion N. Rawson (Dutton).
New Order in Poland, The, by Simon Segal (Knopf).
Newport Tower, by Philip A. Means (Holt).
Ninth National Eucharistic Congress.
Old South, The, by Thomas J. Wertenbaker (Scribner's).
One Hundred Years of Probation, by N. S. Timasheff (Fordham).
Our Landed Heritage, by Roy M. Robbins (Princeton).
Pan American Progress, by Philip L. Green (Hastings House).
Rod of Iron, by Milton Waldman (Houghton Mifflin).
Secret History of the American Revolution, by Carl Van Doren (Viking).
Story of American Catholicism, The, by Theodore Maynard (Macmillan).
Timeless Land, The, by Eleanor Dark (Macmillan).
Twelve Who Ruled, The, by R. R. Palmer (Princeton).
World's Iron Age, The, by William H. Chamberlain (Macmillan).

Literature and Poetry

Bells and Grass, by Walter De La Mare (Viking).
Biography of Christian Reid, by Kate H. Becker (Sacred Heart Junior College, Belmont, N. C.).
Cautionary Verses, by Hilaire Belloc (Knopf).
Change of Season, by Helene Magaret (Farrar & Rinehart).
Collected Poems of Maurice C. Fields, The (Exposition Press).
Garden Is Political, The, by John M. Brinnin (Macmillan).
Gift of Tongues, The, by Dr. Margaret Schlauch (Modern Age).
Language in Action, by S. I. Hayakawa (Harcourt, Brace).
Living Upstairs, by Francis Meehan (Dutton).
Making of Jonathan Wild, The, by William R. Irwin (Columbia).
Milton and His Modern Critics, by Logan P. Smith (Little, Brown).
Noble Castle, by Christopher Hollis (Longmans, Green).
Not Even Death, by Theodore Maynard (St. Anthony Guild).
Opinions of Oliver Allston, by Van Wyck Brooks (Dutton).
Oxford Companion to American Literature, edited by James D. Hart (Oxford).
Talking of the Love of God, A, by Mother Mary Dominicana (St. Anthony Guild).
Tireless Traveler, The, edited by Bradford A. Booth (California).

Philosophy and Education

Child and You, The, by F. J. Kieffer, S. M. (Bruce).
Educational Philosophy of National Socialism, The, by George F. Kneller (Yale).
Education for Death, by Gregor Ziemer (Oxford).
God and Philosophy, by Etienne Gilson (Yale).
In Defense of Mothers, by Leo Kamner, M. D., (Dodd, Mead).
Is Modern Culture Doomed?, by Dr. Andrew J. Krzesinski (Devin-Adair).

Marriage and the Family, by Dr. Jacques Leclerq (Pustet).
Psychology of the Interior Senses, The, by Mark A. Gaffney (Herder).
Ransoming the Time, by Jacques Maritain (Scribner's).
Thomistic Psychology, by Robert E. Brennan (Macmillan).
Youth Guidance, by Killian J. Hennrich, O. F. M. Cap. (Wagner).

Religion

Catechetical Sermon Aids, by the Most Rev. Joseph H. Schlarman (Herder).
Catholicism as Creed and Life, by J. Elliot Ross (Devin-Adair).
Catholic Pattern, The, by Thomas F. Woodlock (Simon & Schuster).
Christian Crisis, The, by Michael de la Bedoyere (Macmillan).
Companion to the Summa, A, Vol. I, by Walter Farrell, O. P. (Sheed & Ward).
Concept of Sacred Theology, The, by Joseph C. Fenton, S. V. D. (Bruce).
Concordance to the Bible, by N. Thompson and R. Stock (Herder).
Declaration of Dependence, by Fulton J. Sheen (Bruce).
Fast by the Road, by John Moody (Macmillan).
Fear Not, Little Flock, by George Zimpfer (Bruce).
Fruitful Ideal, The, by Maximus Poppy, O. F. M. (Herder).
Hand Clasps with the Holy, by Edward F. Murphy, S. S. J. (Catholic Literary Guild).
Happiness in Marriage, by L. McGovern and R. H. D. Laverty (Herder).
He Cometh, by William J. McGarry, S. J. (America Press).
Heresy of National Socialism, The, by Irene Marinoff (Kenedy).
Her Silence Speaks, by John S. Middleton (Kenedy).
House of Peace, The, by M. F. Egan, S. J. (Gill).
Imitation of Christ, The, Whitford's Version, edited by Edward J. Klein (Harper).
In No Strange Land, by Katherine Burton (Longmans, Green).
Layman's Call, The, by William R. O'Connor (Kenedy).
Legion of Mary, The, by Cecily Hallack (Longmans, Green).
Light to My Paths, A, by Peter Lippert, S. J. (Pustet).
Liturgical Worship, by Joseph A. Jungmann, S. J. (Pustet).
Living Thoughts of St. Paul, The, by Jacques Maritain (Longmans, Green).
Man's Suffering and God's Love, by J. Messner (Kenedy).
March into Tomorrow, by John J. Considine, M. M. (Field Afar Press).
Marriage, by Dietrich von Hildebrand (Longmans, Green).
Maryknoll Mission Letters (Field Afar Press).
Mass, The, by Joseph A. Dunney (Macmillan).
Meaning of the Mass, The, by Paul Bussard and Felix Kirsch, O. F. M. Cap. (Kenedy).
New Song, The: The Beatitudes, by Rev. Hugh F. Blunt (Catholic Literary Guild).
One Inch of Splendor, by Sister M. Rosalia (Field Afar Press).
Pope Speaks, The (Harcourt, Brace).
Praise of Glory, The, E. I. Watkin (Sheed & Ward).
Prayer for All Men, by Pierre Charles, S. J. (Kenedy).
Progress in Divine Union, by Raoul Plus, S. J. (Pustet).
Saints at Prayer, by Raymond E. F. Larsson (Coward-McCann).
Saviour of the World, The, by Winfrid Herbst, S. D. S. (Catholic Literary Guild).
Seven Gifts of the Holy Ghost, The, by Bernard J. Kelly, C. S. P. (Sheed & Ward).
This War Is the Passion, by Caryll Houslander (Sheed & Ward).
Voice of Trappist Silence, The, by Fred L. Holmes (Longmans, Green).
Whom Do You Say?, by J. P. Arendzen (Sheed & Ward).
Why Does God Permit Evil?, by Don Bruno Webb (Kenedy).

With All Patience, by Martin J. O'Connor (Diocesan Guild Studios).
Woman Wrapped in Silence, A, by John W. Lynch (Macmillan).

Science

Academic Man, The, by Logan Wilson (Oxford).
Biography of the Earth, by George Gamow (Viking).
Christian Calendar and the Gregorian Reform, The, by Peter Archer, S. J. (Fordham).
Flower Family Album, The, by H. F. Fischer and G. Harshbarger (Minnesota).
Glass, The Miracle Maker, by C. J. Phillips (Pitman).
Lot of Insects, A, by Frank E. Lutz (Putnam).
Lungfish and the Unicorn, The, by Willy Ley (Modern Age).
Progress of Science, The, by S. E. Farquhar and H. H. Sheldon Grolier.
Storm, by George R. Steward (Random).
Under the Sea-Wind, by Rachel L. Carson (Simon & Schuster).

Sociology

Colored Catholics in the United States, by John F. Gillard, S. S. J. (Josephite Press).
Cooperation, by Edgar Schmiedeler, O. S. B. (Catholic Literary Guild).
Cooperative Plenty, by J. Elliot Ross (Herder).
History of Public Welfare in New York State, by D. M. Schneider and A. Deutsch (University of Chicago).
Mechanization and Culture, by Walter J. Marx (Herder).
Scientific Aspects of the Race Problem (Longmans, Green).
Social Welfare in the Catholic Church, by Marguerite T. Boylan (Columbia).

Travel

Colombia, by Kathleen Romoli (Doubleday, Doran).
Four Years in Paradise, by Osa Johnson (Lippincott).
I Like Brazil, by Jack Harding (Bobbs-Merrill).
Maryland Main and the Eastern Shore, by H. Footner and L. Ruyl (Appleton-Century).
Places, by Hilaire Belloc (Sheed & Ward).
Salud!, by Margaret C. Banning (Harper).
Westward the Course, by Paul McGuire (Morrow).
Winter in Vermont, by Charles E. Crane (Knopf).

Miscellaneous

American Cowboy, The, by Will James (Scribner's).
American Sporting Scene, The, by J. Kieran and J. W. Golinkin (Macmillan).
America Speaks, by Philip Gibbs (Doubleday, Doran).
Armies March, The, by John Cudahy (Scribner's).
Assignment to Berlin, by Harry W. Flannery (Knopf).
Balkan Correspondent, by Derek Patmore (Harper).
Behemoth, by Franz L. Neumann (Oxford).
Berlin Embassy, by William Russell (Dutton).
Bibliography of Economic Books and Pamphlets by Catholic Authors, 1891-1941, by P. J. Fitzpatrick and C. F. Dirksen, C. Pp. S. (Catholic University).
Bomber's Moon, by Negley Farson (Harcourt, Brace).
Challenge to Karl Marx, by John K. Turner (Reynal & Hitchcock).
Conservative Revolution, The, by Hermann Rauschnigg (Putnam).
Defense Will Not Win the War, by Lt. Col. W. F. Kernan (Little, Brown).
Dilemma of Science, The, by William M. Agar (Sheed & Ward).
Diplomacy and God, by George Glasgow (Longmans, Green).
For Hilaire Belloc, edited by Douglas Woodruf (Sheed & Ward).
French Soldier Speaks, A, by Jacques (Macmillan).
Heart of Europe, The, by D. de Rougement and C. Muret (Duell, Sloane & Pearce).

High Conquest, by James R. Ullman (Lippincott).
I Dive for Treasure, by Lt. Harry E. Rieseberg (McBride).
I Escaped from Hong Kong, by Jan Henrik Marsman (Reynal & Hitchcock).
In the Steps of Dante, and Other Papers, by I. J. Semper (Loras College Press).
Introduction to Shipbuilding, An (Labor Division, W. P. B.).
Journey for Margaret, by William L. White (Harcourt, Brace).
Modification and Expansion of the Dewey Decimal Classification in the 200 Class, A, by Richard J. Walsh (Simon & Schuster).
My India, My America, by Kirshnalal Shridharani (Duell, Sloane & Pearce).
Natural Way to Draw, The, by Kimon Nicolaides (Houghton Mifflin).
Old McDonald Had a Farm, by Angus McDonald (Houghton Mifflin).
Our Contemporary Composers, by John T. Howard (Crowell).
Our National Enemy No. 1, by Most Rev. John F. Noll (Sunday Visitor Press).
Problems of Lasting Peace, The, by Herbert Hoover and Hugh Gibson (Doubleday, Doran).
Ramparts of the Pacific, by Hallett Abend (Doubleday, Doran).
Red Decade, The, by Eugene Lyons (Bobbs-Merrill).
Roots of American Culture, The, by Constance Rourke (Harcourt, Brace).
Sea Power in the Machine Age, by Bernard Brodie (Princeton).
See Here, Private Hargrove, by Marion Hargrove (Holt).
Shake Hands with the Dragon, by Carl Glick (Whittlesey).
There Stands a Winged Sentry, by Margaret Kennedy (Yale).
This Age of Fable, by Gustav Stolper (Reynal & Hitchcock).
Victory through Air Power, by Maj. Alexander de Seversky (Simon & Schuster).
Volcanic Isle, by Wilfred Fleisher (Doubleday, Doran).
Washington Is Like That, by W. M. Kiplinger (Harper).
Weeds Are More Fun, by P. H. Wright and A. Cleveland (Hale, Cushman).
West Point, Moulder of Men, by William H. Baumer, Jr. (Appleton-Century).
When Painting Was in Glory, by Padraic Gregory (Bruce).
Year of the Wild Boar, by Helen Mears (Lippincott).
Your Business Goes to War, by Leo M. Cherne (Houghton Mifflin).

Juvenile

Adam of the Road, by Elizabeth J. Gray (Viking).
Americans Every One, by Lavinia R. Davis (Doubleday, Doran).
Animal Book, The, by D. C. Hogner and N. Hogner (Oxford).
Au Clair de la Lune, by H. A. Rey (Greystone).
Audubon's America, by Donald C. Peattie (Houghton Miffin).
Bibi, the Baker's Horse, by Anna B. Stewart (Lippincott).
Bible A B C, by Grace A. Hogarth (Stokes) — Catholic Edition.
Birth of a Nation's Song, The, by K. L. Bakeless (Stokes).
Boy of the Woods, by M. L. Wells and D. Fox (Dutton).
Catch a Falling Star, by Gertrude Robinson (Dutton).
Chemical Elements, by I. Nechaev (Coward-McCann).
Coat for a Soldier, by Florence M. Updegraff (Harcourt, Brace).
Crimson Shawl, The, by F. Choate and E. Curtis (Stokes).
Danger on the Coast, by Mary G. Bonner (Knopf).
David Farragut, Midshipman, by R. N. Chavanne (Coward-McCann).
Dixie Decides, by May Justus (Random).
Don't Tread on Me, by Janet Marsh (Houghton Miffiin).
Fighting Ships of the U. S. Navy, by Fletcher Pratt (Garden City).
Freddie and the Ignoramus, by Walter R. Brooke (Knopf).
Golden Summer, by Leclaire Alger (Harper).

Grey Dawn, The Wolf Dog, by Dorr Yeager (Penn).
Growing up with America, by May L. Becker (Stokes).
Happy Book, The, by Josephine van Dolzen Pease (Rand).
Here We Are, by Ernestine Taggard (McBride).
Hill Lawyer, by Hubert Skidmore (Doubleday, Doran).
Houseboat Summer, by Elizabeth Coatsworth (Macmillan).
Hudson Frontier, by Erick Berry (Oxford).
"I Have Just Begun to Fight," by Commander Edward Ellsberg (Dodd, Mead).
In Mexico They Say, by Patricia F. Ross (Knopf).
In Peace and War, by Alice C. Gall (Crowell).
Isabella, Young Queen of Spain, by Mildred Criss (Dodd, Mead).
Jack Harmer, by Agnes D. Howes (Knopf).
James Whitcomb Riley, by Jeanett C. Nolan (Messner).
Juneau: The Sleigh Dog, by West Lathrop (Random).
Kate Russell, Wartime Nurse, by Martha Johnson (Crowell).
King of Wreck Island, by Barbara Cooney (Farrar & Rinehart).
Knight of the Sea, by Corinne Lowe (Harcourt, Brace).
Least One, The, by Ruth Sawyer (Viking).
Leif the Lucky, by I. and E. P. D'Aulaire (Doubleday, Doran).
Little Geography of the United States, by Mabel Pyne (Houghton Mifflin).
Little History of the United States, by Mabel Pyne (Houghton Mifflin).
Little Town on the Prairie, by Laura I. Wilder (Harper).
Look at America, by Elizabeth K. Tarshis (McBride).
Lou Gehrig, by Frank Graham (Putnam).
Make Way for the Ducklings, by Robert McCloskey (Viking).
Mark of Seneca Basin, by Hazel R. Langdale (Dutton).
Mayos, The, by Adolph Regli (Messner).
Missee Lee, by Arthur Ransome (Macmillan).
Modern Americans in Science and Invention, by Edna Yost (Stokes).
Mount and Ride, by Elizabeth H. Buck (Penn).
Nicholas Arnold, by Marion F. Lansing (Doubleday, Doran).
Nick of the Woods, by Robert M. Bird (Vanguard).
Ocean Outposts, by Helen Follet (Scribner's).
Old Liberty Bell, by F. Rogers and A. Beard (Stokes).
Old Wolf, by Leon W. Dean (Farrar & Rinehart).
Panchita, by Delia Goetz (Harcourt, Brace).
Paul Bunyan, by Esther Shephard (Harcourt, Brace).
Primrose Day, by Carolyn Haywood (Harcourt, Brace).
Princess Poverty, by Sara Maynard (Longmans, Green).
Radium - Nickel - Asbestos, by Lilian Holmes Strack (Harper).
Radium Treasure and the Curies, by Irmengarde Eberle (Crowell).
Railway Engineer, by Clara I. Judson (Scribner's).
Real Mother Goose, The, illustrated by Blanche F. Wright (Rand).
Red Hat, The, by Covelle Newcomb (Longmans, Green).
Rudyard Kipling, by Nella Braddy (Messner).
Saint Thomas Aquinas, by Raissa Maritain (Longmans, Green).
Sandalio Goes to Town, by Katherine Pollock (Scribner's).
Saturdays, The, by Elizabeth Enright (Farrar & Rinehart).
Ship Aground, The, by C. Fox Smith (Oxford).
Ship Boy with Columbus, by Enid La Monte Meadowcroft (Crowell).
Shoemaker's Son, The, by Constance B. Burnett (Random).
Shooting Stars, by William E. Wilson (Farrar & Rinehart).
Smoozie, by Alma Savage (Sheed & Ward).
Snow Treasure, by Marie McSwigan (Dutton).
Soldiers at Bat, by Jackson Scholz (Morrow).

Song without Words, by John Erskine (Messner).
Spin, Weave and Wear, by Phyllis Ann Carter (McBride).
Stephen Foster and His Little Dog Tray, by Opal Wheeler (Dutton).
Story of the Great Lakes, The, by Marie E. Gilchrist (Harper).
Stranger in Primrose Lane, The, by Noel Streatfield (Random).
Sue in Tibet, by Dorris S. Still (Day).
Swift Thunder of the Prairie, by Lois Maloy (Scribner's).
There Were Giants in the Land, by various authors (Farrar & Rinehart).
Thomas, The Good Thief, by Julie Bedier (Longmans, Green).
Tony Brice Picture Book, The (Rand).
Two on a Tow, by Zillah Macdonald (Houghton Mifflin).
Vagabond in Velvet, by Covelle Newcomb (Longmans, Green).
Vanished Island, by Cornelia Meigs (Macmillan).
War Horse, by Fairfax Downey (Dodd, Mead).
Washington Roundabout, by Agnes Rothery (Dodd, Mead).
Way of an Eagle, The, by Sonie Daugherty (Oxford).
White Horse, The, by Elizabeth Coatsworth (Macmillan).
White Panther, The, by Theodore J. Waldeck (Viking).
Wilhelmina, A Little Dutch Girl, by Janet P. Johl (Greystone).
Wider Wings, by Patricia O'Malley (Greystone).
Winged Boat, The, by Elizabeth Gale (Putnam).
Yankee Doodle's Cousins, by Anne Malcolmson (Houghton Mifflin).
Young America's Aviation Manual: 1941-1942, edited by F. P. Graham and R. M. Cleveland (McBride).
Young Churchill, The, by Stanley Nott (Coward-McCann).
Younger Brother, by Charlie May Simon (Dutton).
You Shall Have a Carriage, by Elizabeth Coatsworth (Macmillan).

IMPORTANT AMERICAN PUBLISHERS OF CATHOLIC BOOKS

The following is a list of important publishers of Catholic books in the United States, arranged alphabetically, with their addresses:

America Press, 70 E. 45th St., New York, N. Y.

Benziger Brothers, 26 Park Place, New York, N. Y.

Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee, Wis.

Catholic Education Press, 1326 Quincy St., N. E., Washington, D. C.

Catholic University of America Press, Michigan Ave., N. E., Washington, D. C.

Fordham University Press, 233 Broadway, New York, N. Y.

B. Herder Book Company, 17 S. Broadway, St. Louis, Mo.

P. J. Kenedy & Sons, 12 Barclay St., New York, N. Y.

Longmans, Green & Company, 55 Fifth Ave., New York, N. Y.

The Macmillan Company, 60 Fifth Ave., New York, N. Y.

John Murphy Company, 200 W. Lombard St., Baltimore, Md.

Paulist Press, 401 W. 59th St., New York, N. Y.

F. Pustet Company, 14 Barclay St., New York, N. Y.

Peter Reilly Company, 33 N. Thirteenth St., Philadelphia, Pa.

William H. Sadlier, 9 Park Place, New York, N. Y.

St. Anthony's Guild, Paterson, N. J.

Sheed & Ward, 63 Fifth Ave., New York, N. Y.

Joseph Wagner, 53 Park Place, New York, N. Y.

CATHOLIC PAMPHLET PUBLISHERS IN THE UNITED STATES

(This list is taken from the Fourth Supplement to the Index to American Catholic Pamphlets, published by Eugene P. Willging, University of Scranton, Scranton, Pa.)

Abbey Student Press, St. Benedict's College, Atchison, Kans.
America Press, 53 Park Place, New York City.
Basilian Press, 1000 19th St., Detroit, Mich.; 68 St. Nicholas St., Toronto, Canada.
Benedictine Convent of Perpetual Adoration, Clyde, Mo.
Blessed Martin Guild, 141 E. 65th St., New York City.
Bruce Publishing Co., 540 N. Milwaukee St., Milwaukee, Wis.
Carmelite Press, 55 Demarest Ave., Englewood, N. J.; 6401 Dante Ave., Chicago, Ill.
Rev. C. M. Carty, "Radio Replies," St. Paul, Minn.
Catechetical Guild, 128 E. 10th St., St. Paul, Minn.
Catholic Action Committee, 424 N. Broadway, Wichita, Kans.
Catholic Association for International Peace, 1312 Massachusetts Ave., N. W., Washington, D. C.
Catholic Information League, 21 S. 13th St., Philadelphia, Pa.
Catholic Library Association, P. O. Box 346, Scranton, Pa.
Central Bureau Press, 3835 Westminster Place, St. Louis, Mo.
Church Supplies Co., Wheeling, W. Va.
Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington, D. C.; or St. Anthony Guild Press, Paterson, N. J.
Dolphin Press, 1722 Arch St., Philadelphia, Pa.
B. Herder Book Co., 15 S. Broadway, St. Louis, Mo.
Wm. J. Hirten Co., 25 Barclay St., New York City.
C. de Hueck, 34 W. 135th St., New York City.
Jesuit Mission Press, 257 Fourth Ave., New York City.
International Catholic Truth Society, 407 Bergen St., Brooklyn. N. Y.
P. J. Kenedy & Sons, 12 Barclay St., New York City.
E. M. Lohmann Co., 413 Sibley St., St. Paul, Minn.
Mission Church Press, 1545 Tremont St., Boston, Mass.
Mission Press, Techny, Ill.
National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.
National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington, D. C.
National Council of Catholic Women, 1312 Massachusetts Ave., N. W., Washington, D. C.
Our Faith Press, Conception, Mo.
Our Sunday Visitor, Huntington, Ind.
Parish Visitors of Mary Immaculate, 328 W. 71st St., New York City.
Paulist Press, 401 W. 59th St., New York City.
Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.
Radio League of the Sacred Heart, WEW-760, St. Louis, Mo.
P. Reilly Co., 133 N. 13th St., Philadelphia, Pa.
St. Anthony Guild Press, Paterson, N. J.
St. Paul Archdiocesan Youth Council, 251 Summit Ave., St. Paul, Minn.
College of St. Thomas, St. Paul, Minn.
San Francisco (Archdiocese) Catholic Men's Association, Room 720, 995 Market St., San Francisco, Calif.
The Sign Press, Passionist Monastery, Union City, N. J.
The Spiritual Way, 628 W. 140th St., New York City.
Wanderer Printing Co., 128 E. 10th St., St. Paul, Minn.

THE CONVERT'S LIBRARY

The following books explaining the Catholic Faith are recommended to non-Catholics:

Title	Author	Publisher	Address
Bible and Its Interpreter, The	Casey	McVey	Phila.
Catholicism and the Modern Mind	Williams	Dial Press	New York
Credentials of Christianity, The	Scott	Kenedy	New York
Devotions, Our Favorite	Lings	Benziger Bros.	New York
Externals of the Catholic Church	Sullivan	Kenedy	New York
Faith of Our Fathers, The	Gibbons	Holy Name Soc.	New York
God and Myself	Scott	Kenedy	New York
God or Chaos	Kane	Kenedy	New York
Key to the World's Progress	Devas	Wagner	New York
Logic of Lourdes, The	Clifford	America Press	New York
Mass, The	Dunney	Macmillan	New York
Miracles, The Question of	Joyce	B. Herder	St. Louis
Mirage and Truth	D'Arcy	Macmillan	New York
Question Box, The	Conway	Paulist Press	New York
Sacraments, The Wonderful	Doyle	Benziger Bros.	New York
See of Peter and Voice of Antiquity	Dolan	B. Herder	St. Louis
Spirit of Catholicism, The	Adam	Macmillan	New York
State and Church	Ryan-Millar	Macmillan	New York

AUTOBIOGRAPHIES OF CONVERTS

The Confessions of St. Augustine.
Baker, A.: A Modern Pilgrim's Progress.
Benson, Robert Hugh: Confessions of a Convert.
Buck, Rev. J. R.: A Convert Pastor Explains.
Burnett, Peter H.: The Path Which Led a Protestant Lawyer to the Catholic Church.
Burrows, S.: The Open Door.
Chesterton, G. K.: Autobiography.
Cory, Herbert: The Emancipation of a Free Thinker.
Day, Dorothy: From Union Square to Rome.
Delany, Selden P.: Why Rome?
Dorsey, T. H.: From a Far Country.
Dwight, Thomas: Thoughts of a Catholic Anatomist.
Eustace, C. J.: Romewards.
Fry, Penrose: The Church Surprising.
Gill, Eric: Autobiography.
Goldstein, David: Campaigners for Christ.
Hilliard, M. Pharo: The Gracious Years.
Hoffman, Ross J.: Restoration.
Johnson, Vernon: One Lord, One Faith.
Jorgensen, Johannes: Autobiography.
Kaye-Smith, Sheila: Three Ways Home.
Kinsman, Frederick J.: Salve Mater.
Knox, Ronald A.: Spiritual Aeneid.
Kobbe, Carolyn Therese: My Spiritual Pilgrimage.
Levy, R. M.: The Heavenly Road.
Lunn, Arnold: Now I See.
Manning, Henry E., Cardinal: Why I Became a Catholic.
Martindale, C. C.: The Faith of the Roman Church.
MacGillivray, G. J.: Through the East to Rome.
Maritain, Raissa: We Have Been Friends Together.
Maynard, Theo.: The World I Saw.
Moody, John: The Long Road Home; Fast by the Road.
Newman, John H., Cardinal: Apologia pro Vita Sua.
Noyes, Alfred: The Unknown God.
Oliver, Lawrence: Tadpoles and God.
Orchard, W. E.: From Faith to Faith.
Sholl, A. M.: The Ancient Journey.
Stanton, A. J. F.: Impressions of a Pilgrim.
Stoddard, John L.: Rebuilding a Lost Faith; Twelve Years in the Catholic Church.
Stone, James Kent: An Awakening and What Followed.
Verdake, Willibrord: Yesterdays of an Artist Monk.
Williams, Michael: The High Romance.

THE CATHOLIC BOOK CLUB

The Catholic Book Club was founded in 1928 to encourage the writing and publication of books that mirror the Catholic philosophy of life. It sends each month to members of the Club a book chosen as the best publication of that date according to standards of literary merit and which is in no way offensive to Catholic morals and beliefs. The Board of Editors who make the selections is composed of clergy and laity especially concerned with present-day American letters. A "Newsletter" accompanies each book, and a Quarterly Supplement has reviews of current fiction which are especially valuable to librarians. Over 250,000 books have been distributed to members of the Club in each of the 48 states and in 16 foreign countries. It is estimated that over 1,000,000 persons have read the Book Club selections. An attractive book shop is maintained at the Club headquarters at 140 East 45th Street, New York City. Books and magazines may be purchased there, and information on books obtained.

The Catholic Book Club selections for 1942 were as follows:

Canton Captain, by James B. Connolly (Doubleday, Doran).

Fast by the Road, by John Moody (Macmillan).

I, Too, Have Lived in Arcadia, by Marie Belloc-Lowndes (Dodd, Mead).

And Down the Days, by John L. Bonn, S. J. (Macmillan).

Seventeenth Summer, by Maureen Daly (Dodd, Mead).

Faith the Root, by Barbara F. Fleury (Dutton).

Living Upstairs, by Francis Meehan (Dutton).

The Reed and the Rock, by Theodore Maynard (Longmans, Green).

The Judgment of the Nations, by Christopher Dawson (Sheed & Ward).

Across a World, by John J. Considine, M. M. (Longmans).

Great Modern Catholic Short Stories, compiled by Sister Mariella Gable, O. P. (Sheed & Ward).

Second Sowing, by Mother Margaret Williams, R. S. C. J. (Sheed & Ward).

THE SPIRITUAL BOOK ASSOCIATES

The aim of the Spiritual Book Associates is to popularize books of high calibre that have not merely a secular literary value, but the charm and inspiration of literature that is spiritual. The organization was initiated in September, 1934, and distributes to each subscribing Associate ten outstanding books of the year, a book each month except July and August. The Spiritual Book Associates have headquarters in New York City, at 381 Fourth Avenue.

The books selected by the Spiritual Book Associates for 1942 were:

Things that Matter, by Rev. A. Roche (Spiritual Book Associates).

We Would See Jesus, by M. Egan, S. J. (Spiritual Book Associates).

Jeremias, Man of Tears, by Rev. H. Van Zeller (Spiritual Book Associates).

Father John Sullivan, S. J., by Fergal McGrath, S. J. (Longmans, Green).

In No Strange Land, by Katherine Burton (Longmans, Green).

Rig for Church, by Capt. William A. McGuire, U. S. N. (Macmillan).

House of Peace, by M. Egan, S. J. (Spiritual Book Associates).

Addresses and Sermons, by Most Rev. Amleto Cicognani (St. Anthony Guild).

School of Mary, by Rev. John Kane (St. Anthony Guild).

We Wish to See Jesus, by Paul Blakely, S. J. (America Press).

Book of Simple Words, by Sister Julie (Kenedy).

The Way of the Blessed Christ, by Vincent Kienberger, O. P. (Longmans, Green).

Shining in Darkness, by F. X. Talbot, S. J. (America Press).

CATHOLIC CHILDREN'S BOOK CLUB

Pro Parvulis is a national book club for Catholic youth. Its members are divided into four age-groups: children under ten; boys ten to fifteen; girls ten to fifteen; boys and girls of high-school age. Members receive six carefully chosen new books during the year, together with a critical book-review magazine, the "Herald." The "Herald" reviews, suggests, and lists new and old books for children and also serves high-school young people. It is issued six times a year and may be obtained by subscription independently of book-club membership. The Board of Directors of Pro Parvulis is headed by the Most Rev. Francis P. Keough, Bishop of Providence, as Honorary President. The Rev. Francis X. Downey, S. J., the founder, was Director of the Club until his death, in April, 1942. The Rev. J. Gerard Mears, S. J., succeeded him as Director, in the following September. The Editorial Secretary is a trained, experienced children's librarian. This apostolate of reading for children has been blessed by Pope Pius XII. Pro Parvulis has a catalogue of books, entitled "New Worlds to Live," listing 1,000 books graded pre-school through high school. It has also a handbook of guiding principles for Catholics in selection of children's literature, entitled "Traffic Lights: Safe Crossways into Modern Children's Literature from the Catholic Point of View." Each is 50c a copy. In 1941 the senior group of Pro Parvulis had grown so that it was decided to give this group its own identity. It was named the Talbot Club, in honor of Fr. Francis Talbot, S. J., founder of the modern Catholic literature movement in the United States. A separate Board of Editors for the Talbot Club comprises the Rev. Harold Gardiner, S. J., the Rev. Joseph Cantillon, S. J., Teresa S. Fitzpatrick, Richard J. Hurley and Thomas Reiners. The beautiful rooms of the Book Club are in the Empire State Building, New York City, and are a national center. There one may browse, talk over problems, purchase lovely children's books and see the original paintings of many of our fine Catholic illustrators.

The following books were chosen for club members during 1942:

Younger Children

The Emperor's Nephew, by Marian W. Magoon (Farrar & Rinehart).
Bibi, the Baker's Horse, by Anna B. Stewart (Lippincott).
Boy of the Woods, by Marie Lounsbury and Dorothy Fox (Dutton).
Easter Chimes, collected by Wilhelmina Harper (Dutton).
Under the Little Fir, by Elizabeth Yates (Coward-McCann).

Girls 10-15

Pedro's Pirate, by Etta Baldwin Oldham (Lothrop).
Clouds, Air and Wind, by Eric Sloane (Devin-Adair).
Isabella, Young Queen of Spain, by Mildred Criss (Dodd, Mead).
Hope Hacienda, by Charlotte Baker (Crowell).
Andries, by Hilda Van Stockum (Viking).
Rathina, by Mairin Cregan (Macmillan).

Boys 10-15

Pedro's Pirate, by Etta Baldwin Oldham (Lothrop).
Clouds, Air and Wind, by Eric Sloane (Devin-Adair).
The Hero of Darien, by Maxine Shore and M. M. Oblinger (Longmans, Green).
War Horse, by Fairfax Downey (Dodd, Mead).
The Hill of Little Miracles, by Valenti Angelo (Viking).
All American, by John Tunis (Harcourt, Brace).

The Talbot Club

Paddy the Cope, by Patrick Gallagher (Devin-Adair).
My Four Years of Nazi Torture, by Ernst Winkler (Appleton-Century).
The Song of Bernadette, by Franz Werfel (Viking).
Face to the Sun, by Arthur McGratty, S. J. (Bruce).
Big Doc's Girl, by Mary Medearis (Lippincott).

CATHOLIC MAGAZINES AND NEWSPAPERS IN THE UNITED STATES AND TERRITORIES

*(This list includes all Catholic periodicals except college publications. The * indicates that the present status of the publications cannot be ascertained, inquiries addressed to them having been unacknowledged.)*

Name	Published For or By	Address
Dailies		
*A Kereszt Usjag (Hungarian)	A. Kereszt Publ. Co.	New Brunswick, N. J.
Amerikanski Slovenec (Jugoslav)	Edinost Pub. Co.	Chicago, Ill.
Draugas (Lithuanian)	Draugas Pub. Co.	Chicago, Ill.
Dziennik Chicagoski (Polish)	Polish Publishing Co.	Chicago, Ill.
Dziennik Zyednoczenia (Polish)	Polish R. C. Union	Chicago, Ill.
L'Independant de Woonsocket (French)	Arthur Milot	Woonsocket, R. I.
Narod (Czechoslovak)	Bohemian Benedictine Press.	Chicago, Ill.
Nowiny Polskie (Polish)	Nowiny Pub. Co.	Milwaukee, Wis.
Tri-weekly		
America (Ukrainian)	Providence Ass'n.	Philadelphia, Pa.
Semi-weekly		
*Hlas (Czech)	Bohemian Literary Soc.	St. Louis, Mo.
Weeklies		
A Jo Pasztor (Hungarian)	B. T. Tarkany	Cleveland, Ohio
Alaska Catholic	Vicariate Apostolic of Alaska	Juneau, Alaska
America	Jesuit Fathers	New York, N. Y.
*Amerikansky Russky Viestnik (Russian, Slovak, Eng.)	Greek Catholic Union	Holmstead, Pa.
Augustinian	F. M. Gleason	Kalamazoo, Mich.
Aurora und Christliche Woche	German R. C. Orphan Asylum	Buffalo, N. Y.
Ave Maria	Rev. P. J. Carroll, C. S. C.	Notre Dame, Ind.
Bratstvo Slovak News (Slovak-Eng.)	Penn. Slovak Roman and Greek Catholic Union	Wilkesbarre, Pa.
Camillus	Rev. E. T. Meehan	New York, N. Y.
Catholic Action News	Rev. W. T. Mulloy	Fargo, N. D.
Catholic Action of the South	Archdiocese of New Orleans,	New Orleans, La.
Diocesan editions of Catholic Action of the South:	Alexandria, Lafayette, Natchez	
Catholic Bulletin	Cath. Bulletin Pub. Co.	St. Paul, Minn.
Catholic Chronicle	Diocese of Toledo	Toledo, Ohio
Catholic Courier	Diocese of Rochester	Rochester, N. Y.
Catholic Herald	Herald Publishing Co.	St. Louis, Mo.
Catholic Herald	Rev. Stephen P. Alencastre	Honolulu, Hawaii
Catholic Herald Citizen	Archdiocese of Milwaukee	Milwaukee, Wis.
Catholic Light	Diocese of Scranton	Scranton, Pa.
Catholic Messenger	Messenger Pub. Co.	Davenport, Iowa
Catholic Messenger	C. J. Crahan	Worcester, Mass.
Catholic News	Cath. News. Pub. Co.	New York, N. Y.
Catholic Northwest Progress	Diocese of Seattle	Seattle, Wash.
Catholic Observer	Catholic American Pub. Co.	Pittsburgh, Pa.
Catholic Review	Cathedral Foundation, Inc.	Baltimore, Md.
Catholic Sentinel	Diocese of Portland	Portland, Ore.
Catholic Standard and Times	Archdiocese of Philadelphia	Philadelphia, Pa.
Catholic Sun	The Catholic Sun	Syracuse, N. Y.
Catholic Transcript	Diocese of Hartford	Hartford, Conn.
Catholic Tribune	Michael Lawlor	St. Joseph, Mo.
Catholic Universe Bulletin	Diocese of Cleveland	Cleveland, Ohio
Catholic Week	Diocese of Mobile	Birmingham, Ala.
Church World	Diocese of Portland	Portland, Me.

Name	Published For or By	Address
Columbian	K. of C. of Chicago	Chicago, Ill.
Commonweal	Commonweal Publishing Co.	New York, N. Y.
Commonweal	Commonweal Publications, Inc.	Manila, P. I.
*Corriere della Domenica	M. A. Reymond	New York, N. Y.
Courrier de Lawrence (French)	Wood Press, Inc.	Lawrence, Mass.
Courrier de Salem (French)	Le Courrier Pub. Co.	Salem, Mass.
Couteulx Leader, Le	Sisters of St. Joseph	Buffalo, N. Y.
Darbininkas (Lithuanian)	Catholic Assn. of Labor	Boston, Mass.
*Echo Z. Saginaw (Polish)	Echo Pub. Co.	Saginaw, Mich.
El Piloto	S. Brau. No. 75	San Juan, Puerto Rico
Esperanza (Spanish)	Mis. Sons of Im. Heart of M.	Los Angeles, Calif.
Evangelist	Diocese of Albany	Albany, N. Y.
Excelsior	Wanderer Publishing Co.	St. Paul, Minn.
Florida Catholic	Florida Catholic Press, Inc.	St. Augustine, Fla.
Fort Wayne Ed. Sunday Visitor	Diocese of Fort Wayne	Huntington, Ind.
Franco-American (French)	Jules Savarin	Waterville, Me.
Glasilo K. S. K. Jednote (Slov.)	Slovenian Cath. Union	Cleveland, Ohio
Glos Polek (Polish)	Polish Women's Alliance of America	Chicago, Ill.
Gosc Niedzielny (Polish)	Boys' Manual Tr. Sch.	Chicago, Ill.
Guardian	Diocese of Little Rock	Little Rock, Ark.
Gwiazda Zachodu (Polish)	Roncka Bros.	Omaha, Neb.
Il Crociato (Italian-English)	Alessandro Ciocia	Brooklyn, N. Y.
Indiana Catholic and Record	Diocese of Indianapolis	Indianapolis, Ind.
Inland Catholic	Diocese of Spokane	Spokane, Wash.
Jednota (Slovak)	First Cath. Slovak Un.	Middletown, Pa.
Josephinum Weekly	Pontifical Col. Josephinum	Worthington, Ohio
Junior Catholic Messenger	George A. Pflaum	Dayton, Ohio
Justice de Biddeford (French)	Justice Pub. Co.	Biddeford, Me.
Katolisches Wochenblatt und Der Landmann	Otto J. Pfeiffer	Omaha, Neb.
Katolicky Sokol (Slovak)	Slovak Catholic Sokol	Passaic, N. J.
Katolik (Czech-Bohemian)	Benedictine Press	Chicago, Ill.
Knightland Crier	Thomas C. Mahon	St. Paul, Minn.
Knight of St. John	Leo G. Schu	Evansville, Ind.
Laivas (Lithuanian)	Marian Fathers	Chicago, Ill.
La Stella di Pittsburgh (Italian)	Antonio Certo	Pittsburgh, Pa.
La Voce del Popolo (Italian-English)	Rt. Rev. J. Clarrocchi	Detroit, Mich.
La Voce della Patria (English-Italian)	J. Fernandi	San Antonio, Texas
La Voz (Spanish)	Rev. S. M. Metzger	San Antonio, Texas
Magyarok Vasarnapja (Hungarian)	Rev. Edward Rickert and Rt. Rev. Andrew Koller	Detroit, Mich.
Messenger	Belleville Diocese	East St. Louis, Ill.
Michigan Catholic	Archdiocese of Detroit, and Diocese of Marquette	Detroit, Mich.
Monitor	Archdiocese of San Francisco	San Francisco, Calif.
Narod Polski	R. C. U. of America	Chicago, Ill.
Nasa Nada	Croatian Catholic Union	Lamont, Ill.
Nasinec (Czech)	Nasinec Publishing Co.	Granger, Texas
National Hibernian	Thomas H. Buckley	Abington, Mass.
New World	New World Publishing Co.	Chicago, Ill.
Nord America (German)	St. Vincent's Orphanage	Philadelphia, Pa.
North Dakota Herold (German)	Herold, Inc.	Dickinson, N. D.
Novy Domov (Czech)	Walter Malec	Hallettsville, Texas
Observer	Diocese of Rockford	Freeport, Ill.
Ohio Waisenfreund	Pontifical Col. Josephinum	Worthington, Ohio
Osadne Hlasy (Slovak)	F. Vane, V. J. Tylka	Chicago, Ill.
Our Little Messenger	George A. Pflaum	Dayton, Ohio
Our Sunday Visitor	Our Sunday Visitor, Inc.	Huntington, Ind.
*Parola Catholica (Italian)	Catholic World Publ. Co.	New Haven, Conn.
Pilot	Archdiocese of Boston	Boston, Mass.
Pittsburgh Catholic	Catholic Publishing Co.	Pittsburgh, Pa.
Priatel Dietok (Slovak)	Slovak Catholic Sokol	Passaic, N. J.
Pritel Ditek (Bohemian)	Bohemian Benedictine Press	Chicago, Ill.
Prosvita (Little Russian)	United Soc. of Greek Catholic Religion	McKeesport, Pa.

Name	Published For or By	Address
Providence Visitor	Visitor Printing Co.	Providence, R. I.
Przewodnik Katolicki (Polish)	Rev. Lucian Bojnowski	New Britain, Conn.
Record	Archdiocese of Louisville	Louisville, Ky.
Register	Catholic Press Society, Inc.	Denver, Colo.

Diocesan Editions of the Register:

Alamo Register (San Antonio, Texas)
Altoona Register (Altoona, Pa.)
Arizona Catholic Herald (Tucson)
Central California Register (Fresno)
Superior California Register (Sacramento)
Catholic Advance (Wichita, Kans.)
Catholic Columbian (Columbus, Ohio)
Catholic Telegraph-Register (Cincinnati, Ohio)
Denver Catholic Register (Denver, Colo.)
Des Moines Register (Des Moines, Iowa)
Duluth Register (Duluth, Minn.)
Inland Register (Spokane, Wash.)
Intermountain Catholic Register (Salt Lake City, Utah)
Kansas City Register (Kansas City, Mo.)
La Crosse Register (La Crosse, Wis.)
Lake Shore Visitor-Register (Erie, Pa.)
Leavenworth Register (Leavenworth, Kans.)
Eastern Montana Register (Great Falls)
Western Montana Register (Helena)
Nebraska Register (Grand Island)
Southern Nebraska Register (Lincoln)
Nevada Register (Reno)
Northwestern Kansas Edition (Concordia, Kans.)
Peoria Register (Peoria, Ill.)
St. Cloud Register (St. Cloud, Minn.)
St. Louis Register (St. Louis, Mo.)
Santa Fe Register (Santa Fe, N. M.)
Tennessee Register (Nashville)
Texas Panhandle Register (Amarillo)
West Virginia Register (Wheeling)

Republika-Gornik (Polish)	John Dende	Scranton, Pa.
Revista Catolica (Spanish)	Jesuit Fathers	El Paso, Texas
St. Joseph's Blatt (German)	Benedictine Fathers	St. Benedict, Ore.
St. Louis Catholic	D. C. Dunne	St. Louis, Mo.
Samostatnost-Independence (Slovak)	Samostatnost-Independence Co.	McKeesport, Pa.
Schoolmate	Juvenile Weekly	Belleville, Ill.
Slovensky Svet (Slovak)	Cath. Amer. Pub. Co.	Pittsburgh, Pa.
*Sokol Sojedinenija (Slov., Rus., Eng.)	Greek Catholic Union	Homestead, Pa.
Southern Cross	Diocese of San Diego	San Diego, Calif.
Southern Messenger	Archdiocese of San Antonio, Diocese of Corpus Christi and Diocese of Dallas	San Antonio, Texas
Southwest Courier	Diocese of Oklahoma City and Tulsa	Oklahoma City, Okla.
Sunday Companion	Sunday Comp. Pub. Co.	New York, N. Y.
Tablet	Diocese of Brooklyn	Brooklyn, N. Y.
Tidings	Archdiocese of Los Angeles	Los Angeles, Calif.
Tribune	Walter Malec	Hallettsville, Texas
True Voice	Diocese of Omaha	Omaha, Neb.
Tydenni Zpravy (Bohemian)	Redemptorist Fathers	New York, N. Y.
Union and Echo	Diocese of Buffalo	Buffalo, N. Y.
Unione (Italian)	Italian Catholic Union	San Francisco, Calif.
Wanderer (English)	Wanderer Publishing Co.	St. Paul, Minn.
Wanderer (German)	Wanderer Publishing Co.	St. Paul, Minn.
Way	The Apostolate, Inc.	Philadelphia, Pa.
Western American	Diocese of El Paso	El Paso, Texas
Western Catholic	Western Catholic Co.	Quincy, Ill.
*Wielkopolanin (Polish)	Polish Printing & Pub. Co.	Pittsburgh, Pa.
Witness	Archdiocese of Dubuque	Dubuque, Iowa
Young Catholic Messenger	George A. Pflaum	Dayton, Ohio
*Zvaizzde (Lithuanian)	A. Milukas & Co.	Philadelphia, Pa.

Name	Published For or By	Address

Fortnightlies

Boys Town Times	Rev. E. J. Flanagan	Boys Town, Nebr.
Catholic Mind	Jesuit Fathers	New York, N. Y.
Compass	Robert M. Tegeder	Minneapolis, Minn.
*Vostok (Ruthenian)	Karpato Rusin Ass'n	Perth Amboy, N. J.
Vytis (Lithuanian)	Knights of Lithuania	Chicago, Ill.

Monthlies

Acolyte (For Priests)	Our Sunday Visitor	Huntington, Ind.
Action	E. V. Corridan	New York, N. Y.
Altar and Home	Rev. Bede Scholtz, O. S. B.	Conception, Mo.
Annals of Our Lady of Lourdes	Holy Cross Fathers	Notre Dame, Ind.
Annals of St. Joseph	Premonstratensian Fathers	West De Pere, Wis.
Annals of the Holy Childhood	Pont. Assn. of the Holy Childhood	Pittsburgh, Pa.
Apostle	Marianhill Fathers	Dearborn, Mich.
Apostle of Mary	Rev. Edwin J. Weber, S. M.	Dayton, Ohio
Apostol (Polish)	Marianhill Fathers	Dearborn, Mich.
Armen Seelen Freund	Benedictine Fathers	St. Benedict, Ore.
Ave Maria (Slovak)	Benedictine Fathers	Cleveland, Ohio
Ave Marie (Slovenian)	Franciscan Fathers	Lemont, Ill.
Bengalese	Holy Cross Fathers	Washington, D. C.
Botschafter (German)	Pr. of the Most Precious Blood	Carthagena, Ohio
Bozske Srdce Jezisa (Slovak)	Rev. Joseph A. Pisarcik	Stratford, Conn.
Bulletin	Catholic Alliance of St. Louis	St. Louis, Mo.
Bulletin	Catholic Laymen's Assoc. of Georgia	Augusta, Ga.
Bulletin	Catholic Women's Benevolent Legion	New York, N. Y.
Caecilia	McLoughlin & Reilly Co.	Boston, Mass.
Call Board	Catholic Actors' Guild	New York, N. Y.
Carmelite Review	Carmelite Fathers	Chicago, Ill.
Catholic Action	N. C. W. C.	Washington, D. C.
Catholic Apostolate	Pallottine Fathers	Milwaukee, Wis.
Catholic Bookman	Walter Romig and Co.	Detroit, Mich.
Catholic Boy	Rev. Francis E. Benz	Minneapolis, Minn.
Catholic Charities Review	N. C. C. C.	Washington, D. C.
Catholic Digest	Rev. Paul Bussard	St. Paul, Minn.
Catholic Educational Review	N. C. E. A.	Washington, D. C.
Catholic Family Monthly	Cath. Conf. on Family Life	Huntington, Ind.
Catholic Forester	Catholic Order of Foresters	Columbus, Ohio
Catholic Girl	Buechler Publishing Co.	Belleville, Ill.
Catholic Herald	Pelican State Pub. Co.	Alexandria, La.
Catholic Home Journal	Capuchin Fathers	Salisbury, Pa.
*C. I. L. Messenger	Cath. Instruction League	Chicago, Ill.
*Catholic Knight	Cath. Knights of Wis.	Milwaukee, Wis.
C. K. of A. Journal	Cath. Knights of America	Cincinnati, Ohio
Catholic Library World	Catholic Library Assn.	Scranton, Pa.
Catholic Mirror	Mirror Press	Springfield, Mass.
Catholic Missions	Soc. Propagation of the Faith	New York, N. Y.
Catholic Record	Western Catholic Union	Quincy, Ill.
Catholic Review for the Blind (in Braille)	Xavier Free Publication	New York, N. Y.
*Catholic School Interests	L. F. Happel	Elmhurst, Ill.
Catholic School Journal	Bruce Publication Co.	Milwaukee, Wis.
Catholic Temperance Advocate	C. T. A. Union of America	Philadelphia, Pa.
Catholic Virginian	Diocese of Richmond	Richmond, Va.
Catholic War Veteran	Catholic War Veterans, Inc.	New York, N. Y.
Catholic Worker	Dorothy Day	New York, N. Y.
Catholic World	Paulist Fathers	New York, N. Y.
Catholic Young People's Friend	Bruno Buchmann	Chicago, Ill.
Celle Qui Pleure (French)	Missionaries of La Salette	Enfield, N. H.
Ceska Zena (Czech)	Bohemian Literary Society	St. Louis, Mo.
China Monthly	Msgr. O'Toole, of C. U.	New York, N. Y.

Name	Published For or By	Address
Christian Family and Our Missions	Society of Divine Word	Techny, Ill.
Christian Social Action	Christian Social Action Associates	Detroit, Mich.
Columbia	Knights of Columbus	New Haven, Conn.
Companion	Friars Minor Conventual	Mount St. Francis, Ind.
Cowl	Friars Minor Capuchin	Yonkers, N. Y.
Crosier Missionary	Crosier Fathers	Onamia, Minn.
Ecclesiastical Review	American Eccles. Review	Philadelphia, Pa.
Echo from Africa	Soc. of St. Peter Claver	St. Louis, Mo.
Emmanuel	Priests' Eucharistic League	New York, N. Y.
Ephpheta	Rev. Michael A. Purtell, S. J.	Manhasset, N. Y.
Epistle	St. Paul Guild	New York, N. Y.
*Eternal Light	Rev. M. Priori	Indianapolis, Ind.
Extension Magazine	Cath. Ch. Extension Soc.	Chicago, Ill.
Familienblatt (German)	Society of Divine Word	Techny, Ill.
Far Away Missions	Franciscan Missionaries of Mary	N. Providence, R. I.
Far East	St. Columban's Foreign Mission	St. Columbans, Neb.
Field Afar	Catholic Foreign Mission Soc.	Maryknoll, N. Y.
Franciscan Herald and Forum	Franciscan Fathers	Chicago, Ill.
Fraternal Leader	Ladies' Cath. Benevolent Soc.	Batavia, N. Y.
Fu Jen	Society of the Divine Word	Techny, Ill.
Gabriel's Trumpet	Patients of Sanatorium Gabriels	Gabriels, N. Y.
Grail	Benedictine Fathers	St. Meinrad, Ind.
Guildsman	Edward A. Koch	Germantown, Ind.
Holy Name Journal	Dominican Fathers	New York, N. Y.
Homiletic and Pastoral Review	Joseph F. Wagner, Inc.	New York, N. Y.
Hospital Progress	Rev. Schwitalla, S. J.	St. Louis, Mo.
*Hospital Social Service	Hospital Social Service Assoc.	New York, N. Y.
Interracial Review	Catholic Interracial Council of N. Y.	New York, N. Y.
Jesuit Missions	Jesuit Fathers	New York, N. Y.
Journal of Religious Instruction	De Paul University	Chicago, Ill.
Knight of St. George	Knights of St. George	Pittsburgh, Pa.
Kolping Banner	Kolping Soc. of America	Chicago, Ill.
Kronika Seraficka	Rev. Joseph, O. M. C.	Hartland, Wis.
Lamp	Friars of Atonement	Peekskill, N. Y.
Ligourian	Redemptorist Fathers	Oconomowoc, Wis.
Little Bronzed Angel	Marty Mission Press	Marty, S. D.
Little Flower Magazine	Discalced Carmelite Frs.	Oklahoma City, Wis.
Little Missionary	Soc. of Divine Word	Techny, Ill.
Liturgy and Sociology	Campion Propaganda Com.	New York, N. Y.
Magnificat	Sisters of Mercy	Manchester, N. H.
Manna	Soc. of Divine Saviour	St. Nazianz, Wis.
Mary Immaculate	Oblate Fathers	San Antonio, Tex.
Mary's Messenger	M. & S. Pub. Co.	Terryville, Conn.
Medical Missionary	Soc. Cath. Med. Mis.	Washington, D. C.
Messenger of the Most Precious Blood	Pr. of the Most Precious Blood	Carthagena, Ohio
Messenger of the Sacred Heart	Apostleship of Prayer	New York, N. Y.
Miesiecznik Franciszanski	Franciscan Fathers	Pulaski, Wis.
Missionary	Cath. Missionary Union	Washington, D. C.
Missionary (Ukrainian)	Sisters of St. Basil	Philadelphia, Pa.
Missionary Catechist	Soc. Mis. Catechists	Huntington, Ind.
Mission Message	Miss. Assn. Cath. Women	Milwaukee, Wis.
Modern Schoolman	St. Louis University	St. Louis, Mo.
*Monitor	Patrick J. Ford	New York, N. Y.
Monthly Bulletin	Nat. Council Cath. Men	Washington, D. C.
Monthly Message	Nat. Council Cath. Women	Washington, D. C.
Nebesnaja Carica (Ruthenian)	United Greek Catholics	McKeesport, Pa.
Negro Child	Soc. St. Peter Claver	St. Louis, Mo.
Newsletter	Catholic Book Club	New York, N. Y.
News Sheet	Nat. Circle Daughters of Isabella	New Haven, Conn.
Novi Svet (Slovenian)	John Jerich	Chicago, Ill.
Oblate World	Oblates of Mary	Holy Wood, Essex, N.Y.
Off. Bulletin	Cath. Women's Union	St. Louis, Mo.
*Ohio Catholic Monthly	James A. Cushman	Springfield, Ohio
Orate Fratres	Benedictine Fathers	Collegeville, Minn.
Our Colored Missions	Cath. Bd. for Mis. Wk.	New York, N. Y.
Our Lady of Perpetual Help	Archconfraternity of Our Lady of Perpetual Help	Esopus, N. Y.
Our Lady's Missionary	Rev. E. Ladouceur, M. S.	Altamont, N. Y.
Our Orphan Home	Cath. Children's Home	Alton, Ill.
Our Parish Confraternity	Conf. of Christian Doctrine	Washington, D. C.

Name	Published For or By	Address
Our Young People (Deaf Mutes)	St. John's Institute	St. Francis, Wis.
Paraclete	St. Brendan Cath. Evidence Guild	Brooklyn, N. Y.
Parish Visitor	Parish Visitors	New York, N. Y.
Pax	Benedictine Fathers	Newton, N. J.
Perpetual Help	Redemptorist Fathers	Oconomowoc, Wis.
Poise	Rev. F. E. Benz and Rev. H. Long	Minneapolis, Minn.
Poslaniec Serca Jezusa (Polish)	Apostleship of Prayer	New York, N. Y.
Preservation of the Faith	Missionary Servants of the Most Holy Trinity	Silver Spring, Md.
Prospector	Edward A. Coyle	Helena, Mont.
*Przeglad Katolicki (Polish)	Ass'n Polish Clergy	Peshtigo, Wis.
Queen of Heaven (Ruthenian-English)	Very Rev. Peter Dolinay	Uniontown, Pa.
Queen's Work	Jesuit Fathers	St. Louis, Mo.
Retreat Man	Dr. B. R. Quinn	Wichita, Kans.
Revista Carmelitana (Spanish)	Discalced Carmelites	Tucson, Ariz.
Rockford Catholic Monthly	C. L. Fitzpatrick	Rockford, Ill.
Rosalaniec Serca Jezusa (Polish)	Rev. E. Matxel, S. J.	Chicago, Ill .
Rosary Magazine	Dominican Fathers	New York, N. Y.
St. Anne's Herald	Archconfraternity of St. Anne	New Orleans, La.
St. Anthony Messenger	Franciscan Fathers	Cincinnati, Ohio
St. Anthony's Monthly	St. Jos. Industrial School	Clayton, Del.
St. Cloud Advocate	St. Cloud Orphans	St. Cloud, Minn.
St. Joseph Magazine	Benedictine Fathers	St. Benedict, Ore.
Saviour's Call	Soc. Divine Saviour	St. Nazianz, Wis.
Sendbote (German)	Franciscan Fathers	Cincinnati, Ohio
Sentinel of the Blessed Sacrament	Frs. of Bl. Sacrament	New York, N. Y.
Servite	Rev. J. W. De Pencier	Chicago, Ill.
Shield	Cath. Stu. Mis. Crusade	Cincinnati, Ohio
Sign	Passionist Fathers	Union City, N. J.
Skarb Rodziny	Vincentian Fathers	Erie, Pa.
Social Justice Review	Central Verein	St. Louis, Mo.
Sodales Maryanski (Polish)	Sodalities of B. V. M.	Orchard Lake, Mich.
Sponsa Regis	Benedictine Fathers	Collegeville, Minn.
Tabernacle and Purgatory	Benedictine Sisters of Perpetual Adoration	Clyde, Mo.
Tabernakel und Fegfeuer (German)	Benedictine Sisters of Perpetual Adoration	Clyde, Mo.
Torch	Dominican Fathers	New York, N. Y.
Truth	John J. O'Keeffe	New York, N. Y.
Ukrainian Youth	Ukrainian Catholic League	Philadelphia, Pa.
Union (French)	Union St. Jean-Baptiste d'Amerique	Woonsocket, R. I.
Vestnik (Bohemian)	Cath. 1st Centr. U.	Chicago, Ill.
Victorian	O. L. V. Homes of Char.	Lackawanna, N. Y.
Vincentian	Vincentian Fathers	St. Louis, Mo.
*Visitor	Rev. S. J. Nieberg	New York, N. Y.
*Voce Dell'Emigrato	Italian Auxiliary	New York, N. Y.
Voice of St. Jude	Claretian Missionary Fathers	Chicago, Ill.
Voice of the Church	Czech Benedictine Fathers	Lisle, Ill.
Vudce (Bohemian)	Benedictine Fathers	Chicago, Ill.
Western Catholic Union Record	Western Cath. Union	Quincy, Ill .
Wisdom	The Trinity League	New York, N. Y.
Woman's Voice	Cath. Daughters of Am.	New York, N. Y.
Women's Catholic Forester	Wom. Cath. Order of Foresters	Chicago, Ill.

Bimonthlies

American Midland Naturalist	Univ. of Notre Dame	Notre Dame, Ind.
Bells of St. Ann	St. Ann's Indian Mission	Belcourt, N. D.
Catholic Art		Omaha, Nebr.
Colored Harvest	Josephite Fathers	Baltimore, Md.
Don Bosco Messenger	Salesian Fathers	New Rochelle, N. Y.
Eastern Observer	Rev. J. K. Powell	Munhall, Pa.
Herald	Pro Parvulis Book Club	New York, N. Y.
Holy Ghost Messenger	Missionary Servants of the Most Blessed Trinity	Holy Trinity, Ala.
Indian Sentinel	Bureau Cath. Indian Missions	Washington, D. C.
Leaves	Rt. Rev. J. Reiner, C. M. M.	Sioux Falls, S. D.
Little Flower Circle	David W. McLaughlin	Grand Rapids, Wis.
Mission Call	Pr. of the Sacred Heart	Hales Corners, Wis.
Mission Fields at Home	Sisters of the Blessed Sacrament	Cornwells Heights, Pa.
Mt. Carmel Magazine	Discalced Carmelite Frs.	Washington, D. C.
Review for Religious	Jesuit Fathers	St. Mary's, Kans.
Rose Effeuille (French)	Miss Irene Farley	Manchester, N. H.
Rose Petal	Miss Irene Farley	Manchester, N. H.

Name	Published For or By	Address
Seraphischer Kinderfreund	Capuchin Fathers	Pittsburgh, Pa.
Spirit	Cath. Poetry Soc. of America	New York, N. Y.
Victorian	Ella Nugent	Asheville, N. C.
Voice of the Good Shepherd	Peekskill Sisters	Peekskill, N. Y.

Quarterlies

Alofa Malia	Sisters of Soc. of Mary	Bedford, Mass.
All under Heaven One Family	Catholic Foreign Mission Soc.	Maryknoll, N. Y.
Anthonian	St. Anthony's Guild	Paterson, N. J.
Apollonian (Dentists)	Guild of St. Apollonia	Boston, Mass.
Apostolate and Orphanage	Rev. J. A. Beshel	Nazareth, N. C.
Auriesville Pilgrim	Jesuit Fathers	Auriesville, N. Y.
Call of Blessed Martin	Rev. Bruno Drescher, S.V.D.	Chicago, Ill.
Calumet	Marquette League	New York, N. Y.
Catholic Biblical Quarterly	Cath. Biblical Assoc.	Washington, D. C.
Catholic Choirmaster	Society of St. Gregory	Philadelphia, Pa.
Catholic Historical Review	Amer. Cath. His. Ass'n	Washington, D. C.
Catholic Life	Oblates of St. Francis de Sales	Washington, D. C.
Catholic Periodical Index	Cath. Library Association	New York, N. Y.
Catholic School Editor	J. L. O'Sullivan	Milwaukee, Wis.
Catholic Theatre	Catholic Theatre Conference	Washington, D. C.
Challenge	Home Missioners of America	Cincinnati, Ohio
Chaplains' Aid Bulletin	Chaplains' Aid Assn., Inc.	New York, N. Y.
Chaplains' Bulletin	Catholic Boy Scouts	New York, N. Y.
College Newsletter	Midwest Reg. Unit N.C.E.A.	Chicago, Ill.
Colored Man's Friend	Holy Rosary Institute	Lafayette, La.
Crusader's Almanac	Commissariat of the Holy Land	Washington, D. C.
De Porres	Bl. Martin de Porres Comm.	Los Angeles, Calif.
Dominicana	Dominican House of Studies.	Washington, D. C.
Dove	Bernardine Murphy	Los Angeles, Calif.
Epistle	Rev. A. A. Murray, C. S. P.	New York, N. Y.
Franciscan Studies	Franciscan Educational Conf.	St. Bonaventure, N. Y.
Knight of St. John	Knights of St. John	Evansville, Ind.
L'Ami de l'Orphelin (French)	Brothers of Charity	Boston, Mass.
Land and Home	Nat. Cath. Rural Life Conf.	Des Moines, Iowa
Linacre Quarterly	Catholic Physicians Guild.	New York, N. Y.
Little Flower	League of the Little Flower	Baltimore, Md.
Liturgical Arts	Liturgical Arts Society	New York, N. Y.
Medical Mission News	Cath. Med. Mission Board	New York, N. Y.
Mid-American	Ill. Cath. His. Society	Chicago, Ill.
Miraculous Medal	Rev. J. A. Skelly	Camden, N. J.
Mission Helpers' Review	Missionary Helpers of the Sacred Heart	Towson, Md.
Missionary Union of the Clergy Bulletin	Soc. Propagation of the Faith	New York, N. Y.
Newman News	Newman Club Federation	Philadelphia, Pa.
New Scholasticism	Catholic University Press	Washington, D. C.
Orphan's Friend	Brothers of Charity	Boston, Mass.
Orphan's Messenger and Advocate of the Blind	Srs. of St. Joseph of Newark	Jersey City, N. J.
Our Good Samaritan	Apostolate of the Suffering	Milwaukee, Wis.
Our Faith	Defenders of the Faith	Pilot Grove, Mo.
Perpetual Rosary Annals	Dominican Sisters	Camden, N. J.
Pilgrim of Our Lady of Martyrs	Rev. J. J. Rohan, S. J.	Auriesville, N. Y.
Practical Stage Work (five times a season)	Catholic Dramatic Movement	Oconomowoc, Wis.
Primitive Man	Rev. John M. Cooper	Washington, D. C.
Quarterly Bulletin	I. F. C. A.	New York, N. Y.
Records and Researches	Amer. Cath. Historical Soc.	Philadelphia, Pa.
Report	Christ Child Society	Washington, D. C.
Revue Antialcoolique (French)	Cercles Lacordaire and Cercles Sts. Jeanne d'Arc	Fall River, Mass.
Rosary Pilgrim	Mother Mary Thomas, O. P.	Summit, N. J.
Sacred Heart Union	Hudson Co. Cath. Prot.	Arlington, N. J.
Scapular	Scapular Militia	New York, N. Y.
Silent Advocate	St. Rita School for Deaf	Cincinnati, Ohio
Stigmatine	Stigmatine Fathers	Waltham, Mass.
Studies	Institutum Divi Thomae	Cincinnati, Ohio
Sword	Order of Carmelites	Washington, D. C.
Theological Studies	America Press	New York, N. Y.
Thomist	Dominican Fathers	New York, N. Y.
Thought	Jesuit Fathers	New York, N. Y.
Truth Magazine	Rev. F. J. Kelly	New York, N. Y.
Working Boy	Xaverian Brothers	Boston, Mass.

Semi-annual

Polamerican Law Journal	Stanley Pulaski	Chicago, Ill.

Some Famous Catholic Men of Achievement

STATESMEN AND LEADERS

Albert or Albrecht (died 1229)—Bishop of Riga, Apostle of Livonia. Founded Riga 1201 and by 1206 had re-Christianized Livonia. In 1202 he established Knights of the Sword.

Albornoz, Gil Alvarez Carillo de (1310-1367)—Archbishop of Toledo, cardinal, general and statesman. Regained the Papal States for the Pope in 1354, and his "Egidian Constitutions" for them prevailed until 1816. Founded college at Bologna.

Alfred the Great (849-899)—First Saxon King of England; noted for wise laws, and the spread of religion; he inspired the Anglo-Saxon Chronicle.

Barry, John (1745-1803)—Captain when that rank was highest in the U. S. Navy; he captured many British vessels during the Revolution, and is called the Father of the American Navy.

Beaton, David (1494-1546)—Cardinal Archbishop of St. Andrews and statesman. He opposed Henry VIII in separating Scotland from its loyalty to the Holy See, and as Regent for Mary was assassinated by Henry's agents.

Benson, William S. (1855-1933) — Admiral, United States Navy. Chief of Naval Operations in First World War. Elected first president of the National Council of Catholic Men.

Burnett, Peter Hardeman (1807-1895)—First Governor of California after its admission to Union. Wrote "The Path Which Led a Protestant Lawyer to the Catholic Church."

Calvert, Cecil (1605-1675) — Second Lord Baltimore. His policy of religious toleration was carried out by his brother Leonard, who led the expedition, which settled at St. Mary's, 1634, and was first proprietary Governor of Maryland.

Calvert, George (1580-1632)—First Lord Baltimore. Held important posts under James I. Had to resign when converted. Established a colony in Newfoundland. Obtained land in northern Virginia (Maryland); died before charter was granted.

Carroll, Charles, of Carrollton (1737-1832) — Member of Maryland Convention of 1775, one of delegation of four to Canada, 1776, member of the Continental Congress and signer of the Declaration of Independence. Assisted in drawing up the Maryland Constitution, was member of State and U. S. Senates.

Carroll, John (1735-1815) — Born in Maryland. First Bishop of the hierarchy of the U. S., first Bishop of Baltimore, his diocese reaching from Georgia to Maine, and west to the Mississippi.

Charlemagne (742-814)—First ruler of the Holy Roman Empire. He defended the Papacy against the Lombards, developed agriculture, codified the Frankish law, began educational reform, encouraged church music, and was zealous for church discipline.

Charles Martel (c. 688-741) — Duke of Austria, son of Pepin. Reestablished the authority of the Frankish monarchy. Drove the Saracens out of Europe in 732 A. D. at the battle of Tours and was thereafter called Martel (the Hammer).

Constantine the Great (275-337)—Roman emperor. Granted liberty of worship to Christians in Edict of Milan. Promoted welfare of empire and bestowed many favors on the Church. His capital Constantinople was renamed for him, 330.

Creighton, John (1831-1907) — Born, Ohio. He and his brother Edward founded Creighton University and took heroic part in 1861 in laying the first telegraph line that bound California to the rest of the nation. John was made a Knight of St. Gregory and a Roman Count by Leo XIII, and in 1900 received the Laetare Medal.

Doria, Andrea (1468-1560) — He served in the guards of Pope Innocent VIII; reorganized the Genoese fleet and directed the war against the Turks and Barbary pirates.

Ethelbert, Saint (560-616) — Confessor, King of Kent. His baptism by St. Augustine led to that of

10,000 of his countrymen. Issued first written laws to the English, built Canterbury and other churches.

Fisher, John, Saint (1459-1535) — Martyr. Cardinal and Bishop of Rochester, he steadfastly resisted Henry VIII in his attempt to secure a divorce from Catherine, and was beheaded when he refused to take the oath of succession acknowledging the issue of Henry and Anne as legitimate heirs to the English throne.

Fitz-Simmons, Thomas (1741-1811) — First Catholic to fill public office in Pennsylvania; a member of the Continental Congress, and of the first Congress of the United States; supposed to have been the first to suggest a protective tariff to aid American industry; one of the founders of Georgetown College.

Freppel, Charles Emile (1827-1891)—Bishop of Angers. He was the most attentively heard orator of the French Chamber of Deputies for eleven years. His works deal with the religious, political and social questions of his time.

Frontenac, Louis De Buade, Count (1622-1698) — Governor of New France; promoted the discoveries of Joliet and La Salle; left Canada enlarged, respected and in peace.

Garcia, Moreno Gabriel (1821-1875) — Great patriot. President of Ecuador: alone of all the rulers of the world protested against the despoilation of the Holy See in 1870.

Gaston, William (1778-1884) — North Carolina state senator, federalist congressman and judge of the North Carolina Supreme Court. In 1835, was responsible for repeal of constitutional provision which practically disenfranchised Catholics in his native state.

Gibbons, James (1834-1921) — Cardinal Archbishop of Baltimore. He occupied a conspicuous place in American public life as priest, prelate, patriot, controversialist, writer and apologete. Apostolic Delegate to the Third Plenary Council of Baltimore. He championed the rights of labor. His widely read book, "Faith of Our Fathers," is a remarkably clear, simple exposition of the Catholic Faith.

Godfrey of Bouillon (1060-1100)—Duke of Lower Lorraine, "Defender of the Holy Sepulchre." On First Crusade, entered Jerusalem, of which he accepted the sovereignty.

Gregory the Illuminator, Saint (257-337) — Martyr, Bishop, apostle and national saint of Armenia. Helped free Armenia from the Persians, converted it so that Armenia became the first Christian state.

Hill, James J. (1838-1916) — The greatest of railroad builders in the United States. His railroad activities were chiefly responsible for the development of the western states.

Hunyady, Janos (1400-1456) — Hungarian defender of Christendom against the Turks. Defeated them at Belgrade, 1456. The Franciscan saint, John Capistran, led the left wing of the army joining Hunyady.

John of Austria, Don (1547-1578) — Catholic hero. As Admiral of the Austrian and Spanish fleets, he won the great victory of Lepanto over the Turks.

Kosciusko, Tadeusz (1746-1817) — Polish patriot. Served in Washington's army during the American Revolution. Headed the Revolution of Poland in 1794, but was captured and imprisoned by the Russians.

Ladislaus, Saint (1040-1095) — King of Hungary. Enlarged his kingdom and made Christianity the national religion.

Langton, Stephen (died 1228) — Cardinal Archbishop of Canterbury, England, who led the English barons against King John. He is the author of the Magna Charta.

Laurier, Sir Wilfred (1841-1919) — Statesman. First French Canadian to become Premier of Canada.

Longstreet, James (1821-1904) — Major General in the Confederate Army. Became a Catholic after the Civil War.

Louis IX, Saint (1215-1270)—Confessor, King of France. A model Christian sovereign and religious ascetic. Made two Crusades.

MacMahon, Marie Edme Patrice Maurice de (1808-1893) — Great

soldier. Created Marshal of France and Duke of Magenta for his victory of Magenta (1859), and Governor General of Algeria. In 1873, was elected President of France.

Mallinckrodt, Hermann von (1821-1874) — German statesman. Entering Prussian Parliament in 1852, assisted in founding the Center Party to defend Catholic rights.

Mallory, Stephen Russell (1813-1873) — Took part in the Seminole War and represented Florida in the United States Senate. In the Civil War he organized the Confederate navy.

Maximilian I, the Great (1573-1651)—Duke and Elector of Bavaria and Steward of the Holy Roman Empire. Made Catholicity the only religion in Bavaria.

Mazarin, Jules (1602-1661) — Cardinal. Prime Minister of France, under Louis XIII and Louis XIV; he concluded the Thirty Years' War by the Treaty of Westphalia.

McGivney Michael Joseph (1852-1890) — Priest of the Diocese of Hartford, Conn.; founded the Knights of Columbus in 1882.

McLoughlin, John (1784-1857) — Canadian physician and pioneer, known as the "Father of Oregon." Partner of the Hudsons Bay Co. Founder of Oregon City. Protected missionaries and because of aid to settlers from the United States was forced out of office and died in poverty.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Outstanding figure in Belgian public and intellectual life and hero of the World War, an intrepid leader against the demands of German invaders. Restored Louvain after the war. In 1924, he began the "Malines Conversations," an attempt to unify the Anglican and Roman Churches.

Montcalm, Louis Joseph Gozon, Marquis de (1712-1759) — As Commander of the French army in Canada, was heroically faithful to duty against great odds.

Newman, John Henry (1801-1890) —Cardinal, famous English convert. Had profound influence and induced many hundreds to follow him.

O'Connell, Daniel (1775-1847) — Called the "Liberator" of Ireland. Through his efforts Catholic Emancipation was granted in 1829.

Olaf Haroldson, Saint (995-1030) —Martyr. Converted Viking, elected to the throne of Norway, he endeavored to establish the Church on Anglo-Saxon lines. Was exiled and on his return fell in battle.

Pazmany, Peter (d. 1637)—Cardinal Primate of Hungary. Restored Catholicism in Hungary, translated Bible into Hungarian, founded the Hungarian University of Sciences.

Pepin the Short (714-768) — King of the Franks, son of Charles Martel and father of Charlemagne. Elected King and crowned with religious ceremonies, the first instance among the Franks. Forced the Lombards to restore central Italy to the Holy See.

Pole, Reginald (1500-1558) — Cardinal Archbishop of Canterbury. Opposed the divorce of Henry VIII and went into voluntary exile. Returning to England in Mary's reign, 1553, he became a considerable power in state affairs, but, uninterested in material promotion, his piety, learning and asceticism were the admiration of all.

Richelieu, Armand Jean du Plessis, Duke of (1585-1642)—Cardinal and famous statesman. Founder of the French Academy, 1634. Zealous as a churchman, as a statesman he was strong, eloquent, astute and vindictive.

Rochambeau, Jean Baptiste Donatien de Vimeur, Count de (1725-1807)—French Marshal who aided Washington in the Revolution.

Serra, Junipero (1713-1784) — Great Franciscan missionary to California, where he established numerous Missions.

Shea, Sir Ambrose (1815-1905)— Member of House assembly of Newfoundland almost continuously for 28 years. As Governor of the Bahamas, 1887-95, he introduced the sisal fibre in industry, organized a

public bank and laid the Bahamas-Florida cable.

Sobieski, John (1629-1696)—Great Polish soldier. Rescued Vienna from the Turks and caused their expulsion from Poland and Hungary.

Stephen, Saint (975-1038) — Confessor, first King and apostle of Hungary.

Tancred (1073-1112) — Prince of Antioch, joined in the Crusade of 1096 and took Jerusalem in 1099.

Taney, Roger Brooke (1777-1864) — Born, Calvert Co., Maryland. Great jurist, fifth Chief Justice of the Supreme Court. Responsible for the Dred Scott Decision.

Thomas Becket, Saint (1118-1170) Martyr, Archbishop of Canterbury, Chancellor of England, statesman and soldier. Was murdered for protecting the Church against the encroachments of the State under Henry II.

Vladimir, Saint (956-1015)—Called "the Great." Grand Duke of Kiev and all Russia and its first Christian ruler. Established schools, churches and the ecclesiastical court, zealously spreading the faith.

William the Conqueror (1027-1087) —Duke of Normandy. Invaded England 1066, defeated Harold at Hastings and was crowned King of England.

Windthorst, Ludwig (1812-1891) — Advanced Catholic rights in Germany. Established school known as "People's Union for Catholic Germany."

Wiseman, Nicholas Patrick (1802-1865)—Cardinal, first Archbishop of Westminster. Influential in Catholic revival in England.

Ximenez de Cisneros, Francisco (1436-1517)—Franciscan statesman. Archbishop of Toledo, Viceroy of Burgundy, Chancellor, then Grand Inquisitor of Castile and Leon, and Cardinal. In 1509 he defeated the Moors at Oran. As regent on the death of Ferdinand he moved the seat of government to Madrid, reformed tax laws, and became interested in the welfare of the natives of the Spanish-American possessions.

Zumarraga, Juan de (1468-1548)— Franciscan, first Bishop of Mexico. Saved Mexico from a bloody civil struggle by securing modification of the "Neuvas Leyes." Founded hospitals in Mexico and Vera Cruz, the famous Colegio Tlaltelolco, and introduced the printing press into the New World. Gave impetus to industries, agriculture and manufacture.

DISCOVERERS AND EXPLORERS

Amerigo Vespucci (1451-1512) — Acclaimed discoverer of the Mainland of America, named after him.

Balboa, Vasco Nunez de (1475-1517) — Discovered the Pacific Ocean in 1513.

Cabot, John—Italian navigator of the 15th century. Offering to do for England what Columbus had done for Spain, he sailed for America, discovering the mainland, June 24, 1497.

Cabral, Pedro Alvarez (1460-1526) — Discoverer of Brazil which he named Vera Cruz.

Cartier, Jacques (1491-1557) — Explored coasts of Labrador and Newfoundland, and ascended the St. Lawrence to Montreal.

Champlain, Samuel de (1570-1635) — Discoverer of Lake Champlain, Father of New France and founder of Quebec; considered a true Christian explorer.

Columbus, Christopher (1451-1506) — Discoverer of America in 1492.

Cordova, Francisco Hernando de — Discovered Yucatan in 1517 and was mortally wounded in expedition.

Cortez, Hernando (1485-1547) — Spanish explorer and masterful soldier. Conquered Mexico.

De Soto, Hernando (1496-1542)— Discoverer of lower course of the Mississippi River in 1541.

Dias, Bartolomeu (died 1500) — Portuguese navigator, discovered Cape of Good Hope in 1488.

Gama, Vasco da (1469-1524)—Discovered a new sea route to India.

Grijalva, Juan de (1489-1527) — Completed exploration of Yucatan and discovered Mexico.

Hennepin, Louis (1640-1701) — Franciscan, first European to see, describe and depict Niagara Falls. Explored the Great Lakes region and the upper Mississippi.

Henry the Navigator (1394-1460) Son of King John I of Portugal. Discovered the Azores, the Madeira and Cape Verde Islands, and traced African coast as far as Sierre Leone.

Joliet, Louis (1645-1700)—French Canadian explorer of the Mississippi with Marquette in 1673.

La Salle, Rene Robert Cavelier, Sieur de (1643-1687) — Discovered the Ohio River and explored the valley of the Mississippi River for France.

Magellan, Ferdinand (1480-1521) — Portuguese navigator. Charles I of Spain sponsored his attempt to circumnavigate the globe. He sailed westward and discovered the Strait of Magellan, the Ladrones and the Philippines, where he was slain. His companions, continuing westward, returned to Spain, proving the world's rotundity.

Marquette, Jacques (1636-1675)—Jesuit, discoverer of upper course of the Mississippi in 1673. He left a valuable diary of his voyage, with maps. His statue was placed by Wisconsin in the Hall of Fame, Washington, D. C.

Ocampo, Sebastian (1466-1521)—Circumnavigated Cuba and proved its insular character.

Orellana, Francisco de (1500-1546) — Spanish navigator who explored the course of the Amazon River.

Perez, Juan (d. before 1513) — Franciscan, aided Columbus in his plans for discovery, accompanied him on second voyage and said first Mass in New World.

Pizarro, Francisco (1471-1541) — Spanish explorer and conquerer of Peru.

Polo, Marco (1251-1324) — Greatest of travelers; blessed by the Pope before his departure to China, where he was highly esteemed at court. The remarkable account of his travels is called the "Book of Marco Polo."

Ponce de Leon (1460-1521) — Spanish discoverer of Florida.

Rubruck, William (1200-1256) — Franciscan traveler in the East, especially China. His account of his travels is a geographical masterpiece.

Verrazano, Giovanni da (1485-1527)—Explored the coast of North America for Francis I of France; claimed by his Italian countrymen as discoverer of the Hudson River.

SCIENTISTS

Agricola, George (Bauer) (1494-1555) — Described contemporary melting and smelting methods. Is called the "Father of Mineralogy." His chief work is "De Re Metallica."

Albertus Magnus, Saint (1206-1280) — A Dominican friar, philosopher and scientist. Compiled an encyclopedia. His study of the natural sciences was in advance of his time.

Algue, Jose (born 1856)—Spanish Jesuit. Invented the barocyclonometer used to detect the approach of cyclones.

Ampere, Andre Marie (1775-1836) — Has the practical unit of electrical current named after him; is the founder of the science of electrodynamics.

Bacon, Roger (1214-1294) — Franciscan. Is called the Father of Experimental Science. "Opus Majus," "Opus Minus" and "Tertium" are the most important of his more than 80 works. He writes of optical and astronomical laws now generally accepted, discusses the possibility of invention of the steamship, balloon, airplane, microscope and telescope, explains the composition and effects of gunpowder, and predicts railways and the use of electricity.

Bartholomeus Anglicus (13th century) — English Franciscan, who wrote the first great medieval encyclopedia of science.

Bayma, Joseph (1816-1892)—Italian Jesuit, mathematician and scientist. Wrote "Molecular Mechanics,"

dealing with the constitution of matter.

Beccaria, Giovanni Battista (1716-1781)—Famous for his original researches in electricity.

Becquerel, Antoine Cesar (1788-1878) — French physicist, who invented the constant cell, a differential galvanometer, and an electric thermometer.

Becquerel, Antoine Henri (1852-1908)—Son of Antoine Cesar. The founder of radioactivity; discoverer of "Becquerel's Rays."

Behaim, Martin (1459-1507) — Made the geographical globe, the oldest in existence, in 1492.

Bernard, Claude (1813-1878) — Physiologist, who discovered the glycogenic function of the liver, and the vasomotor system.

Binet, Jacques Philippe Marie (1786-1856)—French mathematician and astronomer. Enumerated the principle known as Binet's Theorem.

Biondo, Flavio (1388-1463)—Called the founder of the science of archeology and Christian topography. Author of three encyclopedias on which all subsequent dictionaries of Roman antiquities are based.

Biot, Jean Baptiste (1774-1862)—Discovered the laws of rotary polarization by crystalline bodies.

Bolzano, Bernard (1781-1848)—Bohemian mathematician and philosopher. Proved the binomial theorem.

Borrus, Christopher (1583-1632)—Drew up first chart of the Atlantic and Indian oceans showing the spot where the magnetic needle makes the same angle with the meridian.

Boscovich, Ruggiero Guiseppi (1711-1787)—Jesuit astronomer, engineer and inventor of micrometer which requires no artificial illumination of the field of the telescope.

Bosio, Antonio (1575-1629) — Known as the "Columbus of the Catacombs" and called the Father of Christian Archeology.

Bourgeois, Louis (1819-1878)—Rector of the Seminary of Pontlevoy, Loinet-Cher, was the first to present and develop the problem of the eoliths in 1863.

Braille, Louis (1809-1852)—Blind educator of the blind, invented the Braille system (used today in revised form).

Branly, Edouard (born 1846) — Physicist, discoverer of the coherer, which made wireless telegraphy possible.

Caldani, Leopold Marco Antonio (1725-1813) — Anatomist and physiologist. Wrote an anatomical atlas. Also noted for anatomical studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves.

Cambou, Paul (1849-1909) — French geologist and Jesuit missionary to Madagascar. Discovered the silk thread spun by large native spiders, devised a contrivance on which to roll these webs so that spinning and weaving could be done at Tananarivo.

Camel, George Joseph (1661-1706) —Botanist and Jesuit missionary to the Philippines. Wrote of his valuable investigations of plants and natural history of the islands. Evergreen shrub Camellia named for him.

Cardan, Girolamo (1501-1576) — Physician and mathematician. His treatise on algebra contains the solution of the cubic equation, since named after him.

Carnoy, Jean Baptiste (1839-1899) — Priest, founder of the science of cytology. Performed noted experiments on cellular segmentation.

Cassini, Giovanni Dominico (1625-1712)—Determined the rotation periods of Venus, Jupiter and Mars, discovered four satellites and suggested oval paths, later named Cassianians, in place of the ellipses of Kepler. First director of Paris Observatory.

Cauchy, Augustin Louis (1789-1857)—An important contributor to mathematics. The Calailus of Residues was his invention.

Caxton, William (1422-1491) — First English printer, translated and wrote original prologues and epilogues for some of the many books he printed at Westminster.

Cavallere, Bonaventura (1598-1647)—Hieronymite and mathema-

tician. Renowned for "Methods of Indivisibles," the forerunner of integral calculus, and his efforts in popularizing use of logarithms in Italy.

Cesalpino, Andrea (1519-1603)—Physician, philosopher and botanist. His "De Plantis Libre XVI" contains the foundation of plant morphology and physiology.

Champollion, Jean Francois (1790-1832) — Egyptologist. Discovered through the Rosetta Stone a system for deciphering hieroglyphics.

Chauliac, Guy de (d. about 1370) — Distinguished anatomist and father of modern surgery. Gave a complete and authoritative description of the terrible bubonic plague or "Black Death" of the fourteenth century.

Chevreul, Michel Eugene (1786-1889)—Chemist, physicist and philosopher. His studies of animal fats led to the manufacture of candles and glycerine and his researches in color harmony resulted in great increase in variety of dyes.

Clavius, Christopher (1538-1612)—Jesuit mathematician and astronomer. Wrote innumerable scientific works. Reformed the Gregorian calendar.

Colombo, Matteo Realdo (1516-1559)—Pioneer medieval anatomist. Discovered pulmonary circulation.

Copernicus, Nicolaus (1473-1543)—Dominican cleric and astronomer. He wrote on the heliocentric planetary theory as opposed to the Ptolemaic, and it was named after him.

Coulomb, Charles Augustine (1736-1806) — Invented the "torsion balance," an instrument to detect and measure electricity. The Coulomb, the practical unit of quantity of electricity, is named in his honor.

De Rossi, Giovanni Battista (1822-1894)—Archeologist, who aroused a world-wide interest in Christian antiquities. Master of epigraphy and typography.

Descartes, Rene (1596-1650) — Founder of analytical geometry.

Divisch, Procopius (1698-1765) — A Premonstratensian, who erected a lightning rod at Premditz in 1754, before Franklin's work was known; he was also among the first to use electricity in the treatment of disease.

Dulong, Pierre Louis (1785-1838)—Author with Petit of the formula for determining the specific heat of solids.

Dumas, Jean Baptiste (1800-1884)—One of the foremost chemists of the nineteenth century. He introduced a method of ascertaining vapor densities.

Dwight, Thomas (1843-1911) — Won for himself an international reputation as an anatomist; wrote "Thoughts of a Catholic Anatomist."

Eckhel, Joseph Hilarius (1737-1798)—A Jesuit, founder of the scientific numismatics of classical antiquity.

Epee, Charles Michel de L' (1712-1789)—Priest inventor of the sign alphabet, which is the basis of all systematic instruction of the deaf and dumb.

Eustachius, Bartolomeo (1500-1574)—Famous for contributions to the science of anatomy. The Eustachian Tube, connecting the ear and pharynx, is named after him.

Fabre, Jean Henri (1823-1915)—Famous entomologist. His "Souvenirs Entomologiques" merited for him the title of "The Homer of the Insect World."

Fabri, Honore (1607-1688)—Jesuit who discovered the circulation of the blood independently of Harvey.

Fabricius, Hieronymus (1537-1619)—Discovered the valvular system of the veins; was the teacher of Harvey.

Fallopio, Gabriello (1523-1562)—Anatomist. The tube leading from the ovary to the uterus, and the canal through which the facial nerve passes from the auditory, are both called by his name.

Faye, Herve Auguste Etienne Albans (1814-1902)—Astronomer, discovered the comet named for him. Invented the zenithal collimator and applied photography and electricity to astronomy.

Ferrari, Ludovico (born 1522) — Discovered the method of resolving equations of the fourth degree.

Fizeau, Armand Hippolyte Louis (1819-1896) — First determined experimentally the velocity of light.

Foucault, Jean Bernard Leon (1819-1868) — Made electric light practicable. Gave the first practical electric arc light to the world in 1844. Invented the gyroscope.

Fraunhofer, Joseph von (1787-1826)—Initiated spectrum analysis, discovered the Fraunhofer lines in the solar spectrum and established the laws of diffraction.

Fresnel, Augustin Jean (1788-1827)—Made great contributions to the science of optics. Developed a theory bearing his name and by his system of lenses revolutionized lighthouse illumination.

Galilei, Galileo (1564-1642)—Great natural philosopher and astronomer. Discovered the isochronism of the pendulum and, from his construction of a telescope which magnified 32 times, the physical features of the moon and the satellites of Jupiter. Discovered the laws of projectiles, the principles of virtual velocities and gave an exposition of the true principles of flotation. For his bold support of the Copernican theory he was condemned by the Inquisition; but he received the special blessing of Urban VIII before his death.

Galvani, Luigi (1737-1798)—Manifestations of current electricity have been named "Galvanism" in his honor. He was buried in the habit of the Third Order of St. Francis.

Gassendi, Pierre (1592-1655) — A priest who was called "the Bacon of France." He first observed the transit of Mercury across the sun's disc.

Gay-Lussac, Joseph Louis (1778-1850) — French chemist and physicist. Conducted important research work in gaseous combinations and fermentation; improved methods of organic analysis.

Gordon, Andrew (1712-1751) — Benedictine monk, who first used a cylinder of glass to produce frictional electricity; invented electrical chimes.

Grimaldi, Francesco Maria (1613-1663)—Jesuit, who discovered the diffraction, interference and dispersion of light passing through a prism.

Gutenberg, Johann (1400-1467) — Inventor of printing.

Hauy, Rene Just (1743-1822) — A priest and mineralogist. Called the "Father of Crystallography."

Heis, Eduard (1806-1877) — First ascertained the point of departure of meteors, drew a chart of 5,421 stars, with first authentic map of the milky way.

Helmont, Jan Baptista van (1577-1644) — Introduced chemical methods in biological studies, explained digestion and introduced the word "gas" as it is now used.

Hengler, Lawrence (1806-1858)—A priest, inventor of the horizontal pendulum used in seismographs.

Heude, Pierre (1836-1902)—Jesuit zoologist whose writings on the land molusks of China are the standard authority.

Hilgard. Eugene Waldemar (1833-1916) — Geologist, chemist. Responsible for putting agriculture on a scientific basis and for making it a subject of university curricula. Became Assistant State Geologist of Mississippi in 1856.

Holland, John Philip (1844-1914) — American inventor of the first submarine, successful from a practical viewpoint.

Jussieu, Bernard de (1699-1777)—Introduced a natural system of the classification of plants.

Kelly, William (1811-1888) — American inventor. Was first to convert cast iron into malleable steel, though he did not get the credit, it being known as Bessemer's process.

Kircher, Athanasius (1601-1680) — Jesuit. He studied volcanoes; deciphered hieroglyphics; perfected the speaking tube and the aeolian harp; invented the magic lantern; first definitely stated the germ theory of disease.

Laennec, Rene Theophile Hyacinthe (1781-1826) — Physician, dis-

coverer of auscultation, father of modern knowledge of pulmonary diseases, inventor of the stethoscope.

Lamarck, Jean Baptiste de Monet, Chevalier de (1744-1829)—Botanist, zoologist and natural philosopher. Author of several works and originator of the evolutionary theory called Lamarckism.

Laplace, Pierre Simon (1749-1827) — Well-known mathematical and physical astronomer and member of the principal Academies of Europe.

Latreille, Pierre Andre (1762-1833) — French zoologist, pioneer in the field of entomology.

Lavoisier, Antoine Laurent (1743-1794)—French scientist, called the "Father of Modern Chemistry."

Le Verrier, Urbain Jean Joseph (1811-1877)—Astronomer. Made the mathematical discovery of the planet Neptune. Founded the International Meteorological Institute and organized the French weather bureau service.

Linacre, Thomas (1460-1524) — Physician, priest. Founder of the Royal College of Physicians, London.

Malpighi, Marcello (1628-1694) — Founder of comparative physiology and microscopic anatomy, noted for works regarding the skin, spleen and liver.

Malus, Etienne Louis (1775-1812) —Discovered polarization of light; invented the polariscope.

Marconi, Marchese Guglielmo (1874-1937) — Italian inventor and engineer. To his genius is due the scientific triumph of wireless telegraphy or radio.

Mariotte, Edme (1620-1684) — French churchman who established the law of gases which bears his name.

Mendel, Gregor Johann (1822-1884) — Augustinian priest and biologist, author of Mendel's Law of Heredity, one of the greatest discoveries in biology.

Mersenne, Marin (1588-1648) — Author of numerous works on mathematical sciences, encouraged scientists of his time, friend of Galileo and Descartes.

Monge, Gaspard (1746-1818) — Founder of descriptive geometry, conducted search for Egyptian antiquities on Napoleon's campaign in Egypt, the specimens becoming the nucleus of the Egyptian department of the British Museum.

Morgagni, Giovanni Battista (1682-1771) — Founder of modern pathology. Important studies in aneurisms and pulmonary disease.

Muller, Johann (1436-1476) — Astronomer. Settled the reform of the calendar.

Muller, Johann (1801-1858) — Founder of modern physiology.

Murphy, John B. (1857-1916) — Noted American surgeon, celebrated for the "Murphy Button," called the "greatest clinical teacher of the day"; awarded the Laetare Medal in 1902; sought by President Roosevelt when he was shot by a maniac.

Murray, Thomas Edward (1860-1929)—Inventor. Knight of St. Gregory and Knight of Malta. Designed electric plants and obtained patents for 1,100 inventions, among them safety appliances and an electric welding process for the manufacture of 94-inch mortar shells. Effected the combinations of electrical companies in Brooklyn and New York.

Nelaton, Auguste (1807-1873) — French surgeon who suggested the ligature of both ends of the arteries in hemorrhages; invented the Nelaton probe with the porcelain knob.

Nieuwland, Julius Arthur, C.S.C. (1876-1936) — Chemist and botanist. A contributor to the invention of Lewisite Gas, a deadly poison. Discovered a method for production, at low cost, of synthetic rubber.

Nobili, Leopold (1784-1835)—Italian inventor of the thermophile.

Nollet, Jean-Antoine (1700-1770) —Physicist, made valuable experimentations in electricity and was first observer of electric sparks drawn from the human body.

Ortelius, Abraham (1527-1598) — Geographer, cartographer and archaeologist. In 1570 he published the first great modern atlas, and in 1587 a still useful dictionary of old geography.

Ozanam, Jacques (1640-1717) — Author of numerous mathematical works. His "Recreations" is still popular.

Pascal, Blaise (1623-1662)—Demonstrated that a column of air has weight.

Pasteur, Louis (1822-1895) — Father of bacteriology, and founder of the Pasteur Institute. Famed for his vaccine against hydrophobia, for successfully combating the silkworm disease and Pasteurization.

Pelouze, Theophile Jules (1807-1867) — Chemist. Was the first to synthesize a fatty substance from glycerine, to isolate tannic acid and to make gun-cotton in France.

Piazzi, Giuseppe (1746-1826) — Theatine monk and astronomer, discoverer of the first planetoid, Ceres.

Picard, Jean (1620-1682)—French priest who first accurately measured a degree of the meridian.

Pitra, Jean Baptiste Francois (1812-1889)—Cardinal, author, theologian and archeologist: discovered the "Inscription of Autun."

Plumier, Charles (1646-1704)—Renowned botanical explorer. Left descriptions of plants of Antilles and Central America.

Pouget, Jean Francois Albert du, Marquis de Nadaillac (1817-1904)—Authority on cave drawings.

Provancher, Leon Abel (1820-1892) — Called the "Father of Natural History in Canada."

Regnault, Henri Victor (1810-1878) — Chemist and physicist, authority in thermometry.

Riccioli, Giovanni Battista (1598-1671) — Italian Jesuit who introduced the lunar nomenclature in use today.

Roentgen, Wilhelm Konrad (1845-1923) — German physicist, discoverer of the X-ray. He designated it by the sign of the unknown quantity "X," because the mechanism of the ray was unknown to him.

Sahagun, Bernardino de (1500-1590)—Franciscan missionary and Aztec archeologist. Compiled an Aztec history, grammar and dictionary.

Santorini, Giovanni Domenico (1681-1737)— Anatomist, discovered emissary veins leading out of sinuses, risory muscles, fissures in external ear.

Scheiner, Christopher (1575-1650) —Jesuit astronomer. Invented the pantograph, or copying instrument, and constructed a telescope which permitted him to make the first systematic investigation of sun spots.

Schwann, Theodor (1810-1882) — Physiologist, founder of the theory of the cellular structure of animal organisms, discoverer of pepsin as digestive agent and the organic nature of the yeast plant.

Schwarz, Berthold—German friar of the thirteenth century. Inventor of firearms.

Secchi, Angelo (1818-1878) — Jesuit Italian astronomer and professor at Georgetown University. Laid the foundations of the unique "Sun Records"; discovered the "flash spectrum" and the five Secchi types of stars and invented new instruments for studying the fixed stars. He invented the meteorograph and also acquired fame as a physicist.

Semelweis, Ignaz Philipp (1818-1865) — Hungarian physician. The pioneer of antiseptic treatment. Discoverer of causes of puerperal fever.

Spallanzani, Lazzaro (1729-1794) — Priest, gave the first correct explanation of the nature of spermatazoa and of the physiologic process of digestion. Proved the falsity of the doctrine of spontaneous generation and proved the regeneration of matter.

Steenseen, Niels (1638-1686) — Danish bishop, anatomist and "father of geology." First to conceive the possibility of reading the history of the earth from its geological strata. Discoverer of the excretory duct of the parotid glands.

Takamine, Jokichi (1853-1922) — Japanese-American convert to Catholicism. Discovered adrenalin.

Tieffentaller, Joseph (1710-1785) —Jesuit missionary and noted geographer. Wrote "Descriptio Indiae."

Torricelli, Evangelista (1608-1647) —Italian mathematician and physicist, invented the barometer.

Toscanelli, Paolo dal Pozzo (1397-1482) — Mathematician, astronomer and geographer. To his cosmographical knowledge Columbus largely owed the discovery of America.

Tulasne, Louis Rene (1815-1885) — Mycologist, widely known for his microscopic study of fungi.

Valentine, Basil (born 1394) — Benedictine monk, founder of analytical chemistry, called the last alchemist and the first chemist.

Vesalius, Andreas (1514-1564) — Founder of modern anatomical science.

Vico, Francesco de (1805-1848) — Jesuit priest who discovered six comets.

Vieta, Francois, Seigneur de La Bigottiere (1540-1603) — Father of modern algebra, which he applied to geometry and trigonometry.

Vinci, Leonardo da (1452-1519) — Made intelligent investigation of the principle of flying and innovations in bridges and war machines, and constructed canals.

Volta, Alessandro (1745-1827) — Italian physicist. The volt, unit of electromotive force, is named after him; he also invented the first galvanic battery.

Waldseemuller, Martin (1475-1522) — Made first modern atlas of the world, and used the name America.

Winckelmann, Johann Joachim (1717-1768)—German art historian and the founder of scientific archeology.

Windle, Sir Bertram (1858-1929) — Scientist, apologist, did original work in anatomy, archeology and teratology and also wrote on ethnology, anthropology and spiritism.

THEOLOGIANS AND PHILOSOPHERS

Abelard, Peter (1079-1142) — French philosopher and theologian, though more brilliant than solid. Important contributor to Scholastic method.

Albertus Magnus, Saint (1206-1280)—"Universal Doctor," Dominican theologian and eminent representative of Scholasticism. Teacher of Thomas Aquinas.

Alcuin Albinus (735-804) — Promoted education and contributed to the establishment of the Roman Rite in the Carolingian Empire. Revised the Vulgate text and compiled a Missal.

Alexander of Hales (died 1245)— First Franciscan teacher at Paris; part author of a "Summa Theologica" which had much influence in the thirteenth century. Gave doctrinal direction to the Franciscan School in general and to St. Bonaventure in particular.

Alphonsus Ligouri, Saint (1696-1787) — Confessor, Doctor of the Church and master of moral theology.

Ambrose, Saint (340-397)—Bishop of Milan, one of the four great Latin Doctors of the Church. One of the first writers to attempt a synthesis of Christian morality in his "De Officiis Ministrorum."

Anselm, Saint (1033-1109) — Confessor, Doctor of the Church. Born in Italy, died in England. Deeply influenced Catholic philosophy and theology.

Athanasius, Saint (c. 295-373) — Confessor of the Church and one of the four great Greek Doctors. Champion of orthodoxy in the Church's contest against Arianism.

Augustine of Canterbury, Saint (died 604)—Confessor. Born Rome, died Canterbury, England. Apostle of the English and first Archbishop of Canterbury.

Augustine of Hippo, Saint (354-430) — Confessor and one of the four great Latin Doctors of the Church. Bishop of Hippo. Author of "Confessions" and "City of God."

Bacon, Roger (1214-1294) — Franciscan theologian and philosopher as well as scientist. Ardent promoter of practical theology and severe critic of scholastic abuses.

Balmes, Jaime Luciano (1810-1848)—Wrote "Protestantism Compared with Catholicism in Their Relations with European Civilizations," a philosophy of Christianity in reply to Guizot's "History of Civilization in Europe."

Banez, Domingo (1528-1604) — Exponent and defender of Thomistic teaching. Entered into contro-

versy with Molina on free will and grace.

Basil, Saint (330-379) — Confessor of the Church and one of the four great Greek Doctors, Defended the Faith against Apollinaris.

Billuart, Charles Rene (1685-1757) — Belgian Dominican theologian and controversialist.

Bonaventure, Saint (1221-1274)— "Seraphic Doctor," Franciscan theologian and eminent representative of Scholasticism. His writings combine ardent piety and most profound learning, to move the reader as well as to teach.

Busenbaum, Hermann (1600-1668) —Jesuit whose moral theology, "Medulla," is a classic.

Cajetan, Tommaso De Vio Gaetano (1469-1534)—Dominican cardinal, philosopher, theologian and exegete. One of the greatest defenders of the Thomistic School.

Cano, Melchior (1509-1560) — Dominican bishop and theologian. Considered the Father of Fundamental Theology due to his celebrated work in twelve books, "De Locis Theologicis."

Descartes, Rene (1596-1650) — Called the Father of Intellectualism. Though a staunch Catholic, his philosophy featuring universal methodic doubt, through errors of judgment, led to views which make faith and morality unreasonable.

Eck, Johann (1486-1543)—Became Luther's most able opponent, possessing a clear understanding of Lutheranism and its errors.

Erasmus, Desiderius (1466-1536) —Priest and great German humanist leader.

Francis of Vittoria (1480-1546)— Dominican theological writer and teacher at Salamanca. His treatise on international relations merited him title of Father of International Law.

Frassen, Claudius (1620-1711) — Franciscan. Author of "Scotus Academicus" in 20 volumes, important presentation of the theology of Duns Scotus.

Gregory of Nazianzus, Saint (325-389) — One of the four great Greek Doctors of the Church, orator and literary genius.

Gregory of Valencia (1550-1603) — Jesuit, theologian and controversialist, called "Doctor Doctorum," played an important part in forming the Church's attitude in the dispute concerning interests.

Gregory the Great, Saint (540-604) — Pope, and one of the four great Latin Doctors of the Church. Father of the medieval papacy; introduced Gregorian chant; summed up in his writings the teachings of the earlier Fathers and presented them as a related whole.

Hugh of St. Victor (1096-1141) — Writer on philosophy, theology and mysticism, a founder of Scholasticism. Became head of the famous School of St. Victor, Paris.

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. Author of the Vulgate edition of the Bible.

John Chrysostom, Saint (347-407) — Confessor of the Church and one of the four great Greek Doctors. Famous and eloquent orator, whence his name "the Goldenmouthed."

John Damascene, Saint (c. 676-749) — Last great theologian of the East. His work, "The Source of Knowledge," can be compared with the medieval theological classics of the West.

John of the Cross, Saint (1542-1591) — Doctor of mystic theology. Mystic writings: "The Ascent of Mt. Carmel," "The Dark Night of the Soul," "Spiritual Canticle" and "The Living Flame of Love."

Lainez, James (1512-1565) — Second General of the Society of Jesus. As papal theologian to the Council of Trent, he defended the papal origin of episcopal jurisdiction.

Leo I, the Great, Saint (died 461) — Pope and Doctor of the Church. In his letters he exposed all the dogmatic errors of his day and gave exact expression to the dogma of the Incarnation.

Lombard, Peter (died 1160) — Called the "Magister Sententiarum" or simply the "Magister," because of his "Four Books of Sentences." This work synthesized almost the whole of Catholic theological doc-

trine, and was used and commented upon by all the great medieval theologians.

Lugo, John de (1583-1660)—Spanish Jesuit and cardinal. Equally famous for his moral and dogmatic theology. Exhibited critical acumen and sound judgment.

Mercier, Desire Joseph (1851-1926) — Cardinal, Archbishop of Malines. Appointed professor at Louvain by Leo XIII, he revived Scholastic philosophy, and wrote many philosophical works.

Mohler, Johann Adam (1796-1838) Introduced among Catholics the science of "Symbolism" or "Comparative Symbolism," i. e., the comparison of dogmas or beliefs held by different denominations.

Molina, Luis de (1535-1600) — Jesuit theologian and author of "Concordia" expounding a system for the reconciliation of grace and free will, called Molinism.

Nicholas of Lyra (1270-1340) — Franciscan exegete. Author of "Postillae," placing emphasis on literal sense of Bible, the first scriptural commentary printed.

Origen (185-254) — Probably the most prolific Christian writer on things theological. His "De Principiis" systematized the whole of Christian doctrine and is considered the first "Summa Theologica."

Petau (Petavius), Denis (1583-1652)—Jesuit theologian, called the Father of the History of Dogma. Did important work in patrology and the history of dogma.

Peter Canisius, Saint (1521-1597) — Jesuit preacher and theologian. Most prominent figure of the "counter-Reformation" in Germany. His triple "Catechism" is a masterpiece.

Quinones, Francis (1482-1540) — Cardinal. Franciscan liturgist, best known for reform of the Breviary.

Reiffenstuhl, Anaclete (1641-1703) — Franciscan canonist, whose works are standard even to the present day.

Robert Bellarmine, Saint (1542-1621) — Theologian, cardinal and Doctor of the Church. Dealt a severe blow to Protestantism with his work, "Disputationes de controversiis fidei." An authority on the subject of Church and State. Helped revise the Vulgate text.

Ruysbroeck, John, Blessed (1293-1381)—Confessor, greatest Flemish mystic. Was called the "Admirable Doctor" and the "Divine Doctor."

Scotus, John Duns (1266-1308) — Franciscan. Leader of Scotist School of Philosophy. Born in Scotland; buried in Cologne. Called "Doctor subtilis" and "Doctor Marianus." Championed the Immaculate Conception of Mary and gave first correct exposition of this dogma. Built his theology around the Christocentric idea, sealed with her approval by the Church when she instituted the feast of Christ the King. Forced to flee Paris when he defended spiritual supremacy of Boniface VIII against Philip IV.

Skarga, Peter (1536-1612)—Jesuit theologian and missionary. Court preacher and adviser to the King of Poland. Founded the Mons Pietatis in Cracow.

Suarez, Francisco (1548-1617) — Jesuit Scholastic theologian and one of the founders of international law. Called "Doctor Eximius."

Thomas Aquinas, Saint (1225-1274)—Confessor, the "Angelic Doctor" of the Church. Author of the masterpiece of Scholasticism, the "Summa." Patron of universities.

Vasquez, Gabriel (1551-1604) — Jesuit theologian noted for profundity and singularity of thought.

LITERARY MEN

Allard, Paul (1841-1916)—French historian of the persecutions.

Ambrose, Saint (340-397)—Bishop of Milan, Father and Doctor of the Church. One of the Founders of Christian hymnology. The Ambrosian chant, Hymnograph and Milanese Rite are named after him.

Baegert, Johann Jakob (1717-1777)—Jesuit missionary and ethnographer. Wrote on Lower California.

Banim, Michael (1796-1874) and **John** (1798-1842) — Leading Irish national novelists.

Baraga, Frederick (1797-1868) — Bishop of Marquette. Ranks among foremost writers in American Indian literature.

Barbour, John (1320-1395)—Archdeacon of Aberdeen and author of "The Bruce," historical poem consisting of 6,000 octosyllabic couplets, in Scottish dialect. Useful to Scots for its historic interest.

Bazin, Rene (1853-1932) — Novelist and travel writer, member of French Academy. Known especially for his literary studies of French provincial family life and "The Italians of Today."

Bede, The Venerable (672-735) — Benedictine, Doctor of the Church, historian. His works comprise all branches of knowledge.

Benson, Robert Hugh (1875-1914) — An Anglican clergyman who became a Catholic in 1903 and was ordained. Author of a number of works, including "By What Authority?" "Come Rack, Come Rope," "The Upper Room," and "Paradoxes of Catholicism."

Beschi, Pierre de (1575-1629) — Jesuit Italian missionary. Famous for linguistic and literary work in Tamil language.

Besse, Jean Martial Leon (1851-1920) — Benedictine monk and monastic historian.

Bickerstaffe-Drew, Francis (1858-1928) — Catholic convert and priest who under the pseudonym of John Ayscough published several novels including "San Celestino," "Abbotscourt" and "Prodigals and Sons."

Bielski, Marcin (1495-1575)—Prolific writer, called the Father of Polish prose.

Boileau-Despreaux, Nicolas (1636-1711) — Poet, satirist and critic.

Bolland, John van (1596-1665) — Belgian Jesuit of the seventeenth century, compiler of "Acta Sanctorum" or "Acts of the Saints."

Bona, Giovanni (1609-1674) — Cardinal. Wrote "De Rebus Liturgicis," a liturgical encyclopedia.

Bossuet, Jacques Beninge (1627-1704)—Noted French pulpit orator, celebrated for sermons and funeral orations.

Bourdaloue, Louis (1632-1704)—Noted French pulpit orator, called "The Preacher of Kings, and The King of Preachers."

Bracton, Henry de (died 1268)—Wrote greatest medieval treatise on English law, "On the Laws and Customs of England."

Brownson, Orestes Augustus (1793-1876) — Became a Catholic convert in 1844; wrote "New Views of Christianity, Society and the Church," "The Convert or Leaves from My Experience," "The American Republic: Its Constitution, Tendency and Destiny."

Brunetiere, Ferdinand (1849-1906) — Great French critic, who was converted to Catholicism, and defended the Church against Freethinkers.

Burke, Thomas Nicholas (1830-1882)—Irish Dominican orator, who preached to great throngs in Europe and in the United States.

Burnand, Sir Francis Crowley (1836-1917) — English convert, Humorist and editor of "Punch" (1880-1906). Edited "English Catholic Who's Who."

Butler, Alban (1710-1762) — Historian. Wrote "The Lives of the Fathers, Martyrs and other Principal Saints."

Caedmon (died 670)—A lay brother in the monastery of Whitby. Put the history of the Old and New Testaments into alliterative verse.

Calderon de La Barca, Pedro (1600-1681)—Spanish priest, dramatist and author of "Autos Sacramentales," sacred allegorical dramas on the Eucharist.

Camoens, Louis Vaz De (1524-1580)—Portuguese poet and dramatist. Master of poetic style and diction. Wrote "The Lusiads."

Cervantes Saavedra, Miguel de (1547-1616) — Spanish author; his masterpiece is "Don Quixote."

Chaucer, Geoffrey (1340-1400)—Father of English poetry. Best known work, the "Canterbury Tales."

Chateaubriand, Francois Rene de

(1768-1848) — His romances like "Atala" and his "Genius of Christianity" had great influence on 19th-century literature.

Chesterton, Gilbert K. (1874-1936) — Essayist, poet, novelist, biographer, apologete, author of numerous books and editor of "G. K.'s Weekly." An outstanding lecturer and controversialist. Convert. Called "Prince of Paradox."

Cobo, Bernabe (1582-1657) — Spanish Jesuit and naturalist. His "History of the New World" is historically and scientifically invaluable.

Coppee, Francois, Edouard Joachim (1842-1908) — Poet, novelist and dramatist. Called "poet of the lowly." Elected to the French Academy, 1884.

Corneille, Pierre (1606-1684) — French dramatist, author of "Le Cid." He was a devout Catholic and made a translation of the "Imitation of Christ."

Crashaw, Richard (1613-1649) — Became a Catholic in 1646; wrote religious poetry, notably "Steps to the Temple."

Crawford, Francis Marion (1854-1909) — Well-known novelist of great popularity. His first novel, "Mr. Isaacs," obtained immediate success. Became a convert in 1894.

Dante Alighieri (1265-1321) — Florentine poet. One of the world's greatest writers; author of the "Divina Commedia," "Vita Nuova" and "De Monarchia."

Dryden, John (1631-1700) — Converted to Catholicism in 1686. Wrote "The Hind and the Panther."

Faber, Frederick William (1814-1862) — Convert Anglican clergyman, was ordained priest and became an Oratorian. Wrote hymns and devotional works which show him to be a master of mystical theology.

Fenelon, Francois de Salignac de La Mothe (1651-1715)—Archbishop of Cambrai. He wrote his "Fables," "Dialogues of the Dead" and "Telemachus" to teach his royal pupil, the grandson of Louis XIV.

Fortunatus, Venantius Honorius Clementianus (530-600) — Latin poet. Two of his poems are in the liturgy.

Frechette, Louis Honore (1839-1908) — Called the "Lamartine of Canada." Author of prose and poetry.

Froissart, Jean (1337-1410)—His "Chronicles" descriptive of the feudal world entering upon its decadence are vivid and picturesque.

Gasquet, Francis Aidan (1846-1929) — English Benedictine and Cardinal. Headed the Commission of Revision of the Vulgate. Chief Catholic historian of the English Reformation, of English monastic life and English ecclesiastical history of the middle ages.

Geoffrey of Monmouth (1100-1154) — Bishop and chronicler whose history of British kings has influenced English literature, especially national romance, from Layamon to Tennyson.

Gorres, Johann Joseph (1776-1848) — author and champion of Catholic interests in Germany. He produced a great work on Christian mysticism.

Gower, John (1330-1408)—English poet whose merits have been dimmed by constant comparison with Chaucer. Among his works are "Mirour de l'Omme," "Vox Clamantis," and "Confessio Amantis."

Gregory of Nazianzus, Saint (325-389)—Doctor of the Church, orator and literary genius. His poems, epistles and orations are among the finest of his age.

Harland, Henry (1861-1905) — Novelist and journalist. Author of "The Cardinal's Snuff-Box" and other books.

Harris, Joel Chandler (1848-1908) — Author of the "Uncle Remus Stories" translated into 27 languages. He became a Catholic before his death.

Herdtrich, Christian Wolfgang (1625-1684) — Wrote the first Chinese-Latin Dictionary; made Confucius known to Europeans.

Heywood, John (1497-1565)—English poet and dramatist. Some of his works are: "The Spider and the Fly," "Wit and Folly," "The Four Ps" and "The Play of the Wether."

Huysmans, Joris (1848-1907) — A novelist of the realistic school. One of the founders of the Concourt Academy. A convert in 1895, he became a Benedictine Oblate.

Jacopone da Todi (1228-1306) — Franciscan poet, author of the "Stabat Mater."

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. Author of the Vulgate edition of the Bible.

John Chrysostom, Saint (347-407) — Greek Doctor of the Church. Archbishop of Constantinople. Famous and eloquent orator, called "Golden-mouthed."

Julius Africanus, Sextus (160-240) — Chronographer. His chronicles in five books covered the time from the Creation to A. D. 221.

Justinian I (483-565)—Great Eastern Roman Emperor. His codification of the laws formed a system of civil law.

Kilmer, Joyce (1886-1918) — Soldier-poet. Entered the Catholic Church in 1913. Belonged to the "Fighting 69th" and was killed in action in the World War. Among his works are "Summer of Love," "Trees," "Main Street" and "An Anthology."

La Bruyere, Jean de (1645-1696) —French critic and moralist, author of "Caracteres."

Lacordaire, Henri Dominique (1802-1861) — French pulpit orator. Member of the French Academy, his most famous work is the "Conferences."

La Fontaine, Jean de (1621-1695) — Poet and author of the famous "Fables of La Fontaine."

Lemaitre, Jules (1853-1914) — Literary critic and playwright. A master of fluid, witty French.

Lingard, John (1771-1851)—Priest and historian. Wrote an eight volume non-partisan history of England.

Littre, Paul Maximillien Emile (1801-1881) — Lexicographer and philosopher. Wrote an immense French dictionary.

Lope de Vega Carpio, Felix (1562-1635)—Priest, poet and the dominant dramatist of Spain's Golden Age.

Mabillon, Jean (1632-1707)—Benedictine Father of the science of paleography. Author of "Lives of the Benedictine Saints."

Malherbe, Francois de (1555-1628) — Set up new standards of poetic technique, purified the French language, and was influential as a critic.

Malory, Sir Thomas (died 1470)— Compiler of the "Morte d'Arthur," the earliest piece of English literary prose, finished in 1429.

Manning, Henry Edward (1808-1892)—Archbishop of Westminster, noted orator and convert.

Manutius, Aldus (1450-1515) — Scholar and printer. Established the famous Aldine printing press at Venice, and the new Aldine Academy of Hellenists in 1500, which compiled the first Latin and Greek lexicon.

Manzoni, Alessandro (1785-1873) — Italian poet and novelist whose novel, "I Promessi Sposi," was considered by Scott the greatest romance of modern times.

Massillon, Jean Baptiste (1663-1742)—Celebrated French preacher. His works have been frequently reprinted.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Wrote "Oeuvres Pastorales," "Patriotism and Endeavor," and many other works.

Moliere, Jean Baptiste Poquelin (1622-1673) — Dramatist, the true father of French comedy. In "Le Bourgeois Gentilhomme," "Tartuffe," "Le Misanthrope," "L'Avare," "Le Malade Imaginaire," "Les Femmes Savantes," he depicts immortal types.

Moore, Thomas (1779-1852) — Called the "Poet of the People of Ireland." Wrote "Irish Melodies," "Lalla Rookh" and other works.

Newman, John Henry (1801-1890) — Famous convert, Cardinal and Oratorian. He wrote "Apologia pro vita sua" and is one of the great masters of prose style. His poetry, as in the "Dream of Gerontius," expresses Dante's Catholic penetration of eternity.

O'Reilly, John Boyle (1844-1890) — Poet and novelist; wrote "The Poetry and Songs of Ireland."

Origen (185-253) — Priest and celebrated ecclesiastical writer, father of the homily. His masterpiece was the "Hexapla," an edition of the Old Testament with the Hebrew and Greek texts in parallel columns, and its translation into Syriac, estimated to have filled about 6,000 pages.

Ozanam, Frederic (1813-1853) — Litterateur and philanthropist. His masterpiece, "Christian Civilization among the Franks."

Paris, Gaston Bruno Paulin (1839-1903)—For thirty years the highest authority on the philology of Romance languages.

Pascal, Blaise (1623-1662) — Scientist and religious philosopher. Though his "Provincial Letters," a prose masterpiece remarkable for wit and elegance, is a defence of Jansenism, he died in the Church. His chief work was an apology for the Christian religion, "Pensees sur la Religion."

Patmore, Coventry (1823-1896)— English poet. Author of "Unknown Eros," considered a classic.

Persons (alias Parsons), Robert (1546-1610)—Famous on the English mission, 1580. At that time he wrote the "Christian Directory."

Pope, Alexander (1688-1744) — Representative English poet of the first half of the 18th century. Some of his writings are "Essay on Man," "Pastorals," "Rape of the Lock" and the "Dunciad."

Racine, Jean (1639-1699) — Great French dramatist. His work displays keen psychological penetration and exquisite literary sense. His masterpiece is "Athalie."

Randall, James Ryder (1839-1908) — Born, Maryland. Journalist and poet. Wrote "Maryland, My Maryland." Called "Poet Laureate of the Lost Cause."

Ryan, Abram J. (1839-1886) — Poet-priest of the South. Born, Norfolk. Chaplain of the Confederate Army, preacher and lecturer. He wrote "Poems Patriotic, Religious and Miscellaneous."

Sarbiewski, Mathias Casimir (1595-1649)—Called the "Horace of Poland."

Schlegel, Friedrich von (1772-1829) — Writer and critic. With his brother August Wilhelm founded the Romantic School.

Schmidt, Christopher von (1786-1854)—Educator and pioneer writer of children's books, which have been translated into 24 languages.

Seidl, Johann Gabriel (1804-1875) — Poet, author of the Austrian national anthem.

Shea, John Dawson Gilmary (1824-1892)—Historian. Wrote "History of the Catholic Church in the United States."

Southwell, Robert (1561-1595) — Jesuit martyr. His prose and poems, among them "The Burning Babe," were highly esteemed by his contemporaries, and imitated by Shakespeare.

Tabb, John Banister (1845-1909) — American priest and poet master of the epigrammatic quatrain. He served in the Confederate navy.

Tasso, Torquato (1544-1595) — Italian poet, author of "Jerusalem Delivered," "Rinaldo" and "Aminta."

Tertullian (born Carthage, 160) —Ecclesiastical writer of note, after his conversion from paganism.

Thomas a Kempis (1380-1471) — Dutch priest and religious of the Canons Regular. Wrote spiritual treatises, of which the most famous is the "Imitation of Christ."

Thomas of Celano (about 1200-1225)—Disciple of St. Francis of Assisi, whose life he wrote. Author of "Dies Irae."

Thomas More, Saint (1477-1535) — Martyr. Lord Chancellor of England under Henry VIII who beheaded him after long imprisonment for his refusal to take the oath of supremacy. The outstanding intellectual genius and scholar of his time, he wrote many works of which "Utopia" is the best known.

Thompson, Francis (1859-1907)— English poet, best known for his "Hound of Heaven."

Tocqueville, Charles de (1805-

1859) — French writer and statesman.

Vincent of Beauvais (1190-1264) — Dominican priest and author of colossal encyclopedia.

Windle, Sir Bertram (1858-1929) — Apologist and scientist. As professor in Toronto University he wrote to reconcile in the public mind scientific progress with the Church's teaching.

Ximenez de Cisneros, Francisco (1436-1517)—Franciscan statesman, Archbishop of Toledo and Regent of Spain. Famous as a patron of learning, he founded the University of Alcala in 1504 and undertook the publication of the first Polyglot Bible with the assistance of Alfonso de Zamora, a converted Spanish rabbi.

ARCHITECTS

Alan of Walsingham (died 1364) — English monk. His work in Ely Cathedral is unique and beautiful.

Bently, John Francis (1839-1902) — Promoted the Gothic revival in England, designed the Cathedral of Westminster, which he built in the Byzantine style to distinguish it from Westminster Abbey.

Bernini, Giovanni Lorenzo (1598-1860)—Famous for his baldachinum and colonnade of St. Peter's.

Bramante, Donato (1444-1514) — Made the plan for St. Peter's but did not live to execute it. Michelangelo adopted his ideas, and finished the work.

Brunelleschi, Filippo (1377-1446) — First applied perspective to art according to definite rules, designed the dome of the Cathedral Church of Florence.

Campello, Filippo di (13th century) — Franciscan architect of Church of St. Clare, Assisi.

Giacondo de Verona (1430-1515) — Franciscan architect, engineer and antiquarian. Erected two bridges over the Seine and succeeded Bramante as architect of St. Peter's, Rome.

Giotto di Bondone (1266-1337)—Designed the famous Campanile.

Gobban, Saer (560-640)—Celebrated Irish ecclesiastical architect.

L'Enfant, Pierre Charles (1754-1825) — Served in the Engineer Corps in the American Revolution. Drew plans for laying out of the national capital.

Mansard, Nicolas Francois (1598-1666)—An exponent of the French Renaissance at its best. Designed Maison Lafitte. The curved roof with large dormer windows was named mansard.

Michelangelo Buonarroti (1475-1564)—Was made the chief architect, painter and sculptor of the Vatican, in 1534, and took charge of reconstruction of St. Peter's in 1547.

Palladio, Andrea (1518-1580)—Designer of classical buildings in Italy, and the controlling influence of seventeenth century English architecture (Palladian).

Pisano, Andrea (1273-1348) — On Giotto's death had charge of the building of the Campanile of the Duomo in Florence. Designed the facade of the Cathedral of Orvieto.

Pugin, Augustus Welby Northmore (1815-1852) — Revived the architectural forms of medieval England. Designed many Catholic churches, and collaborated with Charles Barry in work on the new Houses of Parliament.

Sangallo, Guiliano Giamberti da (1445-1516) — Work in Rome and Florence. Architect of St. Peter's, 1503-11. His brother, **Antonio da Sangallo, the Elder** (1455-1534) erected fortifications, palaces, and the Church of Madonna di San Biago at Montepulciano, one of the handsomest in Italy. Their nephew, **Antonio da Sangallo, the Younger** (1485-1546) also exhibited extraordinary ability as a builder of churches, palaces and as a military engineer.

Vignola, Giacomo Barozzi da (1507-1573) — Wrote two standard architectural works. Designed palaces and churches, among them the Gesu in Rome. In 1564 he constructed the two subordinate domes of St. Peter's.

SCULPTORS

Bernini, Giovanni Lorenzo (1598-1680)—Example of his work is the tomb of the Countess Matilda.

Brunelleschi, Filippo (1377-1446) — Made the model for the reliefs of the second bronze door of the baptistry at Florence.

Canova, Antonio (1757-1822) — The "Theseus" of the Vatican, "Perseus" of the Belvedere, "Cupid and Psyche" of the Louvre, and the colossal tomb of Clement XIII in St. Peter's are well-known works.

Cellini, Benvenuto (1500-1571) — Goldsmith and worker in bronze. His masterpiece is the bronze statue of "Perseus" of the Loggia dei Lanzi in Florence.

Cousin, Jean (1500-1590) — Founder of the French school. Noted for biblical and historical scenes in woodcut.

Donatello or Donato di Niccolo di Betto Bardi (1386-1466) — Founder of modern sculpture: "St. George" and the bronze "David" in the Bargello are by him.

Ghiberti, Lorenzo di Cione (1381-1455)—Designed the north doors of the Baptistry of San Giovanni in Florence, and the main doors facing the Duomo. The latter are considered his masterpiece. Michelangelo declared them worthy to be the doors of Paradise.

Hebert, Louis Philippe (1850-1917) — Elected to the Royal Canadian Academy in 1883. Executed monuments in Ottawa, Quebec, Montreal and Calgary.

Michelangelo Buonarroti (1475-1564) — Notable sculptures are the beautiful "Pieta" in St. Peter's, "David" in the Academy of Florence and the colossal figure of "Moses" in St. Pietro in Vincolo, Rome.

Pichler Family (17th-19th centuries)—Gem-cutters to the Popes.

Pisano, Andrea (1273-1348) — Designed the bronze doors on the south side of the Baptistry at Florence.

Pisano, Niccola (1207-1278)—Earliest of great Italian sculptors. Famous for the hexagonal pulpit of the baptistry of Pisa, and the beautiful fountain in Perugia, in which he was assisted by his son Giovanni.

Robbia, Luca della (1400-1482)—Famous as the inventor of a brilliant glaze for terra-cotta ware. In this ware he made beautiful plaques and reliefs, as the "Madonna and Child" in the Museo Nazionale, the "Madonna of the Apple" in the Berlin Museum, and the "Crucifixion" of San Miniato. Also did some work in marble and bronze in the Duomo.

Stoss, Veit (1438-1533) — The altar-screen in the Church of Our Lady in Cracow is a masterpiece of Gothic wood-carving. The "Annunciation" is a beautiful work in the Church of St. Lawrence, Nuremburg.

Verrochio, Andrea Del (1435-1488) — His masterpiece, the bronze equestrian statue of Bartolommeo Colleoni, in Venice, is considered the finest in the world. His "Boy with a Fish" is in the Palazzo Vecchio.

PAINTERS

Angelico, Fra (1387-1485) — Dominican friar, now beatified, who gained the name of "Angelico" because he dedicated his art to religious subjects. Spirituality, bright, decorative detail and fine coloring mark his work. He painted "The Crucifixion," "Madonna of the Star" and the "Coronation of the Virgin," now in Florence.

Bartolommeo, Fra (1475-1517)—After entering a Dominican convent, he resumed his painting at the order of his Superior. His masterpieces are "Pieta," "The Marriage of St. Catherine" and "The Virgin Enthroned with Saints."

Beardsley, Aubrey Vincent (1872-1898) — Nineteenth-century illustrator who became a Catholic in 1895.

Bellini, Gentile (1427-1507) and **Giovanni** (1428-1516)—Painters who founded the Venetian School.

Bordone, Paris (1500-1570) — Of the Venetian School. His finest

work. "The Fisherman Presenting the Ring of St. Mark to the Doge."

Botticelli, Sandro (1447-1510) — Among his famous paintings are "Spring," the "Birth of Venus" and "The Magnificat," in Florence.

Cimabue, Giovanni (1240-1302)— The mosaic of "John the Baptist" in the apse of the Pisa Cathedral is the only authentic example of his work.

Corot, Jean Baptiste Camille (1796-1875) — Famous for his landscapes of silvery coloring and unusual light effects.

Correggio, Antonio Allegri (1494-1534) — Noted for mastery of light and shade; painted "Holy Night" in the Dresden Museum, and "The Marriage of St. Catherine" in the Louvre.

Cousin, Jean (1500-1590)—Founder of the French School and the first Frenchman to use oil paint. His "Last Judgment" is in the Louvre.

Credi, Lorenzo di (1459-1537) — Eminent painter of portraits and religious pictures.

Delacroix, Ferdinand Victor Eugene (1798-1863)—Co-founder of the French Romantic School. "Death of the Bishop of Liege," in the Louvre, is his greatest painting.

Delaroche, Paul (1797-1856) — Leaned to Romantic rather than Classic School and is chiefly known as a popular historical painter. After the death of his wife he produced religious paintings of marked sincerity of feeling.

Dolci, Carlo (1616-1686) — Noted for perfection of finish. His "Mater Dolorosa" is a favorite for reproduction. "St. Andrew Praying before His Crucifixion," in the Pitti Palace, is his masterpiece.

Doyle, Richard (1824-1883)—Contributor to "Punch" whose cover design with a little "Dicky-bird," is still used; he resigned because the periodical was anti-Catholic.

Durer, Albrecht (1471-1528)—His masterpiece. "The Four Apostles," is now in Munich. Considered to rank close to Michelangelo, especially in drawing.

Dyck, Anton Van (1599-1641) — Executed portraits of Charles I of England, Henrietta Maria and their children: his popular painting is "Baby Stewart"; among his religious paintings are "The Crucifixion" and "Madonna of the Rosary."

Eyck, Hubert Van (1365-1426) and his brother, **Jan** (1385-1441), founded the Flemish School, noted for charming landscapes, architectural background and detail. Their famous work, a polyptych, "The Adoration of the Lamb," is in Ghent.

Flandren, Jean Hippolyte (1809-1864)—Painted "Christ Blessing the Little Children," in the Lisieux Museum, and "The Frieze of Saints," in the Church of St. Vincent de Paul, Paris. His brother Jean Paul was celebrated as a painter of landscapes in the classical manner.

Ghirlandajo, Domenico (1449-1494) — His master frescoes are in the Tornobuoni Chapel in S. Maria Novella, Florence. Well-known paintings are "Adoration of the Magi" and "The Last Supper" in Florence, "The Visitation" and his realistic "Old Man and Child" in the Louvre, and his famous portrait of "Giovanni degli Albizzi." He was a teacher of Michelangelo.

Giorgione, Giorgio (1476-1510) — One of the first to make beautiful landscape an integral part of the picture. Ruskin called his "Madonna" one of the two most perfect pictures in the world.

Giotto di Bondone (1266-1337) — Founder of modern painting. His works are in Assisi, Rome and Florence, and the finest is in the Capella dell' Arena in Padua.

Goya y Lucientes, Francisco Jose di (1746-1828)—Painter, etcher and lithographer. Known in history of Spanish art as the last of the old masters and the first of the new.

Herrera, Francisco, the Elder (1576-1656)—Bold realist and founder of the Spanish school. His masterpiece is "The Last Judgment," in Seville. His son, **Francisco Herrera, the Younger**, has his masterpiece, "St. Francis," in the Seville cathedral.

Holbein, Hans, the Younger (1497-1543) — German Renaissance painter, famous for his portraits;

his best is the "Duchess of Milan" of the National Gallery. The "Dance of Death" woodcuts rank him with Durer as one of the greatest draughtsmen.

Ingres, Jean (1780-1867) — Cleric and head of the Classic School. "Oedipus and the Sphinx," in the Louvre, shows his excellent draughtsmanship.

Lippi, Fra Filippo (1409-1469) — Humanized religious art. Among his works are the "Madonna" of the Ufizzi, the "Coronation of the Virgin," and the "Annunciation" in the National Gallery.

Lorrain, Claude de (1600-1681)— Master of classic landscape and noted for his unusual treatment of sunlight.

Mantegna, Andrea (1431-1506) — Founder of the Paduan School. Throughout his works of art there is a noticeable trace of the scientific spirit of Florentine painting. Among his works are "St. Jerome in the Wilderness," "Judith with the Head of Holofernes" and "Madonna and Child," in the National Art Gallery, Washington, D. C.

Masaccio, Tommaso (about 1402-1429) — Precocious artist. Famed frescoes in Brancacci chapel of the Church of Sta. Maria del Carmine, Florence.

Michelangelo Buonarotti (1475-1564)—Sculptor, painter and architect. Decorated the Sistine Chapel with the history of the Creation and Fall and "The Last Judgment."

Millet, Jean Francois (1814-1875) —His representations of peasant life preach the dignity of labor. Famous are "The Angelus," "The Gleaners," "The Man with the Hoe."

Murillo, Bartolome Esteban (1617-1682)—Native of Seville. His work is almost exclusively religious. Two of his twenty paintings of the Immaculate Conception are in the Louvre and several in the Prado. Other works frequently reproduced are "The Holy Family" in the National Gallery, the "Madonna and Child" of the Pitti, and the "St. Anthony of Padua" of the Seville cathedral.

Perugino, Pietro Vanucci (1446-1524) — Founded the Umbrian School. His works are characterized by the severe and lovely faces of his saints and angels, beautiful landscapes in admirable perspective, and perfection of light and color. Among his paintings are the "Crucifixion" in the Chapter House of Santa Maria Maddalena dei Pazzi in Florence, his masterpiece, and the exquisite "Nativity" of the National Gallery.

Pinturicchio, Bernardino di Betto di Biagio (1454-1513)—Essentially a decorative artist, his work was mainly fresco done in tempera (brilliant in color and enlivened with gold relief). His greatest work is the decoration of the Borgia Apartments in the Vatican.

Poussin, Nicolas (1594-1666) — Subjects from mythology and the Old Testament and his landscapes are notable. Among his paintings are "The Finding of Moses" and "The Rape of the Sabines."

Puvis de Chavannes, Pierre (1824-1898)—His frescoes, distinctly flat and light in color, are now appreciated for their striking originality. Notable are his frescoes of St. Genevieve in the Pantheon and the staircase frescoes in the Boston Public Library.

Raphael Santi (1483-1520)—Greatest painter of the Renaissance. He decorated the Stanze or rooms of the Vatican with beautiful frescoes. Among favorite Madonnas are the "Madonna of the Chair," now in the Pitti Gallery, and the supremely beautiful "Sistine Madonna," now in the Dresden Gallery.

Reni, Guido (1575-1642) — Decorated Farnese Palace, Quirinal Palace and ceiling in Palazzo Rospigiosi.

Ribera, Josef or Jusippe de (1586-1656)—Called "the little Spaniard." The "Immaculate Conception," done for the Ursulines of Salamanca is a painting of great beauty, but he preferred to depict scenes of suffering or horror, as "The Flaying of St. Bartholomew."

Rubens, Peter Paul (1577-1640)— Flemish artist. In France he was commissioned to decorate the Lux-

embourg Palace, in Spain to paint a portrait of Philip IV, and in London, where he was knighted, to paint "Peace and War." Was made court painter in Antwerp. His masterpiece, "The Descent from the Cross," is in the Antwerp cathedral.

Sarto, Andrea del (1486-1531) — Great colorist and draughtsman, is called the "Faultless Painter," but is criticized for the monotony of his types. "Madonna of the Harpies," in the Uffizi Gallery, "Madonna of the Sack," in the cloister of S. Annunziata in Florence, and "St. John the Baptist," in the Pitti Gallery, are some of his works.

Tintoretto, Jacopo Robusti (1518-1594)—He was nicknamed "Il furioso" because of the rapidity and impetuosity with which he produced paintings. His masterpiece is "The Miracle of St. Mark," of the Academy of Venice. The "Paradiso" of the Doge's Palace is the largest painting in the world.

Titian or Tiziano Vecilli (1477-1576) — Greatest of the Venetian painters, he shows mastery of technique, marvelous color and vigorous treatment in his prolific works. "Sacred and Profane Love," the "Assumption," the "Presentation," "Bacchus and Ariadne," "The Rape of Europa," are some of his masterpieces, as well as many portraits, notably the "Man with the Glove," in the Louvre.

Vasari, Giorgio (1511-1574) — Painter, architect and writer famed for his "Lives of Eminent Painters, Sculptors and Architects." Decorated Sala Regia at Rome.

Velasquez, Diego Rodriguez de Silva y (1599-1660) — Famous Spanish painter, master of naturalism, excelling in portraiture. Friend of Philip IV, he left many portraits of the royal family. "The Forge of Vulcan" and "Innocent X" are in Rome. "Christ on the Cross" and "The Lances" are in the Prado.

Verrocchio, Andrea Del (1435-1488) — Master of Leonardo da Vinci and Lorenzo di Credi. Painted "The Baptism of Christ."

Veronese, Paolo (1528-1588) — Glorifies Venice in his paintings. Famous for great banqueting scenes, as "The Marriage at Cana" in the Louvre, which display his love of color, pageantry and spacious architectural background.

Vinci, Leonardo di Ser Piero da (1452-1519) — Painter, sculptor, architect, engineer and scholar. Combined exact scientific knowledge with fine idealism. Painted the "Virgin of the Rocks," "St. Anne and the Virgin" and the "Mona Lisa."

Zurburan, Francisco (1598-1662) —Some of his works are his masterpiece, in Seville, the "Apotheosis of St. Thomas Aquinas," scenes depicting the lives of St. Bonaventure, St. Jerome and St. Bruno, and "A Kneeling Monk," in the National Gallery.

MUSICIANS

Beethoven, Ludwig van (1770-1827)— Famous German composer, first of the Romanticists. Generally considered the greatest of symphonic composers, with nine immortal works in that form. Wrote Mass in D, concertos of symphonic proportions and other music of various forms. Composed even after deafness in 1802.

Bruckner, Anton (1824-1896) — Excellent composer in Romantic style, court organist in Vienna and professor at the conservatory. Composed nine symphonies, two Masses, a requiem and a "Te Deum."

Byrd, William (1543-1623) — Composer and organist excelling in liturgical compositions. Also founded the English Madrigal School.

Cherubini, Maria Luigi C. Z. S. (1760-1842) —Composer of operatic and ecclesiastical music. His Masses in F and A and two requiems are master works.

Couperin, Francois (1668-1733)— Greatest of family of French musicians. Court cymbalist, teacher of princes and organist of St. Gervais. His works for the harpsichord introduced a new style of piano music, distinctive from the organ style of his predecessors. Influenced Handel and Bach.

Donizetti, Gaetano (1797-1848)— Famous composer of Italian opera.

Acclaimed in Paris and Vienna. "Lucia di Lammermoor," "La Fille du Regiment" and "Don Pasquale" are his best-known works.

Franck, Cesar Auguste (1822-1890) — Belgium's greatest composer, a pioneer in the modern French school. In his lifetime musicians formed a cult of his admirers. Among his works are the oratorio "Ruth," a symphony in D, two operas, a Mass and excellent chamber music.

Gluck, Christoph Willibald (1714-1787) — German composer and operatic reformer. Conductor of the opera at Vienna. Gave fixed composition to the orchestra. Composed "Orfeo ed Euridice" and other operas, which are forerunners to the musical drama.

Gounod, Charles Francois (1818-1893) — Wrote the operas "Faust" and "Romeo et Juliette," several Masses, and the oratorio "Redemption."

Guido d'Arezzo (995-1050) — Reformer of musical notation. "Guidonian" system favored employment and improvement of the four-line stave.

Haydn, Franz Joseph (1732-1809) — One of the most prolific and widely significant composers in the history of music. Founder of the Viennese School of composition, and called the "inventor of the symphony." His masterpiece is the oratorio "Creation." He always inscribed his compositions "Laus Deo."

Lassus, Orlandus de (1532-1594)— Last and greatest of the Netherland School of composers. His works number 2,400.

Liszt, Franz (1811-1886) — Extraordinary pianist and clever composer, chiefly noted for his technical feats. His best known works are "Hungarian Rhapsodies" and "Symphonic Poems."

Martini, Giambattista (1706-1804) — Achieved fame as a composer of church music. He was a theorist and a teacher in the field of music. He also wrote a history of ancient music and many treatises on the subject of music.

Mozart, J. C. Wolfgang Amadeus (1756-1791) — Child genius, concert master in Salzburg, removed to Vienna. Composed numerous works classic for all time. "Don Juan" and "The Magic Flute" are among his operas. His symphonies and concertos are superior to his church music, which includes his great Requiem.

Paderewski, Ignace (1859-1941) — First Premier of Poland after the World War, in 1918. Eminent pianist and composer, he toured Europe and America, where he died. Founded the Paderewski Fund to aid American composers.

Paganini, Niccolo (1782-1840) — Prominent violin virtuoso. At an early age he composed violin sonatas and achieved brilliant success in public auditions. He composed "Symphonie Fantastique" and numerous violin sonatas.

Palestrina, Giovanni Pierluigi da (1526-1594) — Eminent composer of church music in the polyphonic style.

Rameau, Jean-Philippe (1683-1764) — Organist, wrote several theoretical works, highly developed symphonic part of opera, composed about thirty operas and many pieces for piano. He is considered the typical representative of French dramatic opera.

Rossini, Gioacchino Antonio (1792-1868) — Composer and great innovator in orchestration. The epoch of modern opera began with him. "Guillaume Tell" is his masterpiece. Some other works are a "Stabat Mater," "Messe Solennelle," "Barbiere di Siviglia" and "Otello."

Scarlatti, Alessandro (1659-1725) — Composer and creator of the 18th century classical style in music. He taught many celebrated musicians.

Schubert, Franz Peter (1797-1828) — Viennese composer of Romantic School. Wrote excellent works in a wide range of forms. Of his 500 songs perhaps the "Erl King" and "Ave Maria" are best known. His "Unfinished Symphony" is the most popular of his nine symphonies.

Stradivari, Antonio (1644-1737)— Famous violin maker.

Tallis, Thomas (1514-1585)—English composer whose contrapuntal work has been compared to Palestrina's. He shared with Byrd the monopoly of music printing for 21 years.

Taverner, John (1475-1536)—Composer during the Reformation in England. Released from prison because of the excellence of his music.

Thomas, Charles Louis Ambrose (1811-1896) — Born in Alsace Lorraine. Composer of the operas "Mignon" and "Hamlet," "Messe Solennelle" and a "Marche Religieuse." Particularly skilful in orchestral effects.

Verdi, Giuseppe (1813-1901) — Greatest master of Italian opera. "Ernani," "Rigoletto," "Aida" and "Otello" are some of his operas, each representative of one of the four phases of his musical development. Also wrote "Messa Requiem" and "Pater Noster."

Weber, Karl Maria von (1786-1826)—Founder of romantic school of music in Germany, influenced Wagner. Composed "Der Freischutz," "Oberon" and other operas, and several instrumental works, chiefly for piano. Royal director of music in Dresden.

THE MENDEL MEDAL

The Mendel Medal was founded by Villanova College in 1928 in honor of Gregor Mendel, Abbot of the Augustinian Monastery, Bruna, Austria, whose scientific researches have given to the world the now celebrated Mendelian Laws of Heredity.

The Mendel Medal is awarded to outstanding scientists who, by their work to advance the cause of science and by the Catholicity of their lives, have given practical demonstration of the fact that between true religion and true science there is no real conflict. It is conferred not oftener than once yearly, but it need not be conferred annually.

It has been awarded to the following men:

1929—Dr. John A. Kolmer, professor of medicine of Temple University Medical School, and director of the Research Institute of Cutaneous Medicine, Philadelphia.

1930—Dr. Albert F. Zahm, pioneer in aeronautics, director of Aeronautical Research in the Library of Congress, Washington, D. C.

1931—Dr. Karl F. Herzfeld, professor of physics at Catholic University of America.

1932—Dr. Francis P. Garvan, president of the Chemical Foundation of America, New York.

1933—Dr. Hugh Stott Taylor, F. R. S. L., chairman of the chemistry department, Princeton University.

1934—Abbe Georges Lemaitre, Ph. D., D. Sc., professor of astro-physics at the Catholic University of Louvain.

1935—Dr. Francis Owen Rice, associate professor of chemistry at Johns Hopkins University.

1936—Rev. Julius Arthur Nieuwland, C. S. C., late professor of chemistry at University of Notre Dame.

1937—Rev. Pierre Teilhard de Chardin, S. J., anthropologist with the Cenozoic Research Laboratory and the National Geological Survey of China.

1938—Dr. Thomas Parran, surgeon general of the U. S. Public Health Service.

1939—Rev. John M. Cooper, professor of anthropology at the Catholic University of America.

1940—Dr. Peter J. W. Debye, Dutch physicist, lecturer in the United States, and director of the Max Planck Institute of Berlin.

1941—Dr. Eugene M. K. Geiling, professor of pharmacology at the University of Chicago and president of the American Society for Pharmacology and Experimental Therapeutics.

1942—Dr. Joseph A. Becker, research physicist at the Bell Telephone Laboratories and acting editor of the Review of Scientific Instruments.

THE CATHOLIC ACTION MEDAL

When Pope Pius XI announced his program of Catholic Action, the faculty of St. Bonaventure's College and Seminary organized the same movement among the students on the campus as well as among the alumni far and near. Since Benedict XV declared St. Francis of Assisi the patron of Catholic Action, it was felt that the institution, which is under Franciscan auspices, should do something in a public way to stimulate this movement. As a result, the faculty proposed that a Catholic Action medal be conferred annually upon the lay person outstanding in Catholic Action.

A document stating the purpose of this award and describing the design of the medal was presented to Pope Pius XI who heartily approved the plan at a private audience, Oct. 30, 1931.

He was deeply interested in the symbolism of the medal. The bar bears the coat-of-arms of the Franciscan Order and, entwined in branches of pine, the name "St. Bonaventure College." The pine is symbolic of the Cattaraugus Hills. The central inscription of the medal contains the words of Paul to Timothy, "Bonus Miles Christi Jesus" — "A good soldier of Jesus Christ" — with the emblem of the Holy Name. The inscription is set in a wreath of oak which symbolizes manly strength, courage and conviction. At the top there is the royal crown of Christ the King between the two Greek letters, Alpha and Omega, indicating Christ's universal kingdom. This corresponds to the symbol at the bottom, namely the Keys of Peter. The bands on either side bear the words of St. James, "Estote Autem Factores Verbi": "But be ye doers of the word."

The Holy Father made it very definite that the candidate must be selected upon the approval of his ecclesiastical superiors.

The medal has been awarded to the following men:

1934—Hon. Alfred E. Smith, former Governor of New York State.

1935—Dr. Michael Williams, editor of "The Commonweal", author of outstanding works on the Catholic Church.

1936—Hon. Joseph Scott, philanthropist, lawyer and lecturer; alumnus and former professor of St. Bonaventure's College.

1937—Mr. Patrick Scanlan, managing editor of the Brooklyn "Tablet", serving the Church with a fearless and vigorous pen.

1938—Mr. George J. Gillespie, national head of the St. Vincent de Paul Society.

1939—Mr. William F. Montavon, director of the Legal Department of the National Catholic Welfare Conference.

1940—Mr. John J. Craig, national director of the Catholic Evidence Conference and national secretary of the Laymen's Retreat Movement.

1941—Mr. John S. Burke, New York City merchant, leader in charitable and educational activities of Church.

1942—Dr. George Speri Sperti, scientist, author and director of the Institutum Divi Thomae.

LAETARE MEDAL WINNERS

On the fourth Sunday of Lent, or Laetare Sunday, the Laetare Medal is awarded by the University of Notre Dame to a Catholic layman of the United States prominent for distinguished accomplishment for country or Church and whose life is a model of Christian morality and good citizenship. Following is the list of recipients to date:

1883—John Gilmary Shea, historian.
1884—Patrick J. Keeley, architect.
1885—Eliza Allen Starr, art promoter.
1886—Gen. John Newton, army engineer.
1887—Edward Preuss, journalist.
1888—Patrick V. Hickey, founder of "Catholic Review."
1889—Mrs. A. H. Dorsey, novelist.
1890—William J. Onahan, Catholic Congress organizer.
1891—Daniel Dougherty, orator.
1892—Henry F. Brownson, author, philosopher.
1893—Patrick Donahoe, founder of the Boston "Pilot."
1894—Augustin Daly, theatrical manager.
1895—Mrs. James Sadlier, writer.
1896—Gen. William S. Rosecrans, Army of Cumberland.
1897—Dr. Thomas Addis Emmet, surgeon.
1898—Timothy E. Howard, jurist.
1899—Mary Gwendolin Caldwell, donor to Catholic University.
1900—John Creighton, founder of Creighton University.
1901—William Bourke Cochran, orator.
1902—Dr. John B. Murphy, surgeon.
1903—Charles J. Bonaparte, Attorney General.
1904—Richard C. Kerens, philanthropist.
1905—Thomas B. Fitzpatrick, business man.
1906—Dr. Francis Quinlan, medical specialist.
1907—Katherine E. Conway, author.
1908—James C. Monaghan, lecturer.
1909—Frances Tiernan (Christian Reid), litterateur.
1910—Maurice F. Egan, writer.
1911—Agnes Repplier, essayist.
1912—Thomas M. Mulry, charity worker.
1913—Charles G. Herbermann, Catholic Encyclopedia editor,
1914—Edward Douglas White, Chief Justice of United States.
1915—Mary V. Merrick, founder of the Christ Child Society.
1916—Dr. James J. Walsh, physician, author.
1917—William S. Benson, admiral.
1918—Joseph Scott, lawyer.
1919—George Duval, philanthropist.
1920—Dr. Lawrence F. Flick, physician.
1921—Elizabeth Nourse, artist.
1922—Charles P. Neil, economist.
1923—Walter G. Smith, lawyer.
1924—Charles D. Maginnis, architect.
1925—Dr. Albert F. Zahm, scientist.
1926—Edward N. Hurley, business man.
1927—Margaret Anglin, actress.
1928—Jack J. Spalding, lawyer.
1929—Alfred E. Smith, statesman.
1930—Frederick P. Kenkel, K. S. G., sociologist.
1931—James J. Phelan, banker and philanthropist.
1932—Dr. Stephen J. Maher, expert on tuberculosis.
1933—John McCormack, singer.
1934—Mrs. Nicholas F. Brady, philanthropist.
1935—Frank Spearman, novelist.
1936—Richard Reid, editor.
1937—Jeremiah D. M. Ford, professor.
1938—Dr. Irvin Abell, physician.
1939—Josephine Brownson, founder of Catholic Instruction League.
1940—Hugh A. Drum, Lt. Gen. U. S. Army.
1941—William Thomas Walsh, educator and author.
1942—Helen C. White, educator and author.

NOBEL PRIZEWINNERS

(Taken from Index Generalis; Masson et Cie. Editeurs, Paris, France.)

Explanation of Abbreviations: Ch, Chemistry; P, Peace; L, Literature; M, Medicine; Ph, Physics.

Addams (P) 1931
Adrian (M) 1932
Anderson (Ph) 1936
Angell (P) 1933
Arnoldson (P) 1908
Arrhenius (Ch) 1903
Asser (P) 1911
Aston (Ch) 1922
von Baeyer (Ch) 1905
Bajer (P) 1908
Bantin (M) 1923
Barany (M) 1914
Barkla (Ph) 1917
Becquerel (Ph) 1903
Beernaert (P) 1909
von Behring (M) 1901
Benavente (L) 1922
Bergius (Ch) 1931
Bergson (L) 1927
Bjornson (L) 1903
Bohr (Ph) 1922
Bordet (M) 1919
Bosch (Ch) 1931
Bourgeois (P) 1920
Bragg, W. H. (Ph) 1915
Bragg, W. L. (Ph) 1915
Branting (P) 1921
Braun (Ph) 1909
Briand (P) 1926
de Broglie (Ph) 1929
Buchner (Ch) 1907
Buck (L) 1938
Buisson (P) 1927
Bunin (L) 1929
International Bureau of Peace 1910
Butler (P) 1931
Carducci (L) 1906
Carrel (M) 1912
Cecil, Viscount of Chelwood (P) 1937
Chadwick (P) 1935
Chamberlain (P) 1925
International Committee of the Red Cross (P) 1917
Compton (Ph) 1927
Cremer (P) 1903
Curie, M. (Ph) 1903
Curie, M. (Ch) 1911
Curie, P. (Ph) 1903
Dale (M) 1936
Dalen (Ph) 1912
Davisson (Ph) 1937
Dawes (P) 1925
Debye (Ch) 1936
Deledda, Grazia (L) 1926
Dirac (Ph) 1933
Ducommun (P) 1902
Dunant (P) 1901
Echegaray (L) 1904
Ehrlich (M) 1908
Eijkman (M) 1929
Einstein (Ph) 1921
Einthoven (M) 1924
d'Estournelles (P) 1909
Eucken (L) 1908
von Euler-Chelpin (Ch) 1929
Fermi (Ph) 1938
Fibiger (M) 1926
Finsen (M) 1903
Fischer, E. (Ch) 1902
Fischer, H. (Ch) 1930
France, Anatole (L) 1921
Franck (Ph) 1925
Fried (P) 1911
Galsworthy (L) 1932
Gard (L) 1937
Gjellerup (L) 1917
Gobat (P) 1902
Golgi (M) 1906
Grignard (Ch) 1912
Guillaume (Ph) 1920
Gullstrand (M) 1911
Haber (Ch) 1918
Hamsun (L) 1920
Harden (Ch) 1929
Hauptmann (L) 1912
Haworth (Ch) 1937
von Heidenstam (L) 1916
Heisenberg (Ph) 1932
Henderson (P) 1934
Hertz (Ph) 1925
Hess (Ph) 1936
Heymans (M) 1938
Heyse (L) 1910
Hill (M) 1922
Hopkins (M) 1929
Institute of International Law (P) 1904
Joliot (Ch) 1935
Joliot-Curie (Ch) 1936
Karlfeldt (L) 1931
Karrer (Ch) 1937
Kellogg (P) 1929

Kipling (L) 1907
Koch (M) 1905
Kocher (M) 1909
Kossel (M) 1910
Krogh (M) 1920
La Fontaine (P) 1913
Lagerlof (L) 1909
Lamas (P) 1936
Landsteiner (M) 1930
Lange (P) 1921
Langmuir (Ch) 1932
von Laue (Ph) 1914
Laveran (M) 1907
Lawrence (Ph) 1939
Lenard (Ph) 1905
Lewis (L) 1930
Lippman (Ph) 1908
Loewi (M) 1936
Lorentz (Ph) 1902
Macleod (M) 1923
Maeterlin K. (L) 1911
Mann (L) 1929
Marconi (Ph) 1909
Metchnikoff (M) 1908
Meyerhof (M) 1922
Michelson (Ph) 1907
Millikan (Ph) 1923
Minot (M) 1934
Mistral (L) 1904
Moissan (Ch) 1906
Mommsen (L) 1902
Moneta (P) 1907
Morgan (M) 1933
Murphy (M) 1934
Nansen (P) 1922
Nansen International Office for Refugees at Geneva (P) 1938
Nernst (Ch) 1920
Nicolle (M) 1928
O'Neill (L) 1936
Onnes (Ph) 1913
von Ossietzky (P) 1935
Ostwald (Ch) 1909
Passy (P) 1901
Pavlov (M) 1904
Perrin (Ph) 1926
Pirandello (L) 1934
Planck (Ph) 1918
Pontoppidan (L) 1917
Pregl (Ch) 1923
Quidde (P) 1927
Raman (Ph) 1930
Ramon y Cajal (M) 1906
Ramsay (Ch) 1904
Rayleigh (Ph) 1904
Renault (P) 1907
Reymont (L) 1924
Richards (Ch) 1914
Richardson (Ph) 1928
Richet (M) 1913
Roentgen (Ph) 1901
Rolland (L) 1915
Roosevelt (P) 1908
Root (P) 1912
Ross (M) 1902
Rutherford (Ch) 1908
Ruzicka (Ch) 1939
Sabatier (Ch) 1912
Schrodinger (Ph) 1933
Shaw (L) 1925
Sherington (M) 1932
Siegbahn (Ph) 1924
Sienkiewicz (L) 1905
Sillanpaa (L) 1939
Soddy (Ch) 1921
Soderblom (P) 1930
Spemann (M) 1935
Spitteler (L) 1919
Stark (Ph) 1919
Stresemann (P) 1926
Sully Prudhomme (L) 1901
Suttner (P) 1905
Svedberg (Ch) 1926
von Szent-Gyongyi (M) 1937
Tagore (L) 1913
Thomson, G. P. (Ph) 1937
Thomson, J. J. (Ph) 1906
Undset (L) 1928
Urey (Ch) 1934
Van't Hoff (Ch) 1901
van der Waals (Ph) 1910
Wagner-Jauregg (M) 1927
Wallach (Ch) 1910
Warburg (M) 1931
Werner (Ch) 1913
Whipple (M) 1934
Wieland (Ch) 1927
Wien (Ph) 1911
Willstatter (Ch) 1915
Wilson Ch. (Ph) 1927
Wilson, W. (P) 1919
Windaus (Ch) 1928
Yeats (L) 1923
Zeeman (Ph) 1902
Zsigmondy (Ch) 1925

The Holy See confers various titles of nobility, orders of Christian knighthood and other honors upon men and women, who have in an outstanding manner furthered the well-being of society, the Church and the Holy See. The titles are bestowed by the Pope as temporal sovereign and range from prince to baron. That most usually given is the title of count prefixed to the family name; it may be personal or transferable by right of primogeniture in the male line. The various orders of knighthood are as follows: Supreme Order of Christ; Order of the Golden Spur; Order of Pius IX; Order of St. Gregory the Great; Order of St. Sylvester; Order of the Holy Sepulchre; and Knights of Malta. Other pontifical decorations include the medals "Pro Ecclesia et Pontifice," "Benemerenti" and of the Holy Land.

Supreme Order of Christ
or
Militia of Our Lord Jesus Christ

This order was instituted by Pope John XXII on March 14, 1319, in Portugal, as a survival of the Portuguese Templars declared innocent in the trial which led to the suppression of the Knights Templars everywhere. Expeditions to Africa to conquer Islam kept alive the military spirit but religious discipline declined, the grand mastership became the prerogative of the king, and in the nineteenth century properties of the order were confiscated. The Pope had reserved to himself and his successors in the bull of approval the right to create knights of the order, and today the order survives only as a papal decoration, with one class of knights.

Order of the Golden Spur
or
The Golden Militia

It is doubtful who was the original founder of this order, but it is the oldest and for a long time was the most prized of papal decorations. Lavish bestowal of it by the Sforza family and bishops assistant at the throne, who had been granted that privilege, resulted in diminished prestige and in 1841 Gregory XVI placed the order under the patronage of St. Sylvester. As a souvenir of the golden jubilee of the dogmatic definition of the Immaculate Conception, Pius X restored this Golden Militia and on Feb. 7, 1905, re-established it under the patronage of the Immaculate Conception. It has one class of 100 knights. Only those are admitted who, by feat of arms, or writings, or outstanding deeds, have spread the Faith, and have safeguarded and championed the Church.

Order of Pius IX

Pope Pius IX founded this order on June 17, 1847. Its purpose is to reward outstanding deeds in favor of the Church and society. The order is divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Gregory the Great

This order was established by Pope Gregory XVI, Sept. 1, 1831, to reward the civic and military virtues of the subjects of the Papal States. The order has two main divisions, civil and military, each being divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of St. Sylvester

This order had two periods. It was instituted by Pope Gregory XVI, Oct. 31, 1841, to absorb the Order of the Golden Spur, fallen into abuse, and by Motu Proprio of Pope Pius X, Feb. 7, 1905, it was divided into two orders of knighthood, one retaining the name of St. Sylvester, and the other taking the old name of the Golden Militia. Since the regulations of Pius X the Order of St. Sylvester has three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

Order of the Holy Sepulchre

There are many reputed founders of this order, among them St. James, first Bishop of Jerusalem, the Empress St. Helena, Charlemagne, Godfrey of Bouillon and Baldwin I. Critical historians claim

that the order is a branch of the Knights of St. John of Jerusalem, approved by Pope Pascal II in 1113. It is, however, generally accepted that it was founded by Godfrey of Bouillon during the First Crusade, in July, 1099. The Latin Kings of Jerusalem instituted a guard of honor of this order around the Sepulchre of Christ. When the Latin Kingdom of Jerusalem fell, the Knights of the Holy Sepulchre were driven out of the Holy Land, and in time the order lost some of its prestige. In 1489 it was united to the Knights Hospitallers by Pope Innocent VIII and in 1496 was restored by Alexander VI who empowered the Franciscan Custodian of the Holy Land to confer the Knighthood of the Holy Sepulchre upon worthy persons. Upon the restoration of the Latin Patriarchate of Jerusalem in 1847 Pope Pius IX withdrew the Alexandrine faculty and gave it to the new patriarch and his successors, who have since retained it. In 1932 new regulations were written. The Pope is Grand Master of the Order and the Patriarch of Jerusalem is its rector and administrator.

The order enjoys the highest standing in Europe where it has been bestowed upon royalty, nobility, heads of republics, and others distinguished in their service to the Church, or in the arts, sciences and literature. Members are first designated by the bishop of the diocese in which they reside and then by the Patriarch of Jerusalem and are finally approved by the Holy See. There are three classes: (1) Knights of the Grand Cross; (2) Commanders; (3) Knights. There are also Ladies of the Holy Sepulchre, divided into three classes. In various countries lieutenants of the order are appointed. There are about 60 members in the United States. Michael Francis Doyle, of Philadelphia, was designated Lieutenant of the Grand Master in 1938; he is also President of the American chapter. Cardinal Dougherty is Bailie of the Order.

Knights of Malta

This is the oldest order of laymen and prelates in the Church. Founded in the middle of the eleventh century, their history can be traced to the Hospitallers of St. John of Jerusalem, and then through the Knights of Rhodes. The order has gone by the name of Knights of Malta since 1530. The schisms in the order which came as a result of the Reformation, and from the assumed leadership of self-appointed persons, were brought to an end in 1797 when the Pope refused to recognize the election of Czar Paul of Russia as grand master. Since that time, the grand master has been named by the Pope. The conditions for admission to the order are nobility of sixteen quarterings, the Catholic faith, attainment of full legal age, integrity of character, and corresponding social position. There are in existence four great priories. The membership comprises commanders and several classes of knights.

Medal "Pro Ecclesia et Pontifice"

This decoration had its origin as a memorial or souvenir of the golden sacerdotal jubilee of Pope Leo XIII, who bestowed it upon those men and women who had aided in making his jubilee and the Vatican Exposition successful. It has been conserved by his successors, with his effigy, and is given in recognition of outstanding service to the Pope and the Church.

Medal "Benemerenti"

Pope Gregory XVI in 1832 instituted two merit medals, civil and military, to reward daring and courage. The decoration has been conserved by his successors and bears their effigy.

Medal of the Holy Land

Pope Leo XIII designed this medal, to be bestowed upon pilgrims to the Holy Land who have a genuinely religious intention in making the pilgrimage and who can present a certificate of moral Christian life from their parish priest. The decoration is bestowed by the Custodian of the Holy Land.

THE FRANCISCAN ORDER

St. Francis was the originator and founder of three orders in the Church of God: the Friars of the First Order, the nuns of the Second Order, and the members of the Third Order, both secular and regular, including both men and women.

The First Order

The First Order dates back to the year 1207. Francis, the Poor Man of Assisi, attracted to himself a number of companions desirous of leading a more perfect life. He called his band the "Friars Minor," or the "Lesser Brethren." He drew up for them a Rule of life consisting for the most part of texts from Holy Writ. On April 16, 1209, Pope Innocent III gave a verbal approval to this rule in the presence of Francis and his companions.

After the Saint's death a tendency to division manifested itself among the friars. Some of them favored certain dispensations in regard to corporate poverty. The two parties did not become autonomous, however, until the year 1517, when Pope Leo X formally separated the First Order of St. Francis into two branches: the Friars Minor of the Observants, and the Friars Minor Conventual. In 1525, Friar Matteo da Bassi of the Observants obtained permission from Pope Clement VII to introduce a third branch of the order, the members of which soon became known as the Capuchins.

Today we still find the First Order divided into three great and independent bodies; the Friars Minor, simply so called, and popularly known as the Franciscans; the Friars Minor Conventual, popularly the Conventuals or the Black Franciscans; and the Friars Minor Capuchin, popularly the Capuchins. Altogether therefore there are over 44,000 Franciscan friars in the world today. These many brethren are engaged in every field of religious and priestly labor, and work side by side in every land, in all things "catholic and apostolic," like their holy Father, Francis.

The Second Order

In the year 1212, Lady Clare of Assisi placed herself under the spiritual direction of St. Francis. Realizing what a spiritual treasure he had found in St. Clare, Francis clothed her with a habit of penance not unlike his own. This was the beginning of the Second Order, that of the Poor Ladies, or, as they are now called, the Poor Clares.

St. Clare was soon joined by her sister Agnes. The Poverello wrote for them a simple Rule, and turned over to them the Church of San Damiano, to be their motherhouse, and convent of perpetual inclosure. In but a few years Clare, who styled herself "the handmaid and little plant of our holy Father, Francis," found herself the spiritual mother of many nuns.

Although the Rule of the Poor Clares is most austere, the Second Order has prospered wonderfully in every century. Today the order numbers nearly 14,000 nuns and is divided into two observances: the Poor Clares Urbanists, who keep the Rule with a few mitigations; and the Poor Clares Collettines, who keep the Rule in its primitive severity.

The Third Order

Third Orders are of two kinds, secular and religious or regular. The former are associations of persons living in the world, the latter are groups of religious living a community life under vows.

The Third Order Secular of St. Francis is a religious order in the strict sense of the word. It was founded by St. Francis of Assisi in 1221, for men and women, married and single, who, though living in the world and occupied in trades and professions, want to lead a more perfect Catholic life.

Why the Third Order? — "It has been our earnest wish that all should do their best to follow the example of St. Francis of Assisi. Wherefore, in the past We have always devoted special attention to the Third Order of St. Francis; and now that by the great favor of God We have been called to the Supreme Pontificate and a favorable opportunity has presented itself, We do urge all Christians not to be behindhand in joining the ranks of this soldiery of Christ." In these words of his encyclical, "Auspicato," Sept. 17, 1882, did Pope Leo XIII appeal to his children to enroll in the Third Order of St. Francis, of which he was the most renowned tertiary at that time. Also Third Order members were Pius X, Benedict XV and Pius XI. Like their venerable predecessor they commended and recommended the Third Order to the faithful. While our present Holy Father has not yet spoken on the merits of the Third Order, yet the fact that he is both a Dominican and a Franciscan tertiary is a recommendation more convincing than words. If our Supreme Pontiffs have thought so highly of the Third Order, and if Leo XIII even proposed the Third Order as his reform for the world, surely it behooves our Catholic people to look into the Third Order and to enroll, if possible, under the banner of Francis to fight "the good fight" for God, for Church, and for country.

Its Origin — We trace the origin of the Third Order to about the year 1221 when St. Francis clothed Blessed Luchesio of Poggibonzi with the habit of the Third Order. For several years the First and Second Orders had existed, were flourishing, were leading men back to Christ, and were putting Christ once again into the hearts of men. The people saw how much good St. Francis had accomplished by his founding of the First and Second Orders; so they besought him to draw up also a rule of life for them. After much prayer and meditation St. Francis, assisted by his great friend and protector, Cardinal Ugolino, drew up the Rule of the Third Order. "The year 1221 is now generally regarded as the date of this Rule," writes Fr. Gregory Cleary, O. F. M. This Rule consisted of twelve chapters, a thirteenth being added in 1227. Immediately the Third Order spread far and wide, producing far-reaching results.

Its First Fruits — At this period, which marked a turning point in history, the Christian world was badly in need of reform. Subtle heresies were being propagated by false reformers. Party strife and petty wars with their terrible results were laying waste the Imperial and Papal states and the cities of Italy. The rich lived in luxury and pleasure: the poor eked out a miserable existence. By making thoroughly loyal Catholicity a requisite for membership in the Third Order, St. Francis laid the axe to the root of the heresies. By forbidding the tertiaries to take formal oaths unnecessarily and to bear arms except in defense of the Roman Church, the Christian faith, their country or themselves, St. Francis brought peace to Europe. By his rules of moderation and decency, by exhorting the practice of the virtues of poverty, chastity and obedience according to each one's state in life, by stressing the dignity and freedom of all men redeemed by Christ, St. Francis brought justice and charity back into the lives of men. As Pius XI writes: "Francis by his indomitable apostolate and that of his order, as well as by means of the Third Order, laid anew the foundations of society, reforming it thoroughly according to the ideals of the Gospel."

Its Rule and Nature — The first Rule of the Third Order was promulgated by St. Francis himself in 1221. By his Bull, "On the Mountain," issued August 18, 1289, Pope Nicholas IV expanded and confirmed this Rule. Leo XIII in his

Apostolic Constitution, "The Merciful Son of God," issued May 30, 1883, adapted this Rule to meet modern needs without, however, changing the nature of the Third Order. Hence today the Third Order is still a true secular order; the Superiors of the First Order have direct jurisdiction over it; and its life and apostolate remain the same as before.

The present Rule consists of three short simple chapters. The first chapter limits membership to loyal Catholics who have completed their fourteenth year; provides for the reception of married women; prescribes wearing of the scapular and cord; and decrees for the reception, novitiate and profession of tertiaries. The second chapter prescribes moderation in living; decency in one's mode of life; the virtues of temperance and thanksgiving; fasts on the Vigils of the Immaculate Conception and of St. Francis; monthly confession and Communion; daily recitation of twelve Our Fathers, Hail Marys and Glorys, or of the Little Office of the Blessed Virgin, for those who do not say the Divine Office; timely making of one's will; good example and zeal in the Christian apostolate; the virtue of charity and the spirit of peace; no unnecessary oaths, indecent language or vulgar jokes; attendance at daily Mass if possible, and at the monthly meetings; maintenace of a common fund for the benefit of the members and of good causes; visiting of the sick tertiaries; and praying for those departed. The third chapter provides for the conferring of offices, visitation, admonishing of disobedient tertiaries, and dispensations from the Rule. It points out that violations of the Rule are not sinful unless they are also violations of the Commandments of God or of the Church.

Hence we see that there is nothing very difficult about the Rule. It was written, not for great saints, but for ordinary good Catholics who want to cultivate spiritual perfection according to their state in life. Like all Franciscan Rules it restricts itself to essentials, giving great latitude to the spiritual bent of the individual. The Third Order is wide enough to include all Catholics, from the Holy Father to the young student in high school, from the president of a great industrial organization to the porter who sweeps the floor of a warehouse. If only all Catholics would embrace the Third Order in the spirit of penance springing from a sincere love of God, what a spiritual renovation would take place in our day! For as the Most Rev. Leonard M. Bello, Minister General of the Order of Friars Minor, writes in his encyclical on the Third Order: "The Franciscan Third Order is an association of the elect of the faithful, who although they live in the world, nay because they live in the world, desire, nevertheless to pursue Christian perfection according to the very spirit of the Franciscan religious and nuns, but in a manner suitable to their state in life: so that while having professed neither the cloistral law nor the three vows of the same, they set up in their homes a cloister, as it were, shut off from the allurements of the world; and they endeavor to practise with a cheerful spirit all the virtues corresponding to the three vows of religious."

"My Plan for Social Reform" — "My plan for social reform is the Third Order," Leo XIII was accustomed to say. For the Third Order goes to the root of all our present social evils; it would reform the source of all our man-made evils — the heart of man. Yet the Third Order has not for its primary end any social or economic reforms. Like the Church it is a purely spiritual society, having for its end the salvation and sanctification of men. This religious spirit of the Third Order is the source whence the brothers and sisters of the Third Order draw their inspiration for countless works of charity. In his encyclical, "Quadragesimo Anno," Pius XI pointed out that there can be no true social or economic re-

forms without a moral reform. Vice versa it follows that social and economic reforms must of necessity follow a moral reform. Why? Because religion was not and was never intended to be the affair of one hour on Sunday; true religion must and does enter into every act of our lives. Hence, let a man for his sanctification become a tertiary, and what happens? That man sanctifies himself by prayer, the sacraments, and attendance at Holy Mass. He practises the virtues of poverty, chastity and obedience according to his state in life. By the virtue of poverty he lives moderately, within his means; he does not seek to amass wealth but rather to share it. By the virtue of chastity he practises modesty and decency in thought, word, and deed; he does not seek pleasure immoderately. By the virtue of obedience he is loyal to his God, his Church, and his country. Thus he conquers the old enemies of man which are so active today — the world, the flesh and the devil.

But the reforming power of the Third Order does not stop here. The Third Order is a world-wide fraternal society. Get a world-wide society of men and women practising the virtues of poverty, chastity and obedience according to their states in life, and you have a most powerful moral force that will shame the grabbers of material wealth and promote the economic good of each individual; that will discourage the filthiness of indecency and impurity, and foster the beauty and holiness of modesty and chastity; that will remain impervious to the present widespread attacks against Church and State, and promote loyalty to both according to Catholic principles. The Third Order renovated the face of the earth in the thirteenth century; it can do the same today. (For a complete, authoritative, inspiring, solid treatment of this aspect of the Third Order we cannot recommend too highly "Social Ideals of St. Francis," by Fr. James Meyer, O. F. M., popular edition 60 cents.)

So too the Third Order holds the key to the solution of many of our other problems. The real Christianity of real Franciscanism has no place for snobbery, exploitation or race prejudices. For the love of Christ, Francis ministered to the lepers, his brothers in Christ. If Francis lived with us today, how could he act unjustly or uncharitably toward his brothers and sisters for love of whom Christ was born and crucified, and into whose hearts Christ enters in Holy Communion?

Franciscan Youth — If the Third Order is a powerful spiritual help for Catholic men and women, how much more helpful is it for Catholic youth! St. Francis teaches them that religion should be a positive, joyful service in the House of their Heavenly Father. He offers them a Rule of Life that is the guarantee of true success and happiness in this life and in the next. Father General writes that young tertiaries should have special consideration up to 25 years of age; that, when possible, they should have their own board of officers, director, and literature, and other advantages suitable to their nature and inclinations. For further information see "The Seraphic Youth Movement" in "Survey of a Decade," by Poppy and Martin, page 78, and Father General's encyclical, numbers 24-26.

Organization — A fraternity must be erected by a Franciscan Provincial or Superior of the First Order or of the Third Order Regular within whose territory the fraternity is to be located. Fraternities are organized: (1) locally, under the jurisdiction of the local Franciscan Superior; (2) regionally, under the jurisdiction of the respective Ministers Provincial; (3) internationally, under the jurisdiction of the respective Ministers General. Usually each Province appoints a Third

Order Commissary. Recently the Fathers General of the various Franciscan Orders have appointed Commissary Generals for all the Third Order fraternities under their jurisdiction. In the United States a National Organization of the Third Order of St. Francis was founded in 1921 to further the full observance of the Rule of the Third Order, and to foster national union and co-operation. (The Fathers General urge such federation and directive union of the tertiary provinces and fraternities.) The Franciscan Provincial Superiors constitute the National Directive Board of which the secretary is the Very Rev. Adalbert Foley, O. F. M. Secretary of the National Executive Board is Fr. Maximus Poppy, O. F. M., who has been active in Third Order work for 10 years. His office is at 3200 Meramec St., St. Louis, Mo.

Privileges — Tertiaries can gain many plenary and partial indulgences, and can receive General Absolution on many great feast days. Pius X granted tertiaries communication of indulgences with the First and Second Orders and participation in the spiritual fruits of their good works. Priest tertiaries enjoy the personal favor of the "privileged altar" three times a week; and may, apart from choral office, use the Divine Office and the Missal of that family of the First Order to which they are affiliated. Hence on Saturdays in Franciscan churches and private oratories they may say the Mass of the Immaculate Conception.

Third Order and Catholic Action — A misunderstanding of the nature of Catholic Action has produced a tendency to identify long-established religious societies with Catholic Action. The attempt to identify the Third Order in its normal functioning with Catholic Action would injure both. Yet, a consideration of the relation between the Third Order and Catholic Action will show the universality and the effectiveness of the Third Order in furthering the mission of the Church, namely, the salvation of souls, in any given age.

Catholic Action is the participation of the laity in the apostolate of the hierarchy which is the salvation of souls. The Third Order is a true religious order of seculars, both priests and laity, under the jurisdiction of the superiors of the Franciscan First Order and Third Order Regular, having for its primary purpose the salvation and sanctification of the Tertiaries. Catholic Action being a participation in the apostolate of the hierarchy, it must be conducted under the direct supervision of the hierarchy of which each bishop is the representative in his own diocese. The Third Order is subject to ecclesiastical authority and each fraternity can be established only with the permission of the local Ordinary and is subject to visitation by him. Catholic Action is of its nature corporate, implying united action of all the members of the Mystical Body of Christ toward spreading God's kingdom over all the earth. The Third Order dedicates its members to all good works, and this wide scope of purpose includes whatever work the bishop may give the members to do as Catholic Action. Catholic Action has the pursuit of personal perfection as its first and greatest end. The entire rule of the Third Order aims primarily at the sanctification of the individual.

To summarize, then, the Third Order is at one with Catholic Action in its observance of Gospel life, its constitution for the laity, and its obedience to Church authority, as well as its corporate aim and personal implications. Even though the Third Order may not be designated as Catholic Action by a bishop, it should be the backbone of Catholic Action in a diocese. Pope Pius XI called upon Tertiaries to fight the battles of the Lord against godless Communism and the other errors of our age, as knights in the army of Catholic Action. Tertiaries, therefore, should be the leaders in Catholic Action, the papal crusade of our day to win the world for Christ.

THIRD ORDER INFORMATION

If there is no Franciscan Friary in your vicinity, write to the nearest Third Order Superior.

1. Franciscan Friary, Pulaski, Wis. (Polish).
2. 151 Thompson St., New York, N. Y. (Italian).
3. 135 W. 31st St., New York, N. Y.
4. 1615 Vine St., Cincinnati, Ohio.
5. 1434 W. 51st St., Chicago, Ill.
6. 1500 34th Ave., Oakland, Calif.
7. Franciscan Monastery, Washington, D. C.
8. Box 443, Lemont, Ill. (Slovenian).
9. 220 37th St., Pittsburgh, Pa.
10. 1740 Mt. Elliott Ave., Detroit, Mich.
11. 754 Gun Hill Road, Williamsbridge, New York, N. Y. (Italian).
12. 1541 Golden Gate Ave., Los Angeles, Calif.
13. 234 Norwood Ave., Providence, R. I.
14. St. Anthony's Convent, Clark & Kent Sts., Buffalo, N. Y. (Polish).
15. 812 N. Salina St., Syracuse, N. Y.
16. 2222 W. Market St., Louisville, Ky.
17. St. Francis College, Loretto, Pa.
18. Friars of the Atonement, Graymoor, Garrison, N. Y.
19. 414 E. 82nd St., New York, N. Y. (Hungarian).
20. 232 S. Home Ave., Avalon Sta., Pittsburgh, Pa. (Slovak).
21. 2823 Princeton Ave., Chicago, Ill. (Croatian).
22. The Third Order of St. Francis in the U. S., 3200 Meramec St., St. Louis, Mo.

For literature on the Third Order, address your order to: Franciscan Herald Press, 1434 West 51st St., Chicago, Illinois.

The organ of the Third Order of St. Francis in the United States is the monthly. "Franciscan Herald and Forum," 5045 Laflin St., Chicago, Ill. $1.00 per year.

STANDARD REFERENCES ON THE LIFE OF ST. FRANCIS

Name	Author
Pilgrim's Guide to Franciscan Italy	Anson, Peter F.
Life of St. Francis	Bonaventure, Saint
Life and Legends of St. Francis	Chalippe, Candide, O. F. M.
St. Francis of Assisi	Chesterton, Gilbert Keith
Life of St. Francis of Assisi	Cuthbert, Father, O. S. F. C.
The Romanticism of St. Francis and Other Studies in the Genius of the Franciscans	Cuthbert, Father, O. S. F. C.
St. Francis, A Historical Drama	Cuthbert, Father, O. S. F. C.
Franciscan Essays	Devas, Fr. Dominic, O. F. M.
Everybody's St. Francis	Egan, Maurice Francis
The Land of Francis; Assisi and Perugia	Faure, Gabriel
The Ideals of St. Francis	Felder, Hilarin, O. M. Cap.
The Franciscan Message to the World	Gemelli, Agostino, O. F. M.
My Lady Poverty—A Saint's Courtship	Gliebe, Francis, O. F. M.
Franciscan Italy	Goad, Howard Elsdale
The Story of St. Francis	Heins, M. Alice
Little Plays of St. Francis	Housman, Lawrence
Followers of St. Francis	Housman, Lawrence
The Lord's Minstrel	Jones, C. M. Duncan
St. Francis of Assisi, A Biography	Jorgensen, Johannes
St. Francis of Assisi, The Poverello	Kenny, L. Stacpoole
The Poor Little Man	Lee, Harry
Franciscan Legends	Malloy, Mary J.
The Month of St. Francis	Mariotti, Candido, O. F. M.
Social Ideals of St. Francis	James Meyer, O. F. M.
Fioretti, or Little Flowers of St. Francis	Okey, Thomas
The Writings of St. Francis of Assisi	Robinson, Paschal, O. F. M.
The Saints of Assisi	Salusbury, E.
The Life of St. Francis of Assisi	Salvatorelli, Luigi
St. Francis of Assisi	Santorelli, Alfonso Maria, O. F. M
St. Francis of Assisi	Subercaseaux, Dom Errazuiz
The Galilee of Francis	Walsh, Marie Donegan
Little Brother Francis of Assisi	Williams, Michael
St. Francis of Assisi	Wilmot-Buxton, E. M.
A Little Book of St. Francis and His Brethren	Wilmot-Buxton, E. M.

THE FRANCISCAN CALENDAR

(This calendar presents those feasts which are proper to the Franciscan Order. On the days not listed here the feasts of the Universal Church are kept.)

January

2 BB. Bentivoglio and Gerard Cagnoli, Confessors, I Order
4 Bl. Angela of Foligno, Widow, III Order
14 BB. Odoric, Roger and Giles, Confessors, I Order
16 SS. Berard and Four Companions, Protomartyrs, I Order
19 BB. Thomas, Charles and Bernard, Confessors, I Order
23 Espousals of the Blessed Virgin with St. Joseph
30 St. Hyacintha Mariscotti, Virgin, III Order
31 BB. Louise and Paula, Widows, III Order

February

1 BB. Eustochium and Veridiana, Virgins, II and III Orders
3 Bl. Matthew of Girgenti, Confessor, I Order
4 St. Joseph of Leonissa, Confessor, I Order
5 SS. Peter Baptist and Twenty-two Companions, Martyrs, I and III Orders
7 BB. Rizzerio, Giles-Mary, and Anthony of Stroncone, Confessors, I Order
13 Bl. John of Triora, Martyr, I Order
14 Bl. Jane of Valois, Widow, III Order
15 Bl. Andrew of Segni, Confessor, I Order
16 Bl. Philippa Mareri, Virgin, II Order
17 Bl. Luke Belludi, Confessor, I Order
19 St. Conrad of Piacenza, Confessor, III Order
20 Bl. Peter of Treja, Confessor, I Order
22 St. Margaret of Cortona, Penitent, III Order
25 Bl. Sebastian of Apparicio, Confessor, I Order
26 Bl. Isabella, Virgin, II Order
28 Bl. Antonia of Florence, Widow, II Order

March

First Friday Mysteries of the Way of the Cross
2 Bl. Agnes of Prague, Virgin, II Order
5 St. John Joseph of the Cross, Confessor, I Order
6 St. Collette, Virgin, II Order
9 St. Catherine of Bologna, Virgin, II Order
11 BB. John Baptist of Fabriano and Christopher of Milan, Confessors, I Order
13 Bl. Agnello of Pisa, Confessor, I Order
14 Transference of the Body of St. Bonaventure
18 St. Salvator of Horta, Confessor, I Order
20 BB. John of Parma, Mark of Montegallo, and Hippolyte Galantini, Confessors, I and III Orders
22 St. Benevenute, Bishop and Confessor, I Order
26 Bl. Didacus Joseph, Confessor, I Order
28 St. John Capistran, Confessor, I Order
29 Bl. Jane Mary of Maille, Widow, III Order
30 St. Peter Regalatus, Confessor, I Order

2 Bl. Leopold, Confessor, I Order
3 BB. Gandulf of Binasco and John of Pinna, Confessors, I Order
4 St. Benedict the Moor, Confessor, I Order
6 Bl. Mary Crescentia Hoess, Virgin, III Order
7 Bl. William of Scicli, Hermit, Confessor, III Order
8 Bl. Julian of St. Augustine, Confessor, I Order
9 Bl. Thomas of Tolentino, Martyr, I Order
10 Bl. Mark Fantuzzi of Bologna, Confessor, I Order
12 Bl. Angelo of Chivasso, Confessor, I Order
16 Anniversary of St. Francis' Profession
18 Bl. Andrew of Hibernon, Confessor, I Order
19 Bl. Conrad of Ascoli, Confessor, I Order.
21 St. Conrad of Parzham, Confessor, I Order
22 Bl. Francis of Fabriano, Confessor, I Order
23 Bl. Giles of Assisi, Confessor, I Order
24 St. Fidelis of Sigmaringen, Martyr, I Order
28 Bl. Luchesius, Confessor, III Order
30 St. Joseph Benedict Cottolengo, Confessor, III Order

May

11 BB. Benedict, Julian and James, Confessors, I Order
14 Bl. Petronilla, Virgin, II Order
17 St. Paschal Baylon, Confessor, I Order
18 St. Felix of Cantalice, Confessor, I Order
19 SS. Theophilus and Ivo, Confessors, I and III Orders
20 St. Bernardine of Siena, Confessor, I Order
21 BB. Ladislaus, Crispin and Waldo, Confessors, I and III Orders
22 BB. John Forest, Godfrey Maurice Jones; and Joachim of St. Anna Wall, Martyrs, I Order
23 Bl. Bartholomew, Benvenute and Gerard, Confessors, I and III Orders
24 BB. John of Prado, John of Cetina, and Peter, Martyrs, I Order
25 Dedication of the Basilica of Assisi
26 Bl. Mary Anne of Jesus, Virgin, III Order
29 BB. Stephen and Raymond, Martyrs, I Order
30 St. Ferdinand, King, Confessor, III Order
31 The Blessed Virgin Mary, Mediatrix of all Graces

June

1 St. Angela Merici, Virgin, III Order
2 BB. Herculian, Felix and John, Confessors, I and III Orders
3 Bl. Andrew of Hyspello, Confessor, I Order
7 Bl. Humiliana, Widow, III Order
8 Bl. Baptista Varani, Virgin, II Order
9 BB. Pacificus and Lawrence, Confessors, I Order
13 St. Anthony of Padua, Confessor, I Order
15 Bl. Yolande, Widow, II Order
16 Bl. Guy of Cortona, Confessor, I Order
20 Bl. Micheline, Widow, III Order
23 Bl. Joseph Cafasso, Confessor, III Order
27 Bl. Benvenute, Confessor, I Order

4 Bl. Raymond Lull, Martyr, III Order
8 St. Elizabeth of Portugal, Widow, III Order
9 SS. Nicolas and Ten Companions, Martyrs, I Order
10 BB. Emanuel Ruiz and Seven Companions, Martyrs, I Order
11 St. Veronica Juliani, Virgin, II Order
13 St. Francis Solanus, Confessor, I Order
14 St. Bonaventure, Confessor, Doctor, I Order
15 Feast of the Holy Sepulchre
16 Commemoration of the Canonization of St. Francis
21 Bl. Angeline of Marsciano, Widow, III Order
23 St. Lawrence of Brindisi, Confessor, I Order
24 Bl. Cunegunda, Virgin, II Order
27 Bl. Mary Magdalen Martinengo, Virgin, II Order
30 BB. Simon, Peter and Archangelus, Confessors, I Order

August

2 Our Lady of the Angels (Portiuncula Indulgence)
7 BB. Agathangelus and Cassian, Martyrs, I Order
9 St. John Mary Vianney, Cure of Ars, Confessor, III Order
11 Bl. Louise of Savoy, Widow, II Order
12 St. Clare, Foundress, Virgin, II Order
13 BB. John of Alverna, Vincent of Aquilla, and Novellonus of Faenza, Confessors, I and III Orders
14 BB. Sanctes and Francis, Confessors, I and III Orders
17 St. Roch, Confessor, III Order
18 BB. Beatrice and Paula, Virgins, II Order
19 St. Louis, Bishop, Confessor, I Order
22 Seven Joys of the Blessed Virgin Mary
25 St. Louis, King, Confessor, III Order (Patron of the Third Order)
26 BB. Timothy and Bernard, Confessors, I Order

September

1 BB. John and Peter, Martyrs, I Order
2 BB. John, Appolinaris and Severin, Martyrs, I and III Orders
4 St. Rose of Viterbo, Virgin, III Order
5 Bl. Gentle of Matilica, Martyr, I Order
6 BB. Liberatus and Peregrinus, Confessors, I Order
9 BB. Seraphina of Sforza, Widow, II Order
10 BB. Apollinaris and Forty-four Companions, Martyrs, I and III Orders
11 Bl. Bonaventure, Confessor, I Order
13 Bl. Francis Calderola, Confessor, I Order
17 Stigmata of St. Francis of Assisi
18 St. Joseph of Cupertino, Confessor, I Order
23 Finding of the Relics of St. Clare
24 St. Pacificus, Confessor, I Order
25 Bl. Francis Camporubeo, Confessor, I Order
26 Bl. Lucy of Calatagirone, Virgin, III Order
27 St. Elzear, Confessor, III Order
28 Bl. Bernadine of Feltre, Confessor, I Order

October

1 BB. John and Nicholas, Confessors, I and III Orders
3 Vigil of St. Francis (Fast for Tertiaries)
4 Our Holy Father St. Francis, Confessor, Founder of the Franciscan Order
5 Bl. Felix Meda, Virgin, II Order
6 St. Mary Frances of the Five Wounds, Virgin, III Order
8 St. Bridget, Widow, III Order
10 SS. Daniel and Six Companions, Martyrs, I Order
12 St. Seraphin, Confessor, I Order
19 St. Peter of Alcantara, Confessor, I Order
21 Bl. James of Strepa, Bishop, Confessor, I Order
22 Anniversary of Dedication of Each Church
23 Bl. Josephine Leroux, Virgin, Martyr, II Order
25 Bl. Balthassar of Clavario, Confessor, I Order
26 Bl. Bonaventure Potenza, Confessor, I Order
30 Bl. Angelus of Acrio, Confessor, I Order
31 BB. Christopher and Thomas, Confessors, I Order

November

3 Bl. Rayner, Confessor, I Order
5 Relics in the Churches of the Seraphic Order
6 Bl. Margaret of Lorraine, Widow, II Order
7 Bl. Helena Enselmina, Virgin, II Order
12 BB. Gabriel and John, Confessors, I and III Orders
13 St. Didacus, Confessor, I Order
16 St. Agnes of Assisi, Virgin, II Order
17 BB. Salome and Jane, Virgins, II and III Orders
19 St. Elizabeth of Hungary, Queen, Widow, III Order (Patroness of the Third Order)
26 St. Leonard of Port Maurice, Confessor, I Order
27 BB. Bernardine and Humilis, Confessors, I Order
28 St. James of the Marches, Confessor, I Order
29 All Saints of the Three Orders

December

1 Bl. Anthony Bonfadini, Confessor, I Order
Likewise the commemoration of Holy Souls of the Three Orders
5 Bl. Nicolas, Martyr, I Order
8 Immaculate Conception of the Blessed Virgin Mary, Special Patroness of the Seraphic Order
9 BB. Elizabeth and Delphine, Virgins, III Order
10 Bl. Peter of Siena, Confessor, III Order
11 Bl. Hugoline, Hermit, Confessor, III Order
12 Finding of St. Francis' Body
14 BB. Conrad and Bartholus, Confessors, I and III Orders
23 Bl. Nicholas Factor, Confessor, I Order
30 BB. Margaret and Matthia, Virgins, II Order

AMERICAN FRANCISCAN PROVINCES AND COMMISSARIATS

Order of Friars Minor (O. F. M.)

Delegate General, Mathias Faust

Province	Founded	Provincial	Location
St. John the Baptist	1844	Adalbert Rolfes	Cincinnati, O.
Sacred Heart	1858	Wenceslaus Krzycki	St. Louis, Mo.
Most Holy Name of Jesus	1901	Jerome Dawson	New York, N. Y.
Immaculate Conception	1911	Anicetus Silvioni	New York, N. Y.
Santa Barbara	1916	Martin Knauff	Oakland, Calif.
Assumption of the B. V. M.	1939	Isidore Cwiklinski	Pulaski, Wis.

Commissariat	Founded	Commissary	Location
Holy Cross	1912	Benedict Hoge	Lemont, Ill.
Holy Land		Leonard Walsh	Washington, D. C.
Holy Family	1927	David Zrno	Chicago, Ill.
Holy Saviour		Martinian Krajcir	Pittsburgh, Pa.
St. John Capistran	1928	Medard Medveczky	Arrochar, N. Y.

Order of Friars Minor Conventual (O. M. C.)

Province	Founded	Provincial	Location
Immaculate Conception	1852	Daniel Lutz	Syracuse, N. Y.
St. Anthony	1903	Lawrence Cyman	Buffalo, N. Y.
St. Bonaventure	1939	Cyril Kita	Milwaukee, Wis.
Our Lady of Consolation	1926	Anthony Hodapp	Louisville, Ky.

Order of Friars Minor Capuchin (O. F. M. Cap)

Province	Founded	Provincial	Location
St. Joseph	1857	Clement Neubauer	Detroit, Mich.
St. Augustine	1873	Claude Vogel	Pittsburgh, Pa.

Custody	Founded	Custos	Location
Italian-American	1918	Accursio Rosi	Orange, N. J.
Irish-American		Stephen Murtagh	Los Angeles, Calif.
House of English Province of O. S. F. C.	1926	George Scott (Guardian)	Providence, R. I.

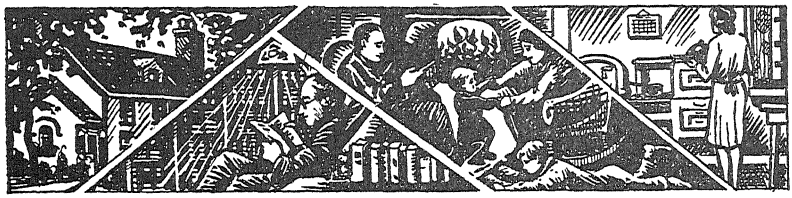
Third Order Regular (T. O. R.)

Province	Founded	Provincial	Location
Sacred Heart	1910	Benedict Determan	Loretto, Pa.
Immaculate Conception		Benignus Gallagher	Hollidaysburg, Pa.
U. S. Foundation (Spanish)		Michael Vidal (Superior)	Waco, Tex.

Franciscan Friars of the Atonement (S. A.)

(Third Order of St. Francis)

Founded	Superior	Location
1909	Raphael Grande	Garrison, N. Y.



MARRIAGE LEGISLATION OF THE CATHOLIC CHURCH

The marriage contract is a lawful agreement between a man and a woman by which is given and accepted the exclusive and perpetual right to those bodily functions intended for the generation of children. It was this contract which our Lord raised to the dignity of a sacrament when He instituted the Sacrament of Matrimony. This sacrament sanctifies the union and gives to the couple the graces which they need for the proper fulfilment of the duties of their state in life. Those who are not baptized can enter into a natural contract of marriage, but only those who are baptized can receive the sacrament.

The primary purpose of marriage is the generation and the education of children; the secondary purposes are the cultivating of mutual love and the quieting of concupiscence. The two essential qualities of this union are unity and permanence. True and lawful marriage is, therefore, a union between one man and one woman which can be broken by nothing but the death of either party. These qualities serve to secure the ends for which marriage is intended; its unity insures the proper care and the loving cooperation in the rearing of the children; its permanence guarantees mutual love and support all through the natural lives of both parties.

All persons who are not forbidden by law may contract marriage. Certain prohibitions are laid down by the natural and the divine law. These are binding upon all men no matter what their religious beliefs may be. Thus for example, all men are bound by the natural law which forbids marriage before a certain age. But, since Christ left to His Church complete jurisdiction over all baptized Christians, she has the supreme power to regulate concerning their marriages. Her laws are binding upon all who are validly baptized, hence they oblige heretics, schismatics and apostates unless these classes are positively exempted by the Church. In two cases this exemption is stated: heretics and schismatics are not bound by the impediment of disparity of worship nor are they held to the canonical form of celebration before a priest. Unbaptized persons are bound to the observance of these laws when these laws authentically explain the provisions of the divine law.

The Church has laid down a list of impediments which affect the status of a marriage. Some of these impediments render the marriage null and void so that in the eyes of the Church such a marriage is worthless. These are known as diriment or nullifying impediments. Other impediments, while they do not render the marriage invalid and worthless, nevertheless make it gravely sinful. These are called impeding or prohibitory impediments.

The Impeding or Prohibitory Impediments

1. The Impediment of Simple Vows. (a) One who is bound by a simple vow of virginity cannot enter marriage without grave sin. Virginity is the state of perfect purity which has never been defiled by any sinful thought, word or action contrary to this virtue. In taking a vow of virginity a person promises to persevere in this state by avoiding the first deliberate act which would violate the purity of the soul. A marriage con-

tracted without a dispensation from this vow, although valid, would be sinful because one of the duties of the married state is the generation of children which involves the violation of this vow.

(b) One who has made a vow of perfect chastity has promised to abstain from sexual intercourse and from voluntary acts against purity. One entering marriage without dispensation from this vow sins gravely but the marriage is valid.

(c) The vow of celibacy is a promise never to marry. Unless a person is dispensed from this vow he cannot enter marriage without grave sin.

(d) The vow to enter a religious order hinders a person from contracting marriage without grave sin.

(e) The vow to receive sacred orders is a promise to receive the orders of subdiaconate, diaconate and priesthood. One who has made such a vow cannot contract marriage without grave sin in as much as the observance of his vow after marriage is practically impossible.

2. The Impediment of Legal Relationship. Legal relationship is the bond which exists between the person adopting and the person adopted. If Civil Law states that this relationship is a prohibitory impediment, it is also regarded as such by the Church; if the Law states that it is a nullifying impediment, the Church likewise looks upon it as such. In this matter the Church determines the nature of the impediment according to the provisions of the Civil Law. Nowhere in the United States does an impediment arise from Legal relationship.

3. The Impediment of Different Religions. The Church strongly forbids the marriage of a Catholic to any baptized member of an heretical or schismatical sect. Moreover if there is grave reason to believe that such a marriage would result in the loss of the Faith of the Catholic party, the marriage is forbidden by the Divine Law itself. "Mixed" marriages are gravely sinful if contracted without the proper dispensation, although they are nevertheless valid. To obtain such a dispensation it is necessary that there be just and grave reasons for the marriage; that the non-Catholic party promise to allow the Catholic party complete freedom in the practise of religion; that both parties promise that all the children born to them will be baptized and brought up as Catholics; that there be strong grounds for believing that these promises will be observed sincerely.

The Diriment or Nullifying Impediments

1. Impediment of Age. No male before his sixteenth year of age completed and no female before her fourteenth year completed is capable of contracting a true and valid marriage. Marriage at any time after that age would be valid, but the Church urges young people to observe the age limits which certain states have specified, otherwise serious legal consequences would follow. This is especially true in the case of minors. The pastor should not assist at their marriage if the parents are unaware of it or if they are reasonably unwilling that it take place.

2. The Impediment of Impotency. Impotency consists in the incapacity to perform the normal, physical act of copulation. Such impotence, provided that it preceded marriage and is a permanent physical defect, whether on the part of the man or the woman, renders the marriage null and void. In cases of doubt the Church does not hinder the parties from marrying. Sterility is not to be considered an impediment to marriage.

3. The Impediment of an Existing Bond. Unity is one of the qualities of marriage. Hence a person who is already validly married cannot contract another valid marriage as long as he is bound by the bonds of the previous union. A second marriage may be entered into if the first was null or has been legitimately dissolved.

4. The Impediment of Disparity of Worship. The Church forbids the marriage of any non-baptized

person with one baptized in the Catholic Church or converted to the Church from heresy or schism. Such a marriage attempted without the necessary dispensation would be invalid. Dispensations are granted on the conditions mentioned above in the treatment of the Impediment of Mixed Religions.

5. The Impediment of Sacred Orders. One who has been ordained a subdeacon, deacon or priest cannot contract a valid marriage. It is possible with a dispensation for a married man to receive Sacred Orders provided that his wife consents and takes a vow of chastity.

6. The Impediment of Religious Profession. The members of certain religious orders take solemn vows of poverty, chastity and obedience. One who is bound by such a vow of chastity cannot contract a valid marriage. This impediment affects both male and female religious. It is to be noted that whereas solemn vows render a marriage null and void, simple vows render the marriage sinful but do not impair its validity. In only one case do simple vows render a marriage invalid, and this is due to a privilege granted to the Jesuits by Pope Gregory XIII by which their simple vows invalidate marriage.

7. The Impediment of Abduction. There can be no valid marriage between an abductor and a woman abducted with a view to marriage, so long as she remains in the power of the abductor. This impediment ceases as soon as the woman gains her freedom and freely marries the man. One who forcibly detains a woman against her will incurs this same impediment even though the woman came of her own free will to the place in which she is detained.

8. The Impediment of Crime. This impediment may arise in one of three ways:

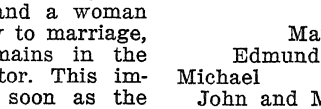
(a) Through an act of adultery with an accompanying promise of marriage or an attempt to contract marriage. The parties concerned would be incapable of contracting a valid marriage without a dispensation, even after the death of their consorts.

(b) Through an act of adultery joined with the murder of the consort of either party. This murder may be planned and executed by either of the guilty parties; it is not necessary that there be a mutual conspiracy. A dispensation would have to be obtained before the parties concerned could contract a valid marriage.

(c) Through the crime of conjucide. This impediment is incurred when there is a mutual conspiracy resulting in the death of a legitimately wedded consort. The intention of marrying the accomplice must likewise enter in.

9. The Impediment of Relationship. Relationship may come about in four ways:

(a) Through consanguinity or relation by carnal descent. In determining the relationship existing between persons we must note the common ancestor, the line and the degree. Those in the direct line are descended one from the other such as children from parents, grandchildren from grandparents. Those in the collateral line have a common ancestor but are not descended from one another such as brothers or sisters. The degree of relationship is the distance from the common ancestor. The following table illustrates these principles.



John and Michael are related in the third degree of consanguinity in the direct line. Jane and Bertha are related in the second degree of the direct line. Michael and Bertha are related in the third degree of consanguinity in the collateral line. Edmund and Bertha are related in the third degree of the collateral line because the number of degrees is determined by the number in the longer of the two lines.

There can be no valid marriage between blood relatives in the direct line no matter what degree of relationship exists. Likewise all marriages are invalid which are

contracted without dispensation between persons who are related within the third degree of the collateral line of consanguinity. The Church never dispenses in the direct line nor in the first degree of the collateral line.

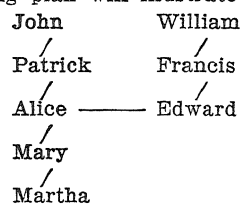
(b) Through affinity or relation resulting from a valid marriage. The husband contracts this relationship with the blood relatives of the wife and vice versa. There is, however, no relationship of affinity between the blood relatives of the husband and the blood relatives of the wife. The degree of affinity is computed in such a way that those who are blood relatives of the man are related by affinity to the woman in the same line and degree in which they are related to the man. Thus the blood brother of the husband is related to the wife in the first degree of the collateral line. The mother of the bride is related to the groom in the first degree of the direct line.

The Church declares invalid any marriage between persons who are related by affinity in any degree of the direct line as well as between those who are related by affinity within the second degree of the collateral line.

(c) Through spiritual relationship arising from baptism. Whoever administers baptism, whether solemnly or privately, contracts a certain relationship with the person baptized. This same relationship exists between the godparents and the one baptized. Hence, without a dispensation, there can be no valid marriage between a godchild and its godparents nor between the one baptized and the one who baptizes.

(d) Through adoption or legal relationship. As noted under the Impeding Impediments, legal relationship may become a diriment impediment rendering invalid any marriage between the adopter and the person adopted. In this matter the Church merely follows the norm established by the Civil Law and considers legal relationship in the light of these laws as prohibiting or annulling impediments.

10. The Impediment of Public Honesty. This impediment arises from an invalid marriage or from public or notorious concubinage. It renders the man incapable of contracting a valid marriage with the relatives of the woman in the first and second degrees of the direct line and vice versa. The accompanying plan will illustrate this.



Alice is living with Edward as his concubine. This fact gives rise to an impediment which prevents Edward from marrying Mary or Martha who are related to Alice in the first and second degrees respectively of the direct line. The same impediment hinders Alice from marrying William or Francis.

Publishing the Banns

To insure the absence of all impediments the Church orders the pastor to announce publicly the names of people who are about to contract marriage. The publishing of the "banns" is usually done in Church at the parochial Mass on three continuous Sundays or holydays of obligation. If the parties are of different parishes, the banns are announced in both places. Persons who know of reasons why the marriage should not take place are obliged to make known these reasons to the pastor before the date set for the wedding.

The Prescribed Form of Marriage

Not only must the parties be free from all impediments, they must also observe the form of marriage which is demanded by the law of the Church. This law states that those marriages only are valid which are contracted in the presence of the pastor of the place in which the ceremony is performed, or in the presence of the local Ordinary, or in the presence of a priest

delegated by either. There must also be present two witnesses.

This prescription of the law is binding upon the following: (a) Catholics by baptism or conversion when marrying among themselves; (b) Catholics who marry non-Catholics even after they have received a dispensation from the impediment of different religions or of disparity of worship; (c) An Oriental Catholic who marries a Catholic of the Latin rite.

In view of this law it is evident that a Catholic who goes through a marriage ceremony before a minister or a Justice of the Peace contracts no marriage. Moreover, a Catholic who goes through this ceremony before a Protestant minister incurs excommunication reserved to the bishop (Canon 1063). However, because the Code of Canon Law expressly exempts non-Catholics from this law, the marriages of non-Catholics before ministers and Justices are valid, if not rendered null by the presence of other nullifying impediments.

Fear as a Cause of Nullity

A fear which would so disturb the mind as to suppress the use of reason would also destroy the consent which is necessary for validly contracting marriage. The Church has stated that in certain cases fear, even though it left a degree of consent that would be sufficient for another natural contract, may be the cause of nullity in a marriage. This fear must be really grave; it must be provoked by an outside free agent; it must be unjustly provoked.

The Separation of Married People

1. A valid marriage between baptized persons, after it has been consummated, cannot be dissolved by any human power or by any cause other than the death of either of the parties. Consummation of a marriage is effected by the conjugal act by which the spouses become one flesh.

2. A valid marriage between baptized persons or between a baptized and a non-baptized person, provided that it has not been consummated, may be dissolved in two cases:

(a) The solemn religious profession of one of the parties. A married person, therefore, who wished to enter an order and to take solemn vows would have to prove that the marriage had not been consummated. If this were proven, the matrimonial bond would be broken and the party who remains in the world would be free to contract a new marriage.

(b) Dispensation from the Holy See. There must be a grave cause for seeking such a dispensation. It is enough if one of the parties makes the request; and the request is often granted in spite of the opposition of the other party. When the dispensation is granted both parties are free to enter new marriages.

These exceptions do not undermine the indissolubility of marriage. In both cases the marriage had not been rendered perfect by a consummation. Moreover it is the Pope and not a civil authority who pronounces the sentence. As the Vicar of Christ, and in virtue of his pontifical authority, he dispenses in these particular cases because of grave necessity and in the interests of the spiritual welfare of the persons concerned.

3. A legitimate marriage, even consummated, between non-baptized persons can be dissolved in favor of the party who is converted. This is the "Pauline Privilege" or the "Privilege of the Faith." It is so called because Saint Paul first promulgated it as a means of protecting the Faith of his converts. (I Corinthians, vii, 12-15.) The conditions necessary for using the Pauline Privilege are:

(a) The marriage must have been contracted before the baptism of either party;

(b) One, only, of the parties must be converted and have received valid Christian baptism.

(c) The infidel party must refuse to be converted or at least to live peacefully without insulting God and without interfering with the freedom of the Christian party in

the practice of religion. The marriage will not be dissolved if the infidel party assents to both demands, or at least to the second. But because the Pope has the power to dissolve such a marriage, since it is not a consummated Christian marriage, he may do so in exceptional cases for extremely grave reasons even if the infidel party assents to both demands.

4. There are also certain cases in which the partners in a valid marriage may separate without the right of marrying again. The chief cause of perpetual separation arises from adultery of one of the parties. There are other causes which permit the injured party to seek a separation: the affiliation of the other party with a non-Catholic sect; criminal and shameful conduct; the education of the children in schism or heresy; grave peril of soul or body. In this, as in all other matters pertaining to the Sacrament of Matrimony, the advice of the pastor should be sought and followed.

Sacred Tribunal of the Rota

Courts of first instance and of second instance, for the adjudication of matrimonial cases, are established in all dioceses throughout the world. Every case is appealed after the first trial: by the parties themselves if the verdict has been against nullity; and by the Defender of the Bond if the decision has been in favor of it. The case is settled if the decisions from the court of first instance and the court of second instance are identical. If they are not, a third trial is necessary, and this takes place before the Sacred Tribunal of the Rota in Rome. In 1941 the Sacred Rota issued 29 decrees of nullity in the 87 matrimonial cases examined. By papal rescript courts of third instance established in this country may during the war adjudicate matrimonial cases usually tried before the Roman Rota.

BIRTH CONTROL

By the technical term "birth control" is meant the unlawful limitation of offspring. All such birth control is by its very nature evil. Because it is intrinsically evil, no reason, however great, can justify it. The prohibition against birth control is not a Church law, but is a dictate of the natural law which is God's law implanted in His creatures. The chief forms of birth control are: contraceptives, abortion and sterilization.

The only legitimate method for limiting offspring is abstinence and self-control.

Contraceptives — The use of contraceptives, whether they be instruments or medicines, is to the married and unmarried alike mortally sinful. The malice of this type of birth control arises from the fact that while the faculty of generation is used, its primary purpose (the generation of offspring) is frustrated. When that primary purpose is frustrated, nature (God's law) is perverted. Such a perversion is nothing less than the sin of onanism, spoken of in Genesis, 38, 9-10.

Abortion is the ejection of a living immature foetus from the womb of the mother at a time when the foetus cannot live outside the womb. Intentional abortion is really murder, and all who take part in an abortion, not excepting the mother, incur an excommunication reserved to the bishop, if the abortion really follows from the attempt to perform it (Canon 2350).

Closely allied to abortion is craniotomy which is that operation in which forceps are used to crush and kill the child in the womb. This also is murder.

Sterilization is an operation in which the tubes, destined to carry the seed, are cut or tied so that during the sexual act no seed will be ejected and no conception can take place. Sterilization frustrates and perverts nature in the same way as does the use of contraceptives. Hence sterilization, except when necessary to preserve the health of the whole body of the one sterilized, is gravely sinful.

The racist doctrine may be summarized as follows:

(a) There are essential differences between the various races of men that inhabit the globe.

(b) These essential differences derive from the blood of each race which is the "soul" of the race.

(c) Aryan blood has given rise to all the real and enduring culture of the world. The Nordic race is the present-day counterpart of the ancient Aryan race.

(d) The higher or more noble races, among which the Nordic race is supreme, are predestined by nature to dominate the inferior races, among which the Jewish race is the lowest.

Upon the unstable foundation of this racist error several countries have more or less completely patterned their national policy. They have conveniently adopted a pantheistic concept of the universe and adapted it to their racist theory. They reject the Christian and Jewish concept of a personal God, the Supreme Being Who is Creator of the universe and hence distinct from it, and in place of the personal God the racists conjure up a god whom they identify with nature — that nature which has decreed the supremacy of the Nordic race. This pantheistic god is best served by an obedience to his racial laws.

With the law of racial superiority accepted as fundamental and the blood of the race considered the ultimate source of all value, the leaders in the movement have logically evolved an entirely new moral code. Whatever tends to preserve and perpetuate the "purity" of race is good; whereas whatever tends to pollute the race or hinder its development is evil. For example, procreation of pure Aryans be it within or without the bond of matrimony is good, whereas procreation of children within the bond of marriage contracted by an Aryan and a Jew is an evil. Today marriages of the latter type are declared illegal in Germany. The Christian virtues such as love of neighbor, mercy and humility are decried as weakness and corruption, whereas the Nordic virtues of honor, loyalty and pride, whereby the god of nature is served and the laws of race superiority furthered, alone are considered decent and worthy of human beings.

A new creed is thus established — a creed without foundation in science, without foundation in reason, and without a vestige of truth in theology.

The doctrine is unscientific. The "Aryan race" is an arbitrary classification based upon similarity of language among various peoples. And, in the light of our present scientific knowledge, it would be imprudent to attempt to prove a definite and universal connection between blood and lingual relationships. Objective scientists working with facts, and not attempting to fit facts to a preconceived theory, conclude, as does Professor Franz Boaz of Columbia University: "People confuse individual heredity with race heredity. Individual heredity is a scientific reality, but to speak of 'race heredity' is nonsense. What we know as 'race' is largely a matter of environment. There is no such thing as 'pure' race. All European races are mixtures of many stocks, particularly so wherever you have a large group."

The doctrine is without any logical justification. The proposition that "pure" Aryan or Nordic blood will necessarily produce real culture is unreasonable. Blood and culture are not correlative terms. Culture is based upon thought: culture is real if ideas are true; and ideas are true if in agreement with objective reality — not because they are Nordic ideas or ideals. Culture is not real because it is Nordic culture and degraded because it is Jewish or Christian, any more than fools' gold is true gold because found in Germany, or true gold is fools' gold because found in South Africa.

Finally, viewed in its conflict

with theology, racism is, as Pope Pius XI has said, "a true form of apostasy. It is not merely one idea or another which is false. It is the whole spirit of the doctrine which is contrary to the faith of Christ." In his encyclical, "Mit brennender Sorge," the same Pope Pius wrote: "Whoever exalts race, or the people, or the State, or a particular form of state, or the depositories of power, or any other fundamental value of the human community . . . whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds."

No more telling indictment of the racist heresy is to be found than that given by Pope Pius XII, in his first encyclical, "Summi Pontificatus: "... Widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind."

After recalling the facts that God created man to His own image and likeness and hence is the true Father of man, the Holy Father insists on the essential unity of the human race which is denied in the racist doctrine. He recalls what St. Paul proclaimed to the proud Greeks, the Aryans of that day: that God "hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God" (Acts, xvii, 26, 27).

St. Paul, the herald of this truth, opens to us what the Holy Father terms "a marvelous vision," a vision "which makes us see the human race in the unity of one common origin in God, 'one God and Father of all, Who is above all, and through all and in us all' (Ephesians, iv, 6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of immediate end and mission in the world; in the unity of dwelling place, the earth...; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end."

The Holy Father carefully avoids the other extreme, exemplified by Communism, which preaches a levelling process that would submerge the individual characteristics of peoples in the international reign of a homogeneous proletariat. He points out that "the nations despite a difference of development due to diverse conditions of life and culture are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts, and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood." He further proclaims that "the Church hails with joy and follows with her maternal blessing every method of guidance which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

Having shown the unity of mankind within which all races harmoniously develop, the Holy Father insists on their essential equality. "The spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: 'putting on the new [man], him who is renewed unto knowledge according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all' (Colossians, iii, 10-11)."

Today, there is a widespread interest in psychology. "Intelligence tests," "inferiority complexes," "neuroses," "inhibitions," "obsessions," "the subconscious" and many other words, are no longer the peculiar property of the philosophers, but form a part of everyday language. Newspapers search out the hidden psychological motives for every crime and misdeed; books are published which treat of the "development of a winning personality"; and sensational sex-theories are popularized by magazines, novels and movies.

But the terminology is not the only thing that has ceased to be the exclusive property of the philosophers. A part of psychology has veered further and further away from philosophy until, in modern times, it has ceased to be a branch of philosophy and has become an independent science. Though we still have traditional psychology, which is rational or philosophical, we also have a new psychology, which is experimental or empiric and which approximates a natural science. Psychology means the science of the soul, and everything in philosophical psychology hinges on the nature, the origin, the destiny of the human soul as the principle of life. This branch of philosophy answers such questions as: "Does the soul exist?" "What is its essence?" "Where did it come from?" "What is it capable of doing?" "What is its influence?" It answers these questions by studying man's actions and proceeding back to the reasons for them, the cause of them: the soul. If man has thoughts, then there must be some power in man whose function it is to think. This power is not in man's body, for thought is spiritual and the body is material. Therefore, concludes philosophical psychology, there is in man something spiritual that has the power or faculty of thinking. That spiritual thing is the soul, and the faculty of the soul that thinks is the mind.

Experimental psychology, on the other hand, is more or less biological in character. It is more interested in the immediate causes of man's actions than in the fundamental cause; it is more interested in studying the physical manifestations of man's mind than in speculatively studying the mind. It wants to measure mental phenomena with material means. If man has thoughts, experimental psychology wants to know how fast he acquired those thoughts. How much can he understand? How fast can he put into practice what he has learned? How long does it take for his thoughts to influence his nervous system, his muscular system? A person takes an intelligence test and has his mind catalogued as being of a certain "mental age"; this mental age is divided by the age of the person to get his I Q or Intelligence Quotient.

That, briefly and simply stated, serves to indicate by way of example how far experimental psychology has departed from philosophy. It is today an independent, autonomous science: a natural science to be ranked with chemistry, biology, etc. The Catholic Church's attitude towards this science is the same as her attitude towards all science: she welcomes what is true (provided it be true and not merely theoretical) and rejects what is false. There are Catholics who have become outstanding in this branch of knowledge, engaged as they are either in teaching it in Catholic colleges and universities or in conducting independent research in their laboratories.

What has been found objectionable in so much of this "scientific psychology" is that many of its modern exponents have not been content with its separation from philosophy: they have proceeded to deny many of the principles of philosophy. Many have been so occupied with observing and measuring and cataloguing the mental states and functionings of the mind that they have first forgotten about the soul, and then denied its very

existence. They have been so preoccupied with the material aspects that they have disregarded the spiritual. This materialism is responsible for a whole series of errors. After saying that man is only matter, without a *spiritual* soul, it was only a step to say that the mind is the sum total of its conscious states, thus denying the *substantiality* of the soul, and from there proceed to say that thought is matter in motion and that man reacts to his environment as one chemical reacts to another.

It is needless to state that this materialism is opposed to Catholic philosophy. Catholic philosophers in their psychology can and do use to advantage many of the findings of scientific psychology, but they reject what is false and vehemently oppose it. They do this secure in the knowledge that their philosophy is true and that it cannot be disproved by any startling "discovery" of science. They are neither overawed nor frightened by any number of precision machines or measuring devices. For the truth of the matter is that philosophy does not depend on science. The philosophers base their psychology on solid grounds. They, too, observe facts, and from these facts draw their conclusions by reason. But they do not need a minute description of the facts, nor do they need to measure them to prove, for example, that man has a spiritual soul or that he has freedom of the will. The findings of scientists often throw light on some philosophical problem. But the point is that philosophy does not need them. They are not necessary; they are useful. Consequently, while Catholic philosophy welcomes certain systematic and scientific observations of scientific psychology, it resents and resists any effort on the part of modern exponents of that psychology to deny the tried and true principles of philosophy.

Catholics have subjected many of the teachings of scientific psychology to severe criticism, and justly so, for these false teachings when applied to human conduct are treacherous and morally fatal. They are the more dangerous, because these false teachings have long since ceased to be of mere academic interest; they have been brought to the people in the street by the papers they read and the magazines they buy. And, unfortunately, they have played no small part in influencing the lives and conduct of many people.

They have found a welcome reception by those who are beset by the worries and doubts and insecurities of life. In this restless, nervous age, the stress and strain, the complexity of modern life is proving too much for an alarmingly increasing number of people, and when this so-called psychology offers its help, they turn to it (as people once turned to religion) for peace and security. But the untrue principles of modern psychology cannot help them, for it is based on materialism from which the whole world suffers. Success in life is measured in terms of money and social position. Men engage in breakneck competition to earn more than other men or to become better known socially. Emphasis is everywhere placed on the satisfaction of man's material needs to the neglect of his soul. This prevailing materialism has destroyed belief in a spiritual world for a great many people; it has even considerably weakened the faith of many others who have a religion. They have been led, all unwittingly perhaps, to regard this life as all-important. They have directed all their energies to that end. And they have failed. In many cases not through their own fault but because of conditions over which they had no control.

Recently, universal depression brought the material world of many crashing to the ground. Everywhere men were brought face to face with unemployment and economic chaos. They saw things that were once taken for granted and considered of lasting value passing away. They saw, and they are still witnessing, menacing changes in the very framework of society itself. And

they are panic-stricken to learn that what they had based their hopes on is no more. They are thrown back upon themselves, and forced to ask the questions: "What about me?" "What good is life?" "Why am I living?" "What of the future?" In search of help and security, they turn to psychology. But they are already suffering from an overdose of materialism, and so will find neither help nor solace in the answer materialistic psychology gives. For materialism looks only to this world and believes that man means nothing, comes from nowhere and has no destination. This type of materialistic psychology is unable to assist people burdened with the cares of life: it can only aggravate their condition by wrong advice, by counseling behavior that is immoral and unnatural.

And it is safe to say that any system of knowledge that fails to take into account the true nature of man is wrong and dangerous. Catholic psychology can assist men to avoid or to get rid of mental trouble for it recognizes the complete human nature, body and soul. The Catholic Church has for centuries been interested in human behavior and because she knows human nature so well (for besides her long experience she is aided by Revelation and the divine power vested in her to teach and lead men to their true end) she possesses the true knowledge of leading men to peace of soul with God and men. The main reason why there are so many mental and nervous disorders among men today is that religion has ceased to be a vital factor in their lives. The Catholic religion teaches that man was created for heaven; but whether men believe it or not, the majority act as though they were created for this world. The Catholic moral code would keep men on the straight road to heaven and bring peace and order to earth, were it universally observed. But the sins of nations and of society and of individuals have laid waste the earth, not to speak of the spiritual effects on human souls. Hence it is many have become disgusted with life and are left drifting in a world of bare and comfortless reality.

A psychology to be true, then, must not reject philosophy; for a psychology to be Catholic, it must be based on the doctrines and morality of the Catholic faith. With this foundation it can incorporate into itself and use the knowledge which true science has given us of the bodily constitution of man and the mechanism of his functions.

The Nature of Man — Man is a finite creature composed of body and soul, created by God to do His will in this life by observing His Law, and to be happy with Him forever in heaven. Man's body is material; his soul is spiritual. Both body and soul make up man, so that he is not a pure spirit as are the angels, nor is he pure matter as are the animals. The soul is the reason for the life of the body; it is the reason why man can live, and feel and think. This principle of life is so intimately united with the body that it pervades every part of it and when it leaves the body, the body dies. But if the body is so dependent on the soul that it cannot live without it, the soul too is dependent on the body. Since the soul is a spiritual substance, it could not contact the material world without the assistance of a material instrument, and the body is this instrument; it is the means of communication which the soul has with outside reality. The soul is the more important element in man, but the body should not be minimized. For without the body, the soul could not be called "man." Both body and soul united is man. They are intimately united, and though the body will be separated from the soul at death, yet it is destined to be reunited with the soul on the last day and to live with it throughout eternity.

The Fallen Nature of Man — Man, then, was created by God to act as a complete integral unit. But when the human race became

stained by original sin, through the Fall of our first parents, this unity of action was disturbed. The soul lost its perfect control over the body. Man became, in a sense, divided against himself, for due to his original sin, his lower nature strives for supremacy over his higher nature. Furthermore, the partners of this union were injured. The soul was wounded: the intellect was darkened and the will weakened. The body was wounded: it became subject to sickness and disease and death. The disturbance of the perfect balance between the soul and the body, and the injury done to both, are the punishments which the sin of Adam and Eve brought upon the human race.

Though not a perfectly balanced union the soul and the body of man, however, are still so closely united that separation means the death of the body. They are so intimately united that the soul still acts through and with the body, its means of communication with material things. And so certain conditions of the body still affect the soul and vice versa. With original sin, however, enters in the fact that the body is subject to sickness and disease and so we have the possibility of the soul being affected by diseased or abnormal conditions of the body. With original sin also enters in the fact that the mind and will of man are imperfect and can be misused, and so we have the possibility of the body being injured by abnormal conditions of the soul. Consequently, the quality of thought and reason often depends on the quality of certain organs and parts of the body. In this respect the health of the brain and the highly developed nerve centers is an important factor in mental life.

Those parts of the body that are closely related to intellectuality, and which form the physical basis for thought, may not develop properly, thereby causing feeble-mindedness; or, after development, may contract disease and deteriorate, thereby causing insanity. Modern psychiatry (that branch of medicine that treats diseases of the mind) and neurology (study of the nervous system) have made great advances in investigating the nature and the development of the nerves and in showing the effect sickness and disease have on nerve and brain tissue. They have studied the diseases of the brain and have developed new and effective treatments for insanity. Not all types of insanity can be cured, for if the physical basis of mental life is lacking or has wasted away, no medical treatment can supply it. Nevertheless, modern treatment can do much to alleviate insanity, and if given in the early stages of the disease can often prevent it.

The different types of insanity are technically called "psychoses." They may be caused by poisons taken into the body, by infection, by injuries to the head; or they may be induced by conditions within the person: prolonged and excessive worry, alcoholism, and so forth. Insanity may affect the emotions, causing its victims (manic-depressives) to be excessively elated and in turn, abnormally depressed. Another type (schizophrenia — "split personality") attacks personality, and its victim thinks he is William Jennings Bryan or perhaps Napoleon. Other types affect the memory, the powers of perception. There are many varieties, and many degrees of insanity. Some are violent types, while others depart only a little from the normal. All, however, need medical attention.

Since man is a rational creature and is distinguished from the animal by his power of thought, it can be understood why some people regard insanity as disgraceful. But such an attitude is inexcusable because insanity is no more disgraceful than pneumonia or any other of the diseases or injuries that afflict the body of man. However, while maintaining and encouraging the proper attitude towards insanity, Catholics, when they hear the Church blamed for the "harsh and inhuman treatment" given the insane in ages past, will do well

to remember that it is still necessary to restrain the violently insane lest they harm themselves and others; and that if the insane in those ages lacked the "refinements" of modern scientific treatment, so did normal people lack the conveniences of present-day life.

Besides those mental disorders that are the result of disease and have a physical or organic basis, there are also disorders of the mind that are mental only and do not entail any deterioration of the physical organism. These are called "psycho-neuroses" and are due in most cases to fears, anxieties, dreads. Thus people may be oversolicitous for the health of their body(hypochondria), and fear that they have heart trouble, stomach trouble or suffer from some ailment that will necessitate an operation. They may experience a normal physiological sensation and, through ignorance and fear, exaggerate it until it becomes in their minds the symptom of a disease. These symtoms may not be purely imaginary, for it is possible for the mind to cause disturbances in the body that are like those caused by actual illness. There are any number of other phobias: fear of closed places (claustrophobia) causes people to believe they are smothering in an ordinary room; there is the fear of the dark, often found in children; the fear of high places, of germs, and so forth. These phobias throw the person into an emotional panic. To rid himself of this panic he either performs an action or is prevented from acting. If he performs an action (e. g., he feels compelled to wash his hands) he is the victim of an "obsession"; if emotional panic makes him avoid doing something, he is the victim of an "inhibition." Thus many people are afraid to shake hands or walk under ladders. A popular psycho-neurosis seems to be the "inferiority complex," a fear people have that they are inadequate and cannot measure up to certain situations in life. So they are shy, retiring, and avoid social contacts as much as possible.

A neurotic condition that is often found in pious people is scrupulosity. This is not in any way due to religion itself; it is on a par with other neuroses. The person who has an unreasoning fear that he has stained his soul by sin, and must confess his sins over and over again, is just like the person who has an abnormal fear of being infected by germs and must be always washing his hands. The person who is really scrupulous (and not merely conscientious) feels he has sinned when he really has not, or worries about his confessions when there is no reason to worry. Scrupulosity is usually, if not always, characterized by selfishness and pride. The scrupulous person fears sin, not so much because it displeases God, but because if he sins, it will tarnish his soul.

Fear is natural and necessary. Man has the instinct of self-preservation and when his existence or well-being is threatened by evil, he experiences the emotion of fear. Like all other emotions, fear is capable of good or evil. It must be controlled by right reason. Too much fear is wrong, and so is the total lack of it. Man must train himself to act according to right reason, and not be influenced unduly by his emotions.

In individual cases, the cause of the neurosis may not be clearly apparent. It is usually hidden from the person himself so that he acts without knowing the motive of his action, or attributes the act to another motive. The true motive may be hidden from consciousness or buried in the "unconscious" mind. Thus the adult who experiences a violent reaction every time he sees a man wearing a derby hat may have forgotten that the family doctor who lanced a boil when he was a child wore a derby hat at the time. Duns Scotus, a Catholic theologian of the 13th century, admitted the possibility of present action being caused by motives long since forgotten. Psycho-analysts of today work on the same principle. Emotions, they say, are "repressed,"

forced out of consciousness by a "censor" which keeps them in the realm of the unconscious. The conflict that results when the repression (which still remains active) struggles to emerge into consciousness is the cause of the neurosis. The mental difficulty of the patient can be cured by bringing this hidden force to consciousness.

This is done by psycho-analyzing the person. On the assumption that all his thoughts are related as links in a chain, he is encouraged to talk freely. One thought will link into another until by "free association" his mind reaches back into the dark recesses of the unconscious. Since these repressions remain active, they may find expression in a substitute gratification. Since Freud believes that all dreams are symbolic and "wish-fulfilments" of suppressed desires, the interpretation of dreams enters into the process. If this mechanism of repression has any value, it should teach the Catholic (what his faith already teaches) that it is sinful to entertain interiorly what it is sinful to do exteriorly. The wilful desire to commit adultery is adultery. He must be chaste in mind as well as in body. He must be sincere in conforming himself, soul and body, whole and entire, to the laws of God.

Catholics who are suffering from neuroses can find help in the confessional. The priest in the confessional, besides being a Father who gives the life of grace by taking away sins (thereby also easing the mind) is also a teacher, a judge, a physician of souls who can see the true state of the penitent's soul and is often in a position to cure his neurosis. Yet in serious cases a Catholic psychiatrist should be consulted. Psycho-analysis is fraught with danger. Even psycho-analysts themselves do not recommend it for all cases, and believe that many neuroses can be cured without recourse to this extreme method. For a Catholic, further danger arises from the naturalistic and materialistic principles of many psycho-analysts who deny the spiritual element in man, many of them regarding even religion itself as a neurosis. And their denial of original sin leads them to counsel a license of action that is inconsistent with, and opposed to, morality and religion.

The Catholic knows that there is something wrong with his nature, that in its present state it is a *fallen* nature, and that he cannot give free rein to all his passions. The Catholic knows that, due to original sin, there is a conflict within himself; but since he regards this warfare as normal in his present state, he will not be unduly worried or morbidly disgusted with himself when spiritual progress seems slow. He will face life and its problems with courage, knowing that his faith gives him a remedy for everything that man lost by the Fall. The Fall darkened the intellect, weakened the will and lessened the control the soul had over the body. The Catholic has his intellect enlightened so that he knows there is in him the concupiscence of the flesh, the concupiscence of the eyes, the pride of life. He has his will strengthened so that he is able (by the example and grace of Christ) to bring his flesh gradually into subjection by mortification, to control his selfishness by detachment from this world's goods, to be humble in the sight of God and man. St. Thomas in speaking of the sin of our first parents says that man fell by desiring to be in some way equal to God. The Catholic knows it is impossible for him to be infinite for he has a finite nature, and so he is content with the limitations of his *true* nature and resists the tendencies of his *fallen* nature. The soaring illimitability of a superman has no attraction for him, for the very limitations of his nature have been sanctified by the Second Person of the Blessed Trinity, Who took upon Himself a human nature, and Who has made us really adopted sons of God.

Science

"Science, which is the true knowledge of things, never is repugnant to the truths of the Christian Faith."
(Pope Pius XI in "In multis solaciis," October, 1936.)

RELATION OF THE CHURCH TO SCIENCE

The relation of the Church to science is admirably expressed in the following words of the Very Rev. Thomas Plassmann, O. F. M., president of St. Bonaventure College, on the occasion of the first meeting of the Catholic Round Table of Science of Western New York and Pennsylvania.

"The Church teaches all her children to love nature because of its beauty. She points out to us the usefulness of the various elements and sanctifies them with her material benediction. And in their beauty and power she sees, as the Seraphic Doctor puts it, the vestiges of the Almighty.

"No greater error has ever been propagated than that the Catholic theologian should be afraid of scientific research. The Catholic theologian has the professional duty of keeping abreast at all times with the findings of research. He has before him the two great books, the Book of the Revelation and the Book of Nature. The former is the writing of God's spirit; the latter is the work of His hands. He knows that Revelation touches only the fringe of the mysteries of God, even as science, notwithstanding all the astounding discoveries of recent decades, has no more than touched the fringe of the mysteries of nature.

"Theology is anxiously waiting for new light, but naturally she asks for facts and not mere theories. Meanwhile the theologian and the scientist shall work in accord, each one keeping within his limits; but in all probability, when the trumpet will sound from Mount Sion for the final reckoning, the theologian will still be pouring over the obscure pages of the Apocalypse and the scientist will still be busy with his microscope, telescope and spectroscope. . . ."

CATHOLIC SCIENTIFIC SOCIETIES

Besides the outstanding Catholic scientific societies which are established at many Catholic universities and colleges we find three new organizations fostered by the Church: The Pontifical Academy of Sciences, The Catholic Round Table of Science, and The Institutum Divi Thomae.

The Pontifical Academy of Sciences

The Accademia dei Lincei which was founded by Prince Federigo Cesi, at Rome, August 17, 1603, was devoted chiefly to the study of the mathematical, physical and philosophical sciences. It counted, among its members, many of the famous scientists of the time, including Galileo.

The Accademia was reorganized by Pius IX on July 3, 1848, and was given the name, Pontificia Accademia dei Nuovi Lincei. Leo XIII encouraged the development of the Academy and in 1887 drew up a new constitution for it.

Pius XI in his Motu Proprio, "In multis solaciis," of October 28, 1936, reformed and reorganized the Accademia. "We, in the fulness of Our power, of Our own initiative, and after mature deliberation on Our part," he said, "restore this house of studies according to new norms; We constitute and declare the same 'The Pontifical Academy of Sciences'; and at the same time We promulgate the statutes hereunto appended, as proper to it, in accordance with which the assembly itself should be guided in the future."

The statutes declare that the end and scope of the Pontifical Academy of Sciences is to encourage the study, development and history

of the physical, mathematical and natural sciences. Pope Pius XI in selecting the seventy scientists who hold membership for life, said: "We have chosen these men with the greatest care from among the various scientists who are held in high honor in each country. In making this selection We have been influenced both by the importance of their labors and of their writings, which each one on his part has contributed to the advancement of the sciences; and by the reputation which these scholars, by common consent, enjoy in the ranks of the learned."

Italy has twenty-eight members; Germany, eight, including two Austrians and one Czechoslovakian; the United States, seven; Belgium and France, five each; Holland, four; England, two; Argentina, Brazil, China, Denmark, Ireland, Norway, Poland, Portugal, and Switzerland, one each.

The seven American members of the Academy are: George D. Birkhoff, professor of mathematics at Harvard University; Alexis Carrel, professor of biology at the Rockefeller Institute for Medical Research; Robert A. Millikan, director of the Norman Bridge Laboratory of Physics in the California Institute of Technology; Thomas H. Morgan, director of the department of biological sciences in the California Institute of Technology; George S. Sperti, director of the Institutum Divi Thomae in the Athenaeum of Ohio; Hugh S. Taylor, professor of chemistry at Princeton University; and Harlow Shapley, director of the Harvard College Observatory.

In 1938 the Pius XI Prize was personally conferred on Professor Heymans of the University of Ghent, Belgium.

Pope Pius XI selected as the first president of the re-established Academy, the famous Franciscan scientist, Fr. Agostino Gemelli.

Born in Milan on January 18, 1878, Fr. Gemelli received the degree of Doctor of Medicine and Surgery, summa cum laude, in 1902 from the University of Pavia. He joined the Franciscan Order in 1903, and was ordained in 1908. In 1920, Fr. Gemelli founded the Giuseppe Toniolo Institute for Higher Studies. At its solemn opening on December 8, 1921, the chief inaugural speaker was Cardinal Ratti, who later became Pope Pius XI. Fr. Gemelli became the first rector of this new Catholic University of Italy. He was also commissioned by the Holy Father to found a Catholic Medical Center in Rome, construction of which was under way in 1940.

The Catholic Round Table of Science

The Catholic Round Table of Science, which was organized by Dr. John M. Cooper, of the Catholic University of America, held its first meeting in New York City on December 28, 1928. Its objective is the encouragement of productive scholarship, as distinct from absorptive scholarship, by Catholics, particularly by Catholic colleges and universities, in the field of natural sciences.

The meetings are held in conjunction with the annual meeting of the American Association for the Advancement of Science. The local conference plan was adopted at the 1934 meeting and many chapters have been established in various sections of the country. The New York Metropolitan Chapter held its first meeting on March 23, 1935, at Fordham University; Fr. Francis P. LeBuffe, S.J., was elected secretary of the Chapter. The Western New York and Pennsylvania Chapter held its first official meeting at St. Bonaventure College on October 12, 1935; Sister Grace of the Sacred Heart, of D'Youville College, was elected secretary. The New England Chapter was organized on January 25, 1936, at Boston College and Fr. John A. Tobin, S. J., of Boston College, was elected permanent secretary. On October 11, 1936, the Catholic high school teachers of science of Rochester, Auburn

and Elmira formed the Rochester Chapter and elected Sister Martini Marie, S. S. J., of Nazareth Academy, secretary of the Chapter. The Scranton Chapter was organized on January 9, 1937, and Sister Mary Wilfrid, R.S.M., of Misericordia College was elected secretary. The Vermont Chapter was formed at St. Michael's College on May 15, 1937, and the Chicago Chapter was organized at Loyola University on May 1, 1937. The general secretary of the Catholic Round Table of Science is the Very Rev. Anselm M. Keefe, O. Praem., rector of St. Norbert College, West De Pere, Wis.

At these meetings plans were formulated whereby Catholic scientists could carry on co-operative research work. Previously, this work had been hindered, due to the lack of adequate equipment and of time on the part of the professors. The individual colleges now take portions of some investigation, depending upon the necessary equipment being available at their institution.

Institutum Divi Thomae

A graduate school of scientific research of the Athenaeum of Ohio was founded by the Most Reverend John T. McNicholas, Archbishop of Cincinnati, on June 1, 1935. The object of the Institutum Divi Thomae is to carry on fundamental research in the natural sciences in order to determine, as far as is possible, the basic laws governing natural phenomena. As a graduate school of research the Institutum Divi Thomae has various affiliated units coöperating in its research program. These are at: Rosary College, River Forest, Ill.; Marymount College, Salina, Kans.; Siena Heights College, Adrian, Mich.; Barry College, Miami, Fla.; Bradley Hall, Palm Beach, Fla.; Good Samaritan Hospital, Dayton, Ohio; and St. Francis Hospital, Cincinnati, Ohio. From the Institutum plans, directions and assignment of various phases of research are issued to these units.

Dr. George S. Sperti, a member of the Pontifical Academy of Sciences, is director of the Institutum.

The school is specially engaged in studying the cellular growth in cancer, these researches being part of a comprehensive research program to find medical cancer remedies more fundamentally effective than surgery, radium and X-rays, and to attack the basic conditions responsible for the disease.

Since the entrance of the United States into the present war, the facilities of the Institutum have been used in solving some of the special problems created by the war. The dean, Msgr. Cletus Miller, and Dr. Sperti have been advisors to the Government in organizing the scientific resources of the nation.

Scientific and Technical Societies at Some Catholic Colleges and Universities

Boston College, Boston, Mass.: Chemical Club; Physics Research Academy, members are graduates with M. S. or Doctorate degrees in Physics; Physics Club; Radio Club, operating Station WIPR; Pre-Medical Academy.

Canisius College, Buffalo, N. Y.: Chemistry Club; Mendel Club (Biology); Strohaver Science Club.

Catholic University of America, Washington, D. C.; A. S. C. E.*; A. I. E. E.*; A. S. M. E.* Scientific publication, "Catholic Anthropological Conference."

Creighton University, Omaha, Neb.: Caducean Society (Medical); Chemistry Club; Creighton Pharmaceutical Association; Mathematics Club; Odontological Society; Pasteur Club (Biology).

Fordham University, New York City, N. Y.: Chemists' Club; monthly publication, "The Retort"; Mendel Club, monthly publication of biological research, "Cabmuth"; Physics Club; Seismological Observatory.

Georgetown University, Washington, D. C.: Astronomical Observatory; Chemo-Medical Research In-

stitute; Chemists' Club; Seismological Observatory, monthly publications, "Instrumental Bulletin" and "Seismological Despatches."

Holy Cross College, Worcester, Mass.: Affiliated with American Mathematical Association, American Physical Society, American Chemical Society and the American Association of Jesuit Scientists. Scientific Society; Mendel Club (Biology); Chemists' Club, publication, "The Hormone."

John Carrol University, Cleveland, Ohio: Scientific Academy.

Loyola College, Baltimore, Md.: Loyola Chemists' Club.

Loyola University, Chicago, Ill.: Lambda Chi Sigma Honorary Chemical Society.

Loyola University of Los Angeles, Los Angeles, Cal.: Engineering Society; Pre-Medical Society.

Manhattan College, New York City, N. Y.: A.S.C.*, Mendelian Society of Biological Research; Newton Mathematical Society.

Marquette University, Milwaukee, Wis.: Radio Club; Chemical Club; Engineering Association; Junior Branch American Dental Association; Mathematics Club; A.S.C.E.*; A.I.E.E.*; A.S.M.E.*; A.I.C.E.* Scientific publications, "The Marquette Medical Research Bulletin" and "The Marquette Medical Review."

St. Bonaventure College, St. Bonaventure, N. Y.: Astronomical Observatory; Alpha Kappa Mu Pre-Medical Society; Roger Bacon-McLaughlin Club (Mathematics and Physics); Tau Chi Sigma Chemical Society; Science Center. Scientific publication, "Science Studies."

St. Edward's University, Austin, Texas: St. Edward's Academy of Science, affiliated with the General Texas Academy of Science.

Siena College, Loudonville, N. Y.: Roger Bacon Mathematics Club; Berthold Schwarz Chemistry Club; Radio Club.

University of Dayton, Dayton, Ohio: Sigma Delta Pi Pre-Medical Society, publication "Sigma Delta Pi News"; Chemical Seminar Club; Illuminating Engineering Society; Radio Club; Mechanical Engineering Society; A.S.C.E.*, honored in two consecutive years by the National Society as being one of the twelve outstanding Student Chapters in the United States.

University of Detroit, Detroit, Mich.: Aeronautical Society, affiliated with the Institute of Aeronautical Sciences; Architectural Society; Sigma Rho Tau, Engineering Honoring Speech Society; Tau Phi, Honorary Engineering Society; A.I.C.E.*; A.I.E.E.*; A.S.M.E.*; S.A.E.*; A.S.C.E.*; A.C.S.*

University of Notre Dame, Notre Dame, Ind.: Notre Dame Academy of Science; Chemists' Club; Engineering Society.

University of Portland, Portland, Ore.: Biologists' Club, publication, quarterly, "The Biolog."

University of San Francisco, San Francisco, Cal.: Bio-Chemical Club; Wasmann Club (Biology).

University of Santa Clara, Santa Clara, Cal.: Astronomical, Meteorological and Seismological Observatory; Engineering Society; Mendel Club; Galtes Chemistry Society; A.I.E.E.*; A.S.C.E.*; A.S.M.E.*

University of Scranton, Scranton, Pa.: Chemical Society; Physics Club.

Villanova College, Villanova, Pa.: Phi Kappa Pi Engineering Fraternity; Lambda Kappa Delta Science Fraternity; Villanova Chemical Society; A.I.E.E.*; A.S.C.E.*; A.S.M.E.* Publications, "The Villanova Engineer" (monthly) and "Mendel Bulletin" (science quarterly).

---

*A.C.S.—Student Branch of the American Chemical Society.

*A.I.C.E.—Student Branch of the American Institute of Chemical Engineers.

*A.I.E.E.—Student Branch of the American Institute of Electrical Engineers.

*A.S.C.E.—Student Branch of the American Society of Civil Engineers.

*A.S.M.E.—Student Branch of the American Society of Mechanical Engineers.

*S.A.E.—Student Branch of the Society of Automotive Engineers.

Product	Year	Originator	Country
Adding Machine	1888	Burroughs	U. S.
Aeronautical Instruments			
Airplane Compass	1917	Mendenhall & Williamson	U. S.
Directional Gyro	1929	Sperry Gyroscope Co.	U. S.
Gyro Horizon	1929	Sperry Gyroscope Co.	U. S.
Gyropilot	1933	Sperry Gyroscope Co.	U. S.
Terrain Clearance Indicator	1938	United Air Lines	U. S.
Agricultural Implements			
Automatic cotton picker	1936	Rust Brothers	U. S.
Cast iron plow, modern type	1819	Jethro Wood	U. S.
Combined harvester and thresher	1888	S. C. Matteson	U. S.
Cotton gin	1793	Eli Whitney	U. S.
McCormick reaper	1831	Cyrus H. McCormick	U. S.
Rotary disk cultivator	1878	Mallon	U. S.
Self binding reaper	1875	J. F. Appleby	U. S.
Threshing machine	1786	Andrew Meikle	Scotland
Air brake	1869	George Westinghouse, Jr.	U. S.
Airplane	1903	Orville & Wilbur Wright.	U. S.
Airplane, first to fly across U.S.	1911	G. P. Rodgers	U. S.
Airship	1852	Henri Gifford	France
Alabamine, a new element	1931	Fred Allison	U. S.
Alcohol, Ethyl-synthesized	1826	Henry Hennel	Germany
Aluminum, Hall process	1886	Charles M. Hall	U. S.
Anaesthesia			
Chloroform	1847	Simpson	England
Ether — first demonstration	1846	Morton & Jackson	U. S.
Nitrous oxide gas	1844	Horace Wells	U. S.
Analytic Geometry	1637	Rene Descartes	France
Aniline dye	1856	W. Perkin	England
Antiseptic, first use of Carbolic Acid	1865	Lister	England
Atomic Hydrogen Welding	1927	Irving Langmuir	U. S.
Atomic Theory of Matter	1811	Pietro Avagadro	Italy
Atomic Weights, Law of	1808	Dalton	England
Automobile, First commercial	1891	Levassor	France
Automobile starting system	1912	Thomas A. Edison	U. S.
Bakelite	1907	L. H. Baekeland	U. S.
Balloon	1783	J. E. & J. M. Montgolfier	France
Barometer	1643	Torricelli	Italy
Benzine	1825	Michael Faraday	England
Bicycle, modern type	1884	James Starley	England
Blood — Nature of the heart and circulation of blood	1628	D. Harvey	England
Bromide from Marsh Salt	1826	Antoin J. Balard	France
Bronchoscope	1917	Chevalier Jackson	U. S.
Cable, First transatlantic	1866	Cyrus W. Field	U. S.
Camphor, Synthetic	1932	E. I. Du Pont Co.	U. S.
Carborundum	1891	E. G. Acheson	U. S.
Cash register	1879	J. Ritty	U. S.
Caustic soda, Castner process	1890	Hamilton Y. Castner	U. S.
Cellophane	1900	J. E. Brandenberger	France
Cellophane perfected	1928	Hale Charch	U. S.
Celluloid	1869	J. W. & Isaac Hyatt	U. S.

Product	Year	Originator	Country
Cement, Portland	1824	Joseph Aspdin	England
Centrifugal cream separator	1879	C. G. P. de Laval	Sweden
Coherer, for detecting wireless waves	1892	E. Branly	France
Cosmic Ray	1925	R. A. Millikan	U. S.
Cotton, mercerized	1844	John Mercer	England
Cyanide process for gold and silver ore	1890	Forrest & MacArthur	Scotland
Dental plate of rubber	1855	Charles Goodyear, Jr.	U. S.
Diesel engine	1892	Rudolph Diesel	Germany
Diver's suit	1819	A. Siebe	Germany
Doll, sleeping	1889	Thomas A. Edison	U. S.
Edison Effect, basis of radio tubes	1884	Thomas A. Edison	U. S.
Electric			
Arc furnace	1853	Johnson	England
Arc lighting	1878	C. F. Brush	U. S.
Battery	1800	Allessandro Volta	Italy
Battery, nickel-iron type	1903	Thomas A. Edison	U. S.
Battery, lead cell	1859	Gaston Plante	France
Dynamo	1880	Thomas A. Edison	U. S.
First dynamo electric machine	1831	Michael Faraday	England
First electrically driven warship	1915	U. S. S. New Mexico	U. S.
First electric light employed in a lighthouse	1858	So. Foreland	England
Flash light	1914	Thomas A. Edison	U. S.
Galvanometer	1820	Sweigger	Germany
Induction coil	1851	Rukmkorff	Germany
Lamp, carbon filament	1879	Thomas A. Edison	U. S.
Lamp, ductile tungsten filament	1910	W. D. Coolidge, G. E. Co.	U. S.
Lamp, gas filled	1912	Irving Langmuir, G. E. Co.	U. S.
Lamp, mercury vapor	1900	Peter Cooper Hewitt	U. S.
Meter	1881	Thomas A. Edison	U. S.
Motor for A. C.	1892	Nicola Tesla	U. S.
Motor, drum wound	1854	Werner Siemens	Germany
Motor, split phase induction	1887	Nicola Tesla	U. S.
Motor	1881	Thomas A. Edison	U. S.
Resistance Furnace	1880	W. Borchers	Germany
Rotary converter	1887	Bradley	U. S.
Transformer	1885	William Stanley	U. S.
Transformer for 220,000 volts	1922	So. Calif. Edison Co.	U. S.
Wattmeter, recording type.	1889	Thomson	U. S.
Welding	1877	Elihu Thompson	U. S.
Electromagnet	1819	Oersted	Denmark
Electromagnetic induction	1831	Michael Faraday	England
Electromagnetic theory of light	1845	Michael Faraday	England
Electroplating	1805	Luigi Brugnatelli	Italy
Electrotyping	1838	Moritz H. von Jacobi	Germany
Elements, Periodic Law of	1860	Mendelejeff	Russia
Elevator, power operated	1852	Elisha G. Otis	U. S.
Ether first used general anaesthetic	1842	C. W. Long	U. S.

Product	Year	Originator	Country
Explosives			
Depth bomb	1816	Shaw	U. S.
Dynamite	1867	Alfred Nobel	Sweden
Flashless and smokeless powder	1936	E. I. Du Pont Co.	U. S.
Gun cotton	1845	Schonbein	Germany
Nitramon, "safe" blasting agent	1935	E. I. Du Pont Co.	U. S.
Nitroglycerine	1847	Sobero	Scotland
Percussion cap	1816	Shaw	U. S.
Percussion compound	1807	A. J. Forsythe	Scotland
Smokeless powder	1867	J. Schultze	Germany
Eye, Ophthalmoscope, instrument for measuring interior of eye	1851	Helmholtz	Germany
Fever therapy	1930	W. R. Whitney	U. S.
Flame proofing agent for textiles and paper	1937	E. I. Du Pont Co.	U. S.
Fountain pen, first successful	1884	Waterman	U. S.
Food preservation, canning process	1810	Appert	France
Galvanizing process for iron.	1837	Henry Craufurd	England
Gas			
Automobile engine	1875	S. Markus	Germany
Compound gas engine	1921	C. Eickemeyer	U. S.
Electric ignition for gas engine	1857	Barsonti & Matteucci	Italy
Four cycle gas engine	1877	N. A. Otto	Germany
Illuminating gas	1792	W. Murdock	England
Incandescent gas mantle	1885	Welsbach	Austria
Meter, modern type	1843	W. Richards	U. S.
Water gas, modern process	1873	T. Lowe	U. S.
Germ theory of Fermentation, Putrifaction and Disease	1859	Louis Pasteur	France
Glass, Process of making Plate	1887	Thomas A. Edison	U. S.
Graphophone	1885	Bell & Tainter	U. S.
Gun			
Breech loading gun	1836	Casimir Le Faucheux	France
Browning machine gun	1916	John M. Browning	U. S.
Lewis machine gun	1912	J. N. Lewis	U. S.
Military rifle, bolt action	1839	Dreyse	Germany
Naval telescopic sight	1891	Bradley A. Fiske	U. S.
Silencer	1909	Hiram P. Maxim	U. S.
Gyroscope	1852	Foucants	France
Gyrocompass	1906	A. Anschutz-Kampfe	Germany
Heavy Hydrogen (Deuterium)	1931	Dr. Urey	U. S.
Helium	1868	Frankland & Lockyer	England
Hydraulic Press	1795	Joseph Bramah	England
Hydrofluoric Acid	1771	Karl W. Scheele	Sweden
Hydrometer, Baume		Antoine Baume	France
Hydroplane	1911	Clen H. Curtiss	U. S.
Ice Machine, absorption system	1860	E. P. Carre	France
Ice Machine, compressor system	1834	Jacob Perkins	U. S.
Illinium, a new element	1926	Dr. Hopkins	U. S.
Insulin	1921	Banting & Best	Canada

Product	Year	Originator	Country
Interferometer	1887	A. A. Michalson	U. S.
Iodine	1811	Courtoise	France
Kaleidoscope	1816	David Brewster	England
Kodak, roll film	1888	Eastman & Walker	U. S.
Lens, bifocal	1780	Benjamin Franklin	U. S.
Lenses, molded	1937	E. I. Du Pont Co.	U. S.
Lewisite, dew of death	1918	Father Nieuwland	U. S.
Leyden jar	1745	Von Kleist	Germany
Lightning rod	1752	Benjamin Franklin	U. S.
Lignasan, prevents "blue stain" of fresh cut lumber	1930	E. I. Du Pont Co.	U. S.
Linotype	1885	Ottmar Mergenthaler	U. S.
Lithography	1798	Alois Senefelder	Bohemia
Matches, Friction	1827	John Walker	England
Matches, Safety	1855	Lundstrom	Sweden
Mechanical equivalent of heat	1843	J. P. Joule	England
Mercury condensation vacuum pump	1915	Irving Langmuir, G. E. Co.	U. S.
Metallized Carbon filament	1905	W. R. Whitney, G. E. Co.	U. S.
Micro-organisms	1859	Louis Pasteur	France
Microphone, carbon type	1877	Emile Berlimer	U. S.
Microscope, compound	1590	Zacharias Janssen	Holland
Military tank	1914	E. D. Swinton	England
Mimeograph	1875	Thomas A. Edison	U. S.
Monitor, first revolving turret for battleships	1862	John Ericsson	U. S.
Motion picture machine	1895	Serturner	Germany
Motion picture machine	1895	Thomas Armat	U. S.
Nails, machine cut	1786	Ezekiel Reed	U. S.
Narcotine from Opium	1803	Derosne	Germany
Neoprene, synthetic rubber	1931	E. I. Du Pont Co.	U. S.
Nitrogen fixation:			
Catalytic process	1911	Haber & Bosch	Germany
Cyanamid process	1908	Caro & Franke	Germany
Electric arc process	1903	C. Birkeland	Norway
Nylon, first organic textile fiber prepared wholly from minerals	1938	E. I. Du Pont Co.	U. S.
Ohm's law for electric circuits	1827	George Simon Ohm	Germany
Oleomargarine	1869	H. Mege-Mouries	France
Optophone, by which the blind can read type	1914	E. E. Fournier d'Albe	England
Ore separator	1881	Thomas A. Edison	U. S.
Oxygen	1771	Karl W. Scheele	Sweden
Paper making machine	1798	Louis Robert	France
Pen, steel	1780	Samuel Harrison	England
Phonograph	1876	Thomas A. Edison	U. S.
Phonograph records, disk type	1923	Thomas A. Edison	U. S.
Phosphoric acid	1765	Karl W. Scheele	Sweden
Photograph, first	1802	Wedgwood	England
Photography			
Autochrome process	1906	A. & L. Lumiere	France
Bichromatic process	1839	Mungo Ponto	Scotland
Collodion process	1851	Scott Archer	England
Color	1892	F. E. Ives	U. S.
Daguerreotype process	1839	L. Daguerre	France

Product	Year	Originator	Country
Gelatin, silver bromide emulsion	1871	R. L. Maddox	England
Modern roll film	1887	Hannibal Goodwin	U. S.
Ruled screen process	1894	John Joly	Ireland
Use of Hypo	1839	John Herschel	England
Piano	1709	Bartolommeo Christofori.	Italy
Pin making machine	1824	L. R. Wright	U. S.
Planet Adonis, discovered	1936	E. Delporte	Belgium
Player piano, pneumatic type	1863	M. Fourneaux	France
Pneumatic tool	1865	George Law	England
Printing with movable type	1450	J. Gutenberg	Germany
Printing press, cylinder	1811	J. Konig	Germany
Printing press, first in N. A.	1536	Juan Pablos	Mexico
Printing press, rotary	1850	Thomas Nelson	England
Propeller, screw type	1841	John Ericsson	Sweden
Pulmotor	1911	Alexander B. Dragen	Germany
Quinine	1819	Pelletier & Caventou	France
Radio			
First radio telegraph message: across Atlantic Ocean	1901	G. Marconi	Italy
across English Channel	1899	G. Marconi	Italy
First broadcast	1920	Station KDKA	U. S.
First radio range for aircraft navigation	1927	Hadley Field, N. J.	U. S.
First S. O. S.	1909	S. S. Republic	U. S.
Hertzian waves	1887	Heinrick Hertz	Germany
High vacuum power tube	1912	Irving Langmuir, G. E. Co.	U. S.
Neutrodyne circuit	1923	L. A. Hazeltine	U. S.
Photoradio	1925	R. H. Ranger	U. S.
Radiotelegraphy	1895	G. Marconi	Italy
Radiotelephone	1915	Ernst F. Alexanderson	U. S.
Radiotelephone service: between U. S. and France	1936	American Tel. & Tel. Co.	U. S.
between U. S. and London	1927	American Tel. & Tel. Co.	U. S.
Superheterodyne circuit	1924	Edwin H. Armstrong	U. S.
Vacuum tube	1904	F. A. Fleming	England
Vacuum tube for A. C.	1922	Freeman & Dimmell	U. S.
Vacuum tube, three electrodes	1906	Lee De Forest	U. S.
Radioactivity, artificial	1934	Fermi	Italy
Radium	1898	Pierre Curie & Mme. Curie	France
Railroad			
Diesel powered train	1934	Burlington Zephyr	U. S.
First electric railway	1887	Frank J. Sprague	U. S.
First successful steam locomotive	1829	George Stephenson	England
Rail, flanged T	1831	R. L. Stevens	U. S.
Steam coach	1801	Richard Trevithick	England
Steam locomotive on rails.	1804	Richard Trevithick	England
Rayon	1883	Joe Swan	England
Resin, synthetic	1936	E. I. Du Pont Co.	U. S.
Revolver	1835	Samuel Colt	U. S.
Rifle, repeating type	1860	Henry	U. S.
Rifle, spiral grooves	1620	Koster	England
Rochelle salt	1672	Peter Seignette	France
Rotor ship	1924	Anton Flettner	Germany

Product	Year	Originator	Country
Rubber, synthetic	1931	Father Nieuwland	U. S.
Rubber, vulcanized	1839	Charles Goodyear	U. S.
Saw, band type	1808	William Newberry	England
Saw, circular type	1777	Samuel Miller	England
Seaplane, regular commercial service across Pacific Ocean	1936	Pan American Airways Co.	U. S.
Sewing machine	1830	Thimonier	France
Sewing machine, modern type	1846	Elias Howe	U. S.
Shoe sewing machine	1858	Lyman Blake	U. S.
Signal system for railroads	1885	Thomas A. Edison	U. S.
Silk, artificial	1888	H. De Chardonnet	France
Sink and Float Process for Mineral Separation	1938	E. I. Du Pont Co.	U. S.
Spectroscope	1859	Kirchoff & Beinsen	Germany
Sponge, synthetic	1936	E. I. Du Pont Co.	U. S.
Stereotyping	1725	William Ged	Scotland
Stethoscope	1819	Laennec	France
Stoker, mechanical	1819	William Brunton	England
Strychnine	1818	Pelletier & Caventou	France
Steam			
Atmospheric steam engine.	1705	Thomas Newcomen	England
Compound steam engine	1781	J. C. Hornblower	England
First successful steamboat.	1807	Robert Fulton	U. S.
First steam engine on roads	1769	Cugnst	France
High pressure steam engine	1799	Oliver Evans	U. S.
Pressure gauge	1849	Bourdon	France
Steam engine with separate condenser	1765	James Watt	Scotland
Steam engine, double action	1782	James Watt	Scotland
Steam hammer	1839	James Nasmyth	Scotland
Steam injector for boilers	1858	Henri Gifford	France
Turbine	1884	Charles A. Parsons	England
Steel			
Bessemer process	1856	Henry Bessemer	England
Crucible process	1740	Robert Huntsman	England
Open hearth process	1866	Siemens & Martin	England
Stock market ticker	1869	Thomas A. Edison	U. S.
Submarine	1900	John P. Holland	U. S.
Submarine detector	1917	Max Mason	U. S.
Sulfamic acid, useful in making a flame-proofing agent	1938	E. I. Du Pont Co.	U. S.
Talking moving pictures	1913	Thomas A. Edison	U. S.
Telegraph	1837	S. F. B. Morse	U. S.
Automatic transmitter	1857	Thomas A. Edison	U. S.
Duplex system	1872	J. B. Stearns	U. S.
Quadruplex system	1872	Thomas A. Edison	U. S.
Repeater	1865	Thomas A. Edison	U. S.
Telephone	1876	A. G. Bell	U. S.
Telephone, automatic type	1889	A. B. Strowger	U. S.
Telephone loading coil, made possible long distance communication	1900	Michael J. Pupin	U. S.
Telephone service to Mexico and England from North America	1927	American Tel. & Tel. Co.	U. S.

Product	Year	Originator	Country
Telephone service between N. and S. America	1930	American Tel. & Tel. Co.	U. S.
Telephone service between U. S. and France (direct)	1936	American Tel. & Tel. Co.	U. S.
Telephone transmitter	1877	Thomas A. Edison	U. S.
Telephotography	1925	Bell Tel. Laboratories	U. S.
Telescope	1608	Jan Lippershey	Holland
Teletypesetter	1928	Morkrum-Kleinschmidt Corp.	U. S.
Television			
Aid for blind landing in fog bound airports	1936	John Hays Hammond	U. S.
Cathode Ray receiver	1929	V. K. Zworykin	U. S.
Coaxial cable	1936	Bell Tel. Laboratories	U. S.
Electron projection gun	1937	R. R. Law	U. S.
Textile			
Flying shuttle	1738	Kay	England
Knitting machine	1589	William	England
Knitting machine, circular	1816	M. I. Brunel	England
Knitting machine, latch needle	1858	Townsend & Moulding	England
Pattern loom	1801	M. J. Jacquard	France
Power loom	1785	Edmund Cartwright	England
Spinning jenny	1770	James Hargreaves	England
Spinning mule	1779	Samuel Crompton	England
Water power spinner	1771	Richard Arkwright	England
Theretin, a heart stimulant	1936	K. Chem & Amy Chem	U. S.
Thermometer	1593	Galileo	Italy
Tire, pneumatic	1845	R. W. Thompson	England
Torpedo, self-propelled	1868	Whitehead	England
Tractor, caterpillar	1900	B. Holt	U. S.
Trolley car	1881	Thomas A. Edison	U. S.
Trolley car, practical system	1888	F. J. Sprague	U. S.
Tuning fork	1711	John Shore	England
Tunnel shield	1818	M. I. Brunel	England
Turbine, mercury vapor	1923	General Electric Co.	U. S.
Typewriter	1868	C. L. Sholes	U. S.
Urea crystals	1935	E. I. Du Pont Co.	U. S.
Vaccination	1796	Edward Jenner	England
Vacuum bottle	1892	James Dewar	England
Virginium, a new element	1929	Fred Allison	U. S.
Vitamin A	1913	McCollum & Mendel & Osborne	U. S.
Vitamin B1	1896	C. Eijkman	Holland
Vitamin B2	1925	McCollum	U. S.
Vitamin C	1907	Holst & Frolech	Germany
Vitamin D	1919	E. Mellanby	England
Vitamin E	1922	Evans & Bishop	U. S.
Voltaic pile	1834	A. Volta	Italy
Watches, machine made	1850	Dennison & Howard	U. S.
Wood pulp, mechanical process	1844	Keller & Voelter	Germany
Wood pulp, soda process	1854	Watt & Burgess	England
Wood pulp, sulphate process	1883	Dahl	Sweden
Wood pulp, sulphite process	1867	B. C. Telghmann	U. S.
X-Ray	1895	W. K. Roentgen	Germany
X-Ray tube	1912	W. D. Coolidge, G. E. Co.	U. S.

Radio

Radiotelegraphy has been used since the beginning of the twentieth century, principally by ships in communicating with other ships or with shore stations. It has served to make the science of navigation safer and more accurate in many ways. The exact time is always obtainable and exact bearings can be given to ships in fog by means of the direction-finding apparatus.

Radiotelephony became a reality in 1915 when through the research work of the engineers of the American Telephone and Telegraph Company wire systems were used in connection with the radiotelephone. At first headphones were used, but since 1920 rapid improvements have been made. Service was opened up between New York and London, January 7, 1927. Direct transmissions from abroad are now obtained on radio sets equipped for short wave reception. So great has been the development of radio that today there are in the United States 915 licensed stations, 52 under construction and 60,000 receiving sets.

TELEVISION

A picture being televisioned is dissected, in sequence, into small areas which are transformed into varying electrical currents by means of a photo-electric cell. These currents are transmitted over a carrier wave and then transformed back again into a picture in the receiving set. The human eye, due to persistency of vision, is not sensitive to rapid changes in motion. If in a series, twenty pictures a second are reproduced, the eye will perceive a moving picture without a flicker. In the earlier television sets a scanning disc was employed. Due to many technical difficulties this apparatus has been replaced by the cathode-ray tube.

The Federal Communications Commission has assigned channels in the 6 to 3.5 meter band for television transmission. As the maximum range of these low waves is 75 miles, a number of transmitters would be needed to cover an extensive area. In the light of present knowledge this would be done through the use of the coaxial cable developed by the Bell Telephone Laboratories in 1936, or by a series of automatic hill-top relay stations spaced ten to twenty miles apart, as worked out by the Radio Corporation of America.

Television sets must be accurately synchronized with the transmitter sending the program or images will be illegible. This means that any change in the method used in transmitting television signals requires a similar change in the receiver. Because of this, the Federal Communications Commission has insisted on the formulation of a set of standards under which all groups interested in television must operate.

In 1938 the Radio Manufacturers Association adopted standards to be applied to television. Among other items, the regulations specified that the term, "television receiver," is to be applied only to sets which receive the picture and accompanying sound as a unit. A "picture receiver with sound converter" is the term to be used when a television instrument re-creates only the image, with the sound reproduced by suitable attachment with a standard broadcast set.

The size of the picture produced on a home television set varies from the smallest, about 2 by 3 inches, to the largest, about 14 by 17 inches. Experimental models have been demonstrated in which the picture is thrown on a retractable screen 18 by 24 inches.

While natural static produces little interference with the television image and none with the accompanying sound, since the latter is now transmitted by FM, automobile ignition systems, diathermy devices and X-ray equipment cause considerable annoyance unless special arrangements can be made at the receiving end to overcome them.

During 1938 the National Broadcasting Company gave more than 125 satisfactory demonstrations of television broadcasts. The development of a mobile unit made possible a number of novel pickups out-of-doors, in addition to the studio shows. The N. B. C. commenced regular programming in the New York area in April, 1939, with two hours broadcasting scheduled for each week, and four or five hours of broadcasts each day at the New York World's Fair. The estimated cost of operating the broadcasting station, exclusive of talent costs, is $2,000 an hour. In 1941 the National Broadcasting Company exhibited the potentialities of radio by picking up scenes at Camp Upton, Long Island, and recreating them on a theatre-sized screen installed in the New Yorker Theatre. Well over a thousand guests applauded the accomplishment, as images of soldiers in action 68 miles distant appeared on the 10 foot by 15 foot surface.

The Columbia Broadcasting System took quarters for a television studio in the Grand Central Terminal, and has a transmitter for its television station, WCBW, in the nearby Chrysler tower. Tests were satisfactorily completed, and in 1941 telecast began a regular program schedule of several hours a week.

A third television transmitter, WABD, erected and operated by the A. B. Dumont Laboratories, is now operating a few hours a week from its location at 515 Madison Avenue, New York City.

Television in full color for practical broadcasting had its first successful laboratory demonstration in September, 1940. The system, invented by Dr. Peter C. Goldmark, gives a more pleasing lifelike and dramatic quality to the pictures, increases the apparent definition of the objects and makes small details easier to recognize. The method is comparatively simple, using only one camera at the pickup point, one transmitter and a receiver with only a single cathode-ray tube of conventional design. The color attachment for reproduction is comparatively inexpensive and can be fitted to the standard model receiver altered to a slight extent. The same frequency band width of 4¼ megacycles is used and the scanning quality is 343, although experiments are under way to raise the line number to a point between 400 and 500. One of the most unique features of this color method is that it makes possible the reception of the picture either in full color for those receivers equipped with the color attachment or in black and white for the ones lacking it. Further experiment in this field has been slowed up because of the war.

In 1864, James Clerk Maxwell formulated the theory of electromagnetic waves radiating from oscillating charges and Hertz, in 1887, experimentally verified this theory. While working on the development of the incandescent lamp, Thomas A. Edison discovered that a feeble flow of electrons came from the heated filament. This phenomenon, which was first observed in 1883, is known as the "Edison Effect" and is the basis of operation of all vacuum tubes. Fleming made use of the "Edison Effect" and in 1904 developed the two element vacuum tube. In 1906, De Forest introduced a third element, a grid, to control the flow of electrons from the heated filament to the plate.

Marconi invented wireless telegraphy in 1895. He successfully sent a message across the English Channel in 1899, and spanned the Atlantic Ocean with wireless in 1901. In the early days of wireless telegraphy, communication was almost exclusively restricted to ships and shore stations.

The first wireless SOS was sent by the sinking transatlantic liner Republic in January, 1909.

The Congress of the United States was the first to recognize this aid to navigation, and in 1910 passed the Radio Act, which required wireless equipment and an operator on every deep sea vessel carrying more than 50 persons. In April, 1912, the Titanic sent out an SOS which was heard by the S. S. Carpathia. Though at a considerable distance from the stricken vessel the Carpathia arrived in time to save 706 lives. Another vessel, which was much nearer to the scene of the disaster and which was equipped with wireless apparatus, did not hear the call for help because the operator was off duty when the SOS call was sent out by the Titanic. Had there been another wireless operator on duty at that time, many of the 1,517 persons who perished might have been saved. As a result of this disaster Congress amended the Radio Act in 1912 and, among other requirements, it called for two wireless operators to be on constant duty while the vessel was on the high seas.

The first radio station, KDKA, was established for organized broadcasting on November 2, 1920. The first commercially sponsored program was broadcast from Station WEAF on September 7, 1922. The neutrodyne circuit was introduced by L. A. Hazeltine in March, 1923, and the superheterodyne receiver was demonstrated in March, 1924, by Edwin H. Armstrong. The first multiple station broadcast of Stations WEAF of New York City, WGY of Schenectady, KDKA of Pittsburgh, and KYW of Chicago was made in June, 1923. The first international program was sent from Coventry, England, to Houlton, Me., thence by telephone wires to Station WJZ, New York City, in March, 1924.

The A. C. Vacuum tubes were introduced in August, 1925. The National Broadcasting Company was organized on November 1, 1926. The first coast-to-coast broadcasting hook-up was used to broadcast the Rose Bowl football game, on January 1, 1927. Transatlantic radiotelephone service was opened between New York and London on January 7, 1927. The Federal Radio Commission was appointed on March 2, 1927. This Radio Commission provided for the assignment of wave-lengths and the regulation of broadcasting stations. The Columbia Broadcasting System was organized in September, 1927. The first transatlantic television transmission was made on February 8, 1928, by John L. Baird. The Cathode Ray television receiver was demonstrated by V. K. Zworykin in 1929.

The Vatican City Station HVJ transmitted for the first time, February 12, 1921, carrying Pope Pius XI's voice, through an international broadcast, around the world. The Metropolitan Opera House, on December 25, 1931, presented an opera, "Hansel and Gretel," for the

first time by radio. The Mutual Broadcasting System was organized September 30, 1934. The Bell Telephone announced the development of a Coaxial Cable for television in 1936. The Electron Projection Gun, which projects a television picture 8 x 10 feet, on a screen, was demonstrated by V. K. Zworykin and R. R. Law in 1937. A foghorn synchronized to operate with radio signals was developed by the U. S. Lighthouse Service to provide the means of determining a vessel's distance, as well as the direction from a lighthouse, in 1937.

In 1938 there was a great increase in the size of the networks. The Canadian Transcontinental Network was hooked up with the United States Networks.

On March 2, 1939, a waiting world heard the announcement from Vatican City that His Eminence Eugenio Cardinal Pacelli had been elected Pope by the Conclave, and had chosen the name Pius XII. Within a few moments, after this announcement had been made, the world was thrilled in hearing Pius XII bestow his blessing from the balcony of the Basilica of St. Peter. On March 12, 1939, the Columbia, Mutual and National Broadcasting Companies broadcast the complete ceremony of the coronation of Pius XII.

When Germany invaded Poland on September 1, 1939, plans already worked out by American broadcasters were set in motion to reach the theatres of war wherever they might be. N. B. C. and C. B. S. arranged for combination transoceanic short-wave circuits and land lines to bring first-hand descriptions of military actions to American listeners. Rulers and other high officials spoke with ever-increasing frequency into microphones tied in with American stations. The world was closer together than ever before.

By the beginning of 1940, news broadcasts from foreign lands were reaching new highs. Newscasts in 1940 increased 251 per cent over 1939 in the case of N.B.C. and to a comparable degree on C.B.S. In its annual year-end report, N.B.C. announced that it had brought 1,742 programs from foreign countries, compared to 695 the previous year.

During the same period, according to N.B.C., Winston Churchill's addresses were brought to this country seven times; Adolph Hitler's only twice. Among the special features which attracted listeners were Mussolini's dramatic declaration of war on England and France, and, later, the signing of the Franco-German armistice terms in a wagon-lit deep in the forests of Compiegne. Late in 1942 came the broadcast describing America's first peace-time draft drawing in Washington.

Networks continued to expand as listeners demanded to hear the outstanding programs offered by C.B.S. and N.B.C. The latter's combined Red and Blue chains added 40 outlets alone, bringing their total to 220 stations.

At the end of 1940, N.B.C. announced that it had received over one million letters from listeners keenly interested in the religious programs broadcast by representatives of all faiths.

In 1941, with the war expanding rapidly into both hemispheres, the time and facilities allotted to newscasts from or near the fighting fronts and from the seats of all governments concerned with the war, increased from month to month. By the end of the year, N.B.C. had broadcast over 3,000 newscasts by its 40 foreign correspondents. This was the year also when the Good Neighbor policy began to take tangible form. Both major network organizations contributed their share of aid in this project intended to bring the peoples of the Americas closer together. N.B.C.'s Pan American network was formed in 1941 with 109 outlets below the Rio Grande and far into Central and South America. A constant flow of programs from and to the United States helped to cement relations between the two Americas.

Visitors to New York continued to make Radio City one of their chief points of interest. Records compiled for 1941 showed that over two million guests had witnessed broadcasts in the spacious N.B.C. studios of Radio City. Hundreds of thousands of other visitors used the guided tours to watch the wheels of radio and television move in their spectacular ways.

It was in 1941 that television, long considered merely an experimental venture, became a commercial industry. Television station W2XBS, atop the lofty Empire State tower, dropped its experimental license on July 1 and, in its place, acquired the right to accept sponsored television programs using new call letters of WNBT. WNBT thus became the first commercial television station in New York City.

With the extent of listening constantly on the increase, Americans found the number of broadcast stations growing in the same degree. Compared to 1922 when the United States had but 30 radio stations, the year 1942 showed a total of 923 ethereal voices. These stations served an estimated audience of well over 125,000,000 persons. On January 1, 1942, reliable surveys indicated a total of 30,300,000 homes equipped with radios and several million automobiles equipped to receive programs. Because many homes had more than one radio, the total number of sets in use were said to be 60,000,000, at the beginning of this year.

The new high quality system of radio transmission invented by Major Edwin H. Armstrong and called by him Frequency Modulation, has kept in step with the expansion of standard radio broadcasting. The former is known familiarly as FM; the latter as AM, meaning amplitude modulation. From the inventor's pioneer FM station W2XMN, located atop the Palisades near Alpine, N. J., the new system expanded rapidly in the eastern part of the country. By mid-1942 more than two score of FM stations were operating on schedules that varied from a few hours a day to full time. Many manufacturers, visioning the growth of a demand for high quality FM reproduction brought out special receivers for this purpose. The FM audience continued to grow and might have become an important factor in broadcasting if the scarcity of certain materials had not led to the War Production Board order of March 22, to cease manufacture of all radio receivers. FM programs are transmitted on waves from 6 to 7½ meters in length. Television stations utilize the still shorter waves of 3½ to 6 meters.

Facsimile, the radio printing press, which transmits texts or pictures by wire or over the air, went into commercial operation between Los Angeles and New York in 1941.

The Electron Microscope, developed from the radio practice of Dr. Zworykin, made great strides in 1941. This instrument magnifies fifty times more than the best optical microscope. There are about 15 of them in use in different laboratories.

CATHOLIC RADIO WORK IN THE UNITED STATES

(*Courtesy of N. C. C. M.*)

Regular weekly Catholic broadcasts were heard over individual stations in the United States as early as 1923, not long after the beginning of organized broadcasting. These grew in number in the seven years following, many of them being broadcast over Catholic stations. But it was not until 1929 that the first regular network program was put on the air under Catholic auspices. This was the Catholic Truth Period, begun by the Rev. M. J. Ahern, S. J., over the N.B.C. Yankee Network in New England. This has been on the air each year since under the same direction. It is now broadcast over stations of the Yankee Network.

The following year the nation-

wide Catholic Hour was begun over the N.B. C. Red Network by the National Council of Catholic Men, and it has been on the air continuously every Sunday with the exception of one Sunday in 1931, which was given over to an address by the President of the United States. The broadcast's starting time and network have remained the same throughout twelve years on the air — six o'clock, Eastern War Time. The Catholic Hour is now broadcast by more than 100 stations in the United States and Hawaii.

The C.B.S. Church of the Air was inaugurated in 1931. This program presents speakers of different religious faiths, Protestant, Jewish and Catholic, on different Sundays throughout the year. In 1937 a second program of the same type was added, the morning program going on the air at 10:00 a. m., E. S. T., and the afternoon at 1:00 p. m., E. S. T. Approximately one Catholic program is included in each division each month, and is broadcast by about 65 stations.

The Ave Maria program was begun in 1935 by the Franciscan Friars of the Atonement at Graymoor, Garrison, N. Y., and is carried at present by a network of 7 stations in the East. These broadcasts are dramatizations of lives of the saints. The "live" Ave Maria program is heard over 7 stations.

The Sacred Heart Program, daily broadcast originating from Station WEW, St. Louis, Mo., and directed by the Rev. Eugene P. Murphy, S. J., numbers 9,000,000 listeners and is heard over 85 stations from coast to coast and in Alaska.

Other "live" programs are the Rosary Hour, a full hour broadcast heard during 20 weeks of the year over a network of 17 stations extending from Massachusetts to Illinois; and the Cathedral Hour, a 15-minute broadcast each week over 3 Arizona stations. The Rosary Hour is broadcast in the Polish language. The Cathedral Hour is a children's program written and produced by Fr. Don Hughes of Tucson, Ariz.

Electrically transcribed programs have been coming to the fore in recent years. Transcriptions are made of the "live" Ave Maria program which are distributed throughout the country and broadcast over 164 stations weekly. Boys Town, Omaha, Neb., produces a transcribed program centering about the activities of Boys Town which is broadcast over approximately 264 stations. Rev. Richard Felix, O. S. B., of Conception, Mo., director of the Defenders of the Faith, produces and distributes the transcribed series, Highway to Heaven. The National Council of Catholic Men has produced a number of transcribed addresses by Msgr. Fulton J. Sheen and other Catholic Hour speakers which local organizations are able to sponsor at nominal cost.

A survey made by the National Council of Catholic Men shows that there are 52 quarter-hour local Catholic "live" broadcasts initiated weekly throughout the country; 60 half-hour broadcasts; 12 full hour broadcasts; and 28 broadcasts extending for miscellaneous periods.

A special series of Holy Week dramatizations has been offered for several years by the National Council of Catholic Men, originally as a "live" program, now in the form of transcriptions. These are dramatizations of a script entitled "The Living God," played by a professional Hollywood cast and broadcast over as many as 239 stations.

There are a number of Catholic college workshops in operation, notably at Catholic University, Washington, D. C.; Fordham University in New York; Loyola University in Los Angeles; Immaculata College, Immaculata, Pa.; St. Bonaventure's College, St. Bonaventure, N. Y.; Loras College, Dubuque, Iowa; and St. Benedict's College in Atchison, Kans. In addition there

are many Catholic colleges that have produced a series or more of programs over their local stations, and offer one or more courses in radio.

A Catholic Radio Bureau was organized in November, 1938, by the National Council of Catholic Men as a service to Catholics interested in the work. It is the aim of the Bureau to assist them in their relations with the station manager, in securing time for a program, to help in deciding on the type of program and its chief features, to help in the production of the program, to operate a Catholic script library, to serve as a means of contact for Catholic radio groups and to act as a clearing-house for information helpful to Catholic broadcasters. A "Memorandum on Producing Catholic Radio Programs," which contains helpful information along these lines, has been issued by the Bureau and may be secured from the N. C. C. M. on request.

The Catholic Hour

The nation-wide Catholic Hour, now grown to be the world's largest regular religious radio broadcast, was inaugurated on March 2, 1930, by the National Council of Catholic Men and the National Broadcasting Company jointly. The inaugural program was carried on 22 stations associated with the National Broadcasting Company, and this number has now grown to 104, located throughout the United States and Hawaii, and including one short-wave station. The program can be received regularly by short wave in almost any part of the Western World and the National Council of Catholic Men reports that it has received letters from listeners as far away as the Falkland Islands, Nigeria, Turkey, Alaska and Australia. The N. C. C. M. produces the program in its entirety, and attends to all administrative details, etc. N.B.C. and its associated stations co-operate by providing studio facilities and radio service.

The program, originally of one hour's duration, now lasts only a half-hour and consists of an eighteen-minute address, ten minutes of choral music, and announcements. Each speaker delivers a series of addresses in sequence, some of the series continuing through as many as seventeen weeks. The subjects are usually doctrinal, moral, or historical. The priest-speakers are chosen from many sections of the country by a special committee established by the National Council of Catholic Men.

Music is provided by a choral group associated with the famous Paulist choristers.

The Catholic Hour elicits mail response to the extent of about 16,000 letters per month averaged throughout the year. The National Council of Catholic Men estimates that about 20 per cent of these are from non-Catholics, and that less than one-half of one percent are adversely critical. Hundreds of people have been brought into and back to the Church through its instrumentality.

An innovation for the Catholic Hour was begun in the series of programs given during January, February, and March, 1940, by the Rt. Rev. Msgr. Fulton J. Sheen. Beginning his series with a plea for a return to God and to the spirit of prayer, he offered free on request a small "Prayer Book for Our Times," which he prepared in co-operation with St. Anthony's Guild of Paterson, N. J. There were 35,000 listeners who responded to that call, and when the series was ended on Easter Sunday the number had swelled to more than 300,000. The N. C. C. M. office alone distributed 323,000 of the prayer books.

A comparable supplementary booklet has been prepared by Msgr. Sheen each year since and offered free of charge to the radio audience.

THE CHURCH'S STAND ON CAPITAL AND LABOR

Thoughts from the Encyclical "Quadragesimo Anno" of Pope Pius XI

("Forty Years" after the "Rerum Novarum" of Pope Leo XIII)

The Industrial Revolution created both the privileged capitalist class and the oppressed laboring class.

Charity—The capitalist has not desired a fair distribution of profits but has consigned the wretched laborer to the good offices of charity.

Industrial Reform — The undeservedly miserable laborer has agitated, sometimes wisely, sometimes unwisely, for the reform of industry.

Unjust Distribution — Catholic priests and laymen were quickly convinced that the unjust distinction in the distribution of wealth was an evil.

Exploitation of Labor—Pope Leo XIII espoused the cause of the working man, who had long been exploited by cruel employers and greedy competition.

Modern Social and Economic Problems — Today modern economics must be arraigned; Socialism must be examined; the root of the present social disorder must be exposed; the cure must be indicated —and that is a reform of Christian morals.

Work of the Church—Pope Leo insisted on the authority of the Gospel to end or make conflicts less bitter. The Church enlightens and directs the mind and improves and betters the condition of the working man by approving working men's organizations. The Church awakened the down-trodden working man with a sense of his true dignity. Institutions were founded for the assistance and support of labor.

Importance of Catholic Teachings -Whether consciously or not, the teachings of Pope Leo came to be used by the whole world, particularly after the World War. Many underestimate the importance of Pope Leo's doctrine, but thereby they show their own ignorance or ingratitude.

Duties of the State — Pope Leo reminded the State that it has the duty of insuring public and private prosperity and demanded that the State give special protection to the needy wage-earner rather than extend privilege to the capitalist.

Rights of Labor — Pope Leo taught that the rights of the laborer spring from his dignity as a man and as a Christian and concern the soul, the health and strength of the body, the housing, workshops, wages, dangerous occupations, risks, etc.

Unions of Employers and Employees — Pope Leo held that organizations of working men and employers would bring the two classes closer together and would aid in alleviating distress.

Liberalism Denounced—Pope Leo denounced Liberalism which permits capitalists to organize in corporations, etc., but denies laborers the right to unite.

Trades Unions Approved — Pope Leo encouraged the formation of trades unions, with religious background if possible, in opposition to socialist organizations whereby respect for justice and collaboration is lost.

Employers' Associations — Pope Leo proposed associations of employers for the common good but, so far, little has been done to meet his proposal.

Rights of the Church—It is the right of the Church to deal authoritatively with social and economic problems whenever they interfere with moral conduct.

Private Property—Pope Leo defended the right of private property against Socialism but this does not mean that the Church upholds the wealthier classes against the proletariat.

Defense of Private Ownership — The abolition of private ownership would not be beneficial but grievously harmful to the working classes.

Purpose of Private Ownership — The right to own private property has been given by God Himself so that individuals may provide for their own needs and the needs of their families.

Character of Ownership — The right of ownership is twofold, i.e., individual and social. Too much stress on one or the other leads to the evils of individualism and collectivism.

Distinction of Right and Use — The right of private property must be distinguished from its use. The misuse of the privilege of ownership does not destroy the principle of ownership.

Defining Private Possession—The defining of private possession has been left by God to man's own industry and to the laws of individual people. The right to possess private property is derived from the Author of nature, not from man.

Rights of the State—The State has no right to abolish the institution of private property but only the right to control its use in harmony with the public good.

Superfluous Income — Those with superfluous income have the obligation of using it for charity.

Interdependence of Capital and Labor — Capital cannot do without labor, nor labor without capital. It is flagrantly unjust for one or the other to seize all the profits of production.

Unjust Claims of Capital—Capital has unjustly claimed all the products and profits and has left only a minimum of subsistence to labor.

Unjust Claims of Labor — Labor also has unjustly claimed all products and profits except what is necessary for the repair of capital. It is to be understood that the laborer has not the right to the full product of his toil.

Proper Distribution of Wealth — Wealth produced should be distributed for the common good among individuals and classes of people. The proletariat must be uplifted from hand-to-mouth uncertainty. A just share of the profits should go to capital but an amply sufficient share should be given to labor, with which, by thrift and good management, the family burdens may be borne with greater ease.

Enterprise, capital and labor must combine to produce; all three deserve a share in the fruits of industry, not only one.

Danger of Revolution — Unless proletarian conditions are improved, human society cannot be defended from the forces of revolution.

Property for Laborers—The propertyless laborer should be enabled to acquire some property.

Wage Contracts—Partnerships — It is an error to say that wage contracts are unjust, but it is desirable under modern conditions that some form of partnership be used so that wage earners may participate in ownership, management or profits.

Just Wage—A just wage must be sufficient to support the laborer and his family. Others in the family should contribute to its maintenance, but tender children and women, particularly mothers, should not be forced to seek work outside the home. Every effort must be made to enable fathers of families to receive a sufficient wage. If this is not possible in the present state of society, reforms should be introduced to guarantee such a wage.

Unjust Wages—It is unjust to demand wages so high that an employer cannot pay them without ruin to himself or ultimate harm to employees.

Unjust Wage Cuts—But if business makes smaller profits on account of bad management, the want of enterprise or out-of-date methods, that is not a just reason for reducing the working man's wages. It is unjust to lower or raise wages for private profit without considering the common good.

Unjust Burdens—If business does not make enough money to pay a just wage on account of unjust burdens or competition, those who force business into such straits are to blame.

Harmony between Capital and Labor — Employers and employees should join to overcome difficulties and obstacles.

Savings—It is conducive to the common good that wage earners save a portion of their wages so as to attain a certain modest fortune.

Employment — Opportunity for work should be provided for those who are willing and able to work.

Wage Scales — A scale of wages too low as well as one too high, causes unemployment.

Unemployment—Widespread and lengthy unemployment is a dreadful scourge, causing misery and temptation to the laborer, the ruin of prosperity in nations and the endangering of public order, peace and tranquillity.

Individualism and the State—The State should interfere to correct the evils of individualism. It is the duty of the State to abolish conflict between classes and to promote harmony between the various ranks of society.

Labor Not a Commodity — Since the human dignity of the working man must be recognized in labor, labor is not a chattel or a commodity for sale.

Occupational Groups—Instead of subjecting labor to the commodity law of supply and demand, laborers should organize themselves into occupational groups. The Occupational Group system is the organizing of the members of the same trade or occupation. This is similar to the Guild system of the Middle Ages.

Labor Unions—Laborers have the right to create or join unions and adopt rules for the attainment of their objects.

Laissez-faire — Economic affairs cannot be left to free competition alone. The individualistic ideal that the State should keep hands off industry is a dangerous doctrine.

Monopoly — Monopoly must be controlled by social justice. Social justice may be defined as that virtue (of justice) by which the members of a society perform all actions necessary for attaining or maintaining the common good of that society, and direct all their conduct in right relation to that same common good.

International Pacts — Since nations are dependent, one upon the other, economic cooperation should be promoted by prudent pacts and institutions.

Corporations — Syndicates—Syndical and corporative organizations under public control are advantageous in preventing strikes and lockouts and in repressing Socialism but they have the risk of becoming bureaucratic and political unless actuated by Catholic principles.

Economic Domination of a Few—Free competition has been superseded during the last forty years by the concentration of great power and economic domination in the hands of a few, such as trustees and directors of invested funds. These few are able to govern credit and determine its allotment, thus holding in their hands the soul of production.

Survival of the Strongest—Limitless free competition has resulted in the survival of the strongest, who very often are not the most just.

Results of Economic Dominations — This concentration of economic power has led to a struggle for economic dictatorship, a struggle for the control of the State so that its resources and authority might be abused, and finally to a clash between states over economic matters.

Politics and Economics — States have used their power and political influence to promote the economic

advantage of their citizens; economic forces have insisted on deciding political controversies.

Economic Dictatorship — Free competition is dead; economic dictatorship has taken its place. Economic life has become hard, cruel and relentless.

Imperialism — The State, which should be supreme, has become a slave to human passion and greed. A detestable imperialism holds that where a man's fortune is, there is his country.

Public Authority—Free competition and economic domination must be subjected to public authority which should seek public good.

Socialism Divided — Within the past forty years Socialism has been divided into two hostile groups, both of which however, oppose the Christian faith.

Communism—One group has degenerated into Communism which pursues a merciless class warfare and aims to abolish private ownership. It is cruel and relentless when in power. All care should be taken to prevent the propagation of Communist doctrines and to prevent conditions which so discourage people that they will welcome the change offered by Communism.

Moderate Socialism—Less radical is the other section of Socialism which condemns recourse to physical force and mitigates the program of class warfare and abolition of private property. Its recent programs often approach the ideal of Christian reform. This group, however, has not rejected class warfare and the abolition of private property but has merely become more moderate in these matters. It is vain to meet Socialism half way. Socialism must accept Christian truths wholeheartedly before it can be called Christian.

Just Demands of Socialism—Socialists should be convinced that their just demands are defended by Christian faith and promoted by Christian charity.

Socialism and the Church—Many have questioned whether that form of Socialism which has retracted false doctrines can be accepted by the Church.

Christianity Opposes Socialism—Whether Socialism is considered as a doctrine, a historical fact or a movement, if it really remains Socialism, it cannot be brought into harmony with the Church because it conceives human society in a way utterly alien to Christian truth.

Christian Doctrine—Teaches that man is placed on earth to develop his faculties for the praise and glory of God, so that he may attain temporal and eternal happiness.

Socialist Doctrine — Socialism holds that man lives on earth simply for his own material advantage and that for the better production of wealth, man must surrender his individuality and submit to the dictates of a society dedicated to the production of wealth.

Temporal Goods—The acquisition of temporal goods is so highly esteemed by Socialists that they would sacrifice other greater goods, such as liberty, therefor; they would replace human dignity with material abundance.

Socialist Authority — A Socialist society is impossible without the use of excessive compulsion. Socialist authority is based on the need for the acquisition of wealth, not on the authority of God.

"Religious Socialism" and "Christian Socialism" are contradictions in terms. No one can be at the same time a sincere Catholic and a true Socialist.

Cultural Socialism, likewise to be avoided, was born of Liberalism; its offspring will be Bolshevism.

Church Does Not Favor the Rich—Many Catholics have joined socialistic organizations, giving as their excuse that the Church favors the rich and neglects the working man. This is an unjust charge, as the encyclical of Pope Leo XIII proves. Those who have wandered astray are earnestly besought to return to the Church.

Social Reconstruction, to be effective, must be preceded by moral renovation. If society is to be healed, it must return to Christian life and Christian institutions.

Christianity Opposes Greed — Christianity alone supplies the remedy for the excessive solicitude for transitory things, which is the origin of all vices.

Violation of Law—The unquenchable thirst for riches and temporal possessions has caused men to break the law of God and violate the rights of their neighbors.

Evil Consciences—The uncertainty of economic conditions demands the keenest and most unceasing straining of energy with the result that some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits and safeguard the wealth amassed by unremitting toil against the sudden changes of fortune.

Speculation — The easy returns possible from speculation have appealed to the greed for gain thereby, resulting in unchecked speculation, whereby prices have been raised and lowered.

Corporations—Abominable abuses have arisen in corporations. Injustices and frauds have taken place where boards of directors violate their trusts as regards the savings they administer

Rationalism—Civil authority could have averted these evils, but rationalism, which disregards moral law, had permeated civil authority and gave free reign to avarice.

Workers Used as Tools — As business leaders fell into evil, workingmen followed them, particularly as many employers treated workers as mere tools, without considering the welfare of their souls.

Moral Perils in Factories — Boys and young men, girls and women are exposed in factories to frightful perils to morals.

Family Life Ruined—The present economic regime and the resulting disgraceful housing conditions have proven obstacles to family ties and family life.

Daily Bread—Instead of the true Christian spirit, man's one aim has been to obtain his daily bread as best he can.

Labor's Perversion—Bodily labor, which was decreed for the good of man's body and soul, has been changed into an instrument of strange perversion.

New Economic Order—Economic life must be rationalized but it will be faulty and imperfect unless based on the divine plan.

Divine Plan—God is the supreme end of all created activity; all created goods are merely instruments leading to God. God has placed man upon earth to work and use it for his own needs.

Fortunes—Those engaged in production are not forbidden to increase their fortunes in a lawful and just manner.

Proportionate Share of Wealth—He who serves society and develops its wealth should be given a proportionate share of the increased public riches, provided he respects the law of God and the rights of his neighbor.

Justice and Charity—Justice can remove the cause of social strife but it is left to charity to bring a union of hearts and minds. In the absence of charity, the wisest regulations come to nothing.

Charity and the Laborer — Under charity the rich and powerful will change their former negligence of their poorer brethren into solicitous and effective regard. Under charity working men will lay aside all feelings of hatred or envy, will become proud of their positions and work usefully and honorably for the common good, following Christ, Who chose to become a carpenter.

Paganism — We are confronted with a world which has almost fallen back into paganism. Working men who have denied Christ must be won back to Him.

Social Studies—An intense study of social matters, Christian training in youth, and spiritual exercises are necessary to enable Christians to solve the problems of the day.

Catholic Program — As resolute disciples are selected by evil men to spread false doctrines and to oppose the Church, Catholics must also resolutely teach the true doctrine and oppose evil.

The Nine Worthies of the World

1. Hector of Troy.
2. Alexander the Great.
3. Julius Caesar.
4. Joshua.
5. King David.
6. Judas Machabaeus.
7. King Arthur (of England).
8. Charlemagne.
9. Godfrey of Bouillon.

The Seven Celestial Sciences

1. Civil Law.
2. Christian Law.
3. Practical Theology.
4. Devotional Theology.
5. Dogmatic Theology.
6. Mystic Theology.
7. Polemical Theology.

The Seven Terrestrial Sciences

1. Grammar.
2. Rhetoric.
3. Logic.
4. Music.
5. Astronomy.
6. Geometry.
7. Arithmetic.

The Seven Sleepers

According to a legend of early Christianity, seven noble youths of Ephesus, having fled from persecution to a certain cavern for refuge, where they were discovered and walled in for a cruel death, were made to fall asleep, and in that state lived for two centuries. Their names are said to have been: Maximian, Malchus, Martinian, Denis, John, Serapion, and Constantine.

Seven Wonders of the World (Ancient)

Pyramids of Egypt.
Pharaos of Alexandria.
Walls and Hanging Gardens of Babylon.
Temple of Diana at Ephesus.
The Statue of the Olympian Jupiter.
Mausoleum of Artemisia.
Colossus of Rhodes.

Seven Wonders of the World (Medieval)

Colosseum at Rome.
Catacombs at Rome.
Great Wall of China.
Stonehenge in England.
Leaning Tower of Pisa.
Porcelain Tower of Nanking.
Mosque of St. Sophia.

Seven Wonders of the World (Modern)

Wireless telegraphy and telephony.
Automobile and locomotive.
Airplane.
Discovery of radium.
Discovery of anaesthetics, antiseptics and antitoxins.
Spectrum analysis.
Discovery of X-ray and ultraviolet rays.

Seven Hills of Rome

Rome is built on the Aventine, Capitoline, Coelian, Esquiline, Palatine, Quirinal and Viminal hills. Their altitude above the Tiber is only about 150 feet.

Seven Wise Men of Greece

Solon, Chilon, Pittacus, Bias, Periander, Cleobulus, and Thales.

AVERAGE WEIGHT ACCORDING TO HEIGHT AND AGE

(Courtesy of the Metropolitan Life Insurance Company)

These tables are based on the Medico-Acturial study of more than 200,000 insured men and 130,000 insured women. Weight in pounds, as ordinarily dressed; height in feet and inches, with shoes on.

Men

Height		Age								
Ft.	In.	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59
5	0	110	119	124	127	129	132	134	135	136
5	1	113	121	126	129	131	134	136	137	138
5	2	116	124	128	131	133	136	138	139	140
5	3	120	127	131	134	136	139	141	142	143
5	4	124	131	134	137	140	142	144	145	146
5	5	128	135	138	141	144	146	148	149	150
5	6	132	139	142	145	148	150	152	153	154
5	7	136	142	146	149	152	154	156	157	158
5	8	140	146	150	154	157	159	161	162	163
5	9	144	150	154	158	162	164	166	167	168
5	10	148	154	158	163	167	169	171	172	173
5	11	153	158	163	168	172	175	177	178	179
6	0	158	163	169	174	178	181	183	184	185
6	1	163	168	175	180	184	187	190	191	192
6	2	168	173	181	186	191	194	197	198	199

Women

Height		Age								
Ft.	In.	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59
4	11	107	113	116	119	122	126	129	131	132
5	0	109	115	118	121	124	128	131	133	134
5	1	109	117	120	123	126	130	133	135	137
5	2	115	120	122	125	129	133	136	138	140
5	3	118	123	125	128	132	136	139	141	143
5	4	121	126	129	132	136	139	142	144	146
5	5	124	129	132	136	140	143	146	148	150
5	6	128	133	136	140	144	147	151	152	153
5	7	132	137	140	144	148	151	155	157	158
5	8	136	141	148	152	155	159	162	165	164
5	9	140	145	148	152	156	159	163	166	167
5	10	144	149	152	155	159	162	166	170	173
5	11	148	152	155	158	162	166	170	174	177
6	0	152	157	159	162	165	169	173	177	182

SPORTS

The Catholic Church has always approved of legitimate recreation as an honest pursuit of a living, and she has found in it a powerful aid in the character formation of youth and also an occasion for mental training. The love for such sports as baseball and football developed in youth has led some of our finest Catholic men to seek their living on the baseball diamond and to win fame on the gridiron.

Catholic Baseball Players and Officials in Major Leagues. Season 1942

National League

1. Boston "Braves"

J. A. Robert Quinn ..... Pres.
Francis Ouimet ..... Vice-Pres.
George Lewis ..... Trav.-Sec.
Joseph F. Conway ..... Treas.
J. J. Quinn ..... Sec. Assist. Treas.
Philip Masi ..... Catcher
Ernest Lombardi ..... Catcher
Tom Earley ..... Pitcher
Alva Javery ..... Pitcher
Arthur Johnson ..... Pitcher
Frank Lamanna ..... Pitcher
John Hutchins ..... Pitcher
Manuel Salvo ..... Pitcher
James Tobin ..... Pitcher
Sebastian Sisti ..... Infielder
Albert Roberge ..... Infielder
Anthony Cuccinello ..... Infielder
Froilan Fernandez ..... Infielder
Tommy Holmes ..... Outfielder
John Cooney ..... Outfielder
George Kelly ..... Coach

2. Brooklyn "Dodgers"

James Mulvey .... Vice-Pres., Sec.
John McDonald ..... R. Sec.
Joseph Gilleaudeau .....
..... Vice-Pres., Treas.
John Collins ..... Bus. Mgr.
William J. Sullivan ..... Catcher
Herman Franks .... Milit. Service
Harry Lavagetto ... Milit. Service
Dolph Camilli ..... Infielder
Floyd Vaughn ..... Infielder
Stan. Bordagaray ..... Infielder
Joseph Medwick ..... Outfielder
Harold Reiser ..... Outfielder
August Galan ..... Outfielder
John Rizzo ..... Outfielder
Charles Dressen ..... Coach
John Corriden ..... Coach
Ted McGrew ..... Scout
Tom Downey ..... Scout

3. Chicago "Cubs"

James Gallagher ..... Bus. Mgr.
Miss M. Donahue ..... Sec.
Salvador Hernandez ..... Catcher
Robert Scheffing ..... Catcher
Ed Henazeski ..... Pitcher
L. Merullo ..... Infielder
Lou Stringer ..... Infielder
Phil Cavaretta ..... Outfielder
Dominic Dallesandro ... Outfielder
Charles Gilbert ..... Outfielder
John Doyle ..... Scout
Kiki Cuyler ..... Coach
Dick Spaulding ..... Coach

4. Cincinnati "Reds"

Thomas Conroy ..... Sec., Treas.
Joseph Beggs ..... Pitcher
Ray Lammanno ..... Catcher
Robert Mattick ..... Infielder
Frank McCormick ..... Infielder
Linus Frey ..... Infielder
Francis Kelleher ..... Outfielder

5. New York "Giants"

Charles C. Stoneham ..... Pres.
Ed Brannick ..... Sec.
William Hennigan ..... Pub. Rel.
R. Berres ..... Catcher
Al Mancuso ..... Catcher
Hal Schumacher ..... Pitcher
William McGee ..... Pitcher
David Koslo ..... Pitcher
Tom Sunkel ..... Pitcher
N. Witek ..... Infielder
N. Young ..... Outfielder
Herbert Barna ..... Outfielder
A. Luque ..... Coach
William Shaeffer ..... Trainer

6. Philadelphia "Phillies"

G. Nugent ..... Pres.
Mrs. M. Nugent .. Vice-Pres., Treas.
James Hagan ..... Trav. Sec.
H. Lobert ..... Mgr.
Frank Hoerst ..... Pitcher
John Podgajny ..... Pitcher
Nick Etten ..... Infielder
Dan Murtaugh ..... Infielder
Joseph Marty ..... Outfielder
Chuck Klein ..... Coach
J. P. Collins ..... Scout

Dr. Boyle ..... Physician
L. Miller ..... Trainer

7. Pittsburgh "Pirates"

Al Lopez ..... Catcher
William Clemensen ..... Pitcher
Ken Heintzelman ..... Pitcher
Henry Gornicki ..... Pitcher
Vincent Smith ..... Milit. Service
Pete Coscarat ..... Infielder
Frank Gustine ..... Infielder
Vincent Di Maggio .... Outfielder
Maurice Van Robays ... Outfielder
John Barrett ..... Outfielder

8. St. Louis "Cardinals"

Leo Ward ..... Trav. Sec.
Ken O'Dea ..... Catcher
Harry Gumbert ..... Pitcher
Howard Pollet ..... Pitcher
Frank Crespi ..... Infielder
Edward Lake ..... Infielder
George Kurowski ..... Infielder
Stanley Musial ..... Outfielder

American League

1. Boston "Red Sox"

Paul Troy ..... R. Sec.
Ed Doherty, Jr. ..... Pub. Rel.
Joe Cronin ..... Mgr.
William Conroy ..... Catcher
Emerson Dickman ..... Pitcher
Dominic Ryba ..... Pitcher
Frank Pytlak ..... Milit. Service
Maurice Harris .... Milit. Service
Tom Carey ..... Infielder
John Pesky ..... Infielder
Tony Lupien ..... Infielder
Dominic Di Maggio .... Outfielder
John Welaj ..... Outfielder
Tom Daley ..... Coach
Frank Shellenbach ..... Coach
Win Green ..... Trainer
John Orlando ..... Assist.-Trainer
Neil Mahoney ..... Scout
Jack Egan ..... Scout
Hugh Duffy .. Dir. Baseball School

2. Chicago "White Sox"

Mrs. G. R. Comiskey ..... Pres.
Mrs. J. Rigney ..... Treas.
Joseph Barry ..... R. Sec.
William Webb ..... Farm System
James Dykes ..... Mgr.
William Dietrich ..... Pitcher
John Humphries ..... Pitcher
Pete Appleton ..... Pitcher
Ed Weiland ..... Pitcher
Robert Kennedy ..... Infielder
Dario Lodigiano ..... Infielder
William Knickerbocker .. Infielder
Harold Ruel ..... Coach
George Haas ..... Coach
Ed Miller ..... Coach
John Rigney ..... Milit. Service

3. Cleveland "Indians"

Eugene Desautels ..... Catcher
Otto Denning ..... Catcher
James Hagan ..... Catcher
Tom Ferrick ..... Pitcher
Al Milnar ..... Pitcher
J. Kraauskas ..... Milit. Service
Ray Mack ..... Infielder
Oscar Melillo ..... Coach
George Susce ..... Coach
George Gaffke ..... Outfielder
Larry Rosenthal ..... Outfielder
W. J. Bradley ..... Scout

4. Detroit "Tigers"

W. O. Briggs ..... Pres.
W. O. Briggs, Jr. ..... Vice-Pres.
Charles Fisher ..... Treas.
Claire Berry ..... R. Sec.
George Tebbetts .... Milit. Service
Pat Mullin ..... Milit. Service
Virgil Trucks ..... Pitcher
C. Fuchs ..... Pitcher
John Gorsica ..... Pitcher
Don Ross ..... Outfielder
Barney McCloskey ..... Outfielder
Dan Carroll ..... Trainer
Mervin Shea ..... Coach
Charles Gehringer ..... Coach

5. New York "Yankees"

George Ruppert ..... Pres.
Albert Brennan ..... Treas.
Joseph McCarthy ..... Mgr.
Tom Heinrich ..... Milit. Service
Warren Rosar ..... Catcher
Vernon Gomez ..... Pitcher
John Murphy ..... Pitcher
Henry Borowy ..... Pitcher
Frank Crosetti ..... Infielder
Bud Hasset ..... Infielder
Gerald Priddy ..... Infielder
Phil Rizzuto ..... Infielder
Joseph Di Maggio ..... Outfielder
Roy Cullenbine ..... Outfielder
Joe Schulte ..... Coach

6. Philadelphia "Athletics"

Cornelius McGillicuddy .....
..... Pres., Treas., Mgr.
Roy McGillicuddy . Vice-Pres., Sec.

Cornelius McGillicuddy, Jr. ..... Assist. Treas.
Earl McGillicuddy .... Assist. Mgr.
William Beckman ..... Pitcher
Herman Besse ..... Pitcher
Phil Marchildon ..... Pitcher
Fred Caligiuri ..... Pitcher
Roger Wolff ..... Pitcher
Richard Fowler ..... Pitcher
James Castiglia ..... Catcher
William Knickerbocker .. Infielder
Albert Brancato ..... Infielder
Peter Suder ..... Infielder
Mike Kreevich ..... Outfielder
Felix Mackiewicz ..... Outfielder
Elmer Valo ..... Outfielder
Al Simmons ..... Coach
D. Keefe ..... Coach
Ira Thomas ..... Scout
P. Haggerty ..... Scout
James Tadley ..... Trainer

7. St. Louis "Browns"

John Niggeling ..... Pitcher
Steve Sundra ..... Pitcher
J. Lucadello ..... Infielder
Joseph Berardino ..... Infielder
Walter Judnich ..... Outfielder
Mike Chartak ..... Outfielder
Chet Laabs ..... Outfielder
Pat Monahan ..... Scout
J. Fournier ..... Scout
Bob Bowman ..... Trainer

8. Washington "Nationals"

W. A. Smith ..... R. Sec.
Alex Carrasquel ..... Pitcher
Walter Masterson ..... Pitcher
J. Wilson ..... Pitcher
James Vernon ..... Infielder
R. Estabella ..... Outfielder
Ben Bengough ..... Coach
Mike Martin ..... Trainer

The World Series, 1942

Final Standing of the Teams

	W	L
St. Louis (N. L.)	4	1
New York (A. L.)	1	4

Results of Games

First Game (Sportsman's Park, St. L.)

										R	H	E
New York	0	0	0	1	1	0	0	3	2	7	11	0
St. Louis	0	0	0	0	0	0	0	0	4	4	7	4

Batteries: M. Cooper, Gumbert, Lanier and W. Cooper; Ruffing, Chandler and Dickey.

Second Game (Sportsman's Park, St. L.)

										R	H	E
New York	0	0	0	0	0	0	0	3	0	3	10	2
St. Louis	2	0	0	0	0	0	1	1	x	4	6	0

Batteries: Bonham and Dickey; Beazley and W. Cooper.

Third Game (Yankee Stadium, N. Y.)

										R	H	E
St. Louis	0	0	1	0	0	0	0	0	1	2	5	1
New York	0	0	0	0	0	0	0	0	0	0	6	1

Batteries; White and W. Cooper; Chandler, Breuer, Turner and Dickey.

Fourth Game (Yankee Stadium, N. Y.)

										R	H	E
St. Louis	0	0	0	6	0	0	2	0	1	9	12	1
New York	1	0	0	0	0	5	0	0	0	6	10	1

Batteries: M. Cooper, Gumbert, Pollet, Lanier and W. Cooper; Borowy, Donald, Bonham and Dickey.

Fifth Game (Yankee Stadium, N. Y.)

										R	H	E
St. Louis	0	0	0	1	0	1	0	0	2	4	9	4
New York	1	0	0	1	0	0	0	0	0	2	7	1

Batteries: Beazley and W. Cooper; Ruffing and Dickey.

Final Standings of Baseball Teams at End of 1942 Season

National League

Team	Won	Lost	Pct.
New York	103	51	.669
Boston	93	59	.612
St. Louis	82	69	.543
Cleveland	75	69	.521
Detroit	73	81	.474
Chicago	66	82	.446
Washington	62	89	.411
Philadelphia	55	99	.357

American League

Team	Won	Lost	Pct.
St. Louis	106	48	.688
Brooklyn	104	50	.675
New York	85	67	.559
Cincinnati	76	76	.500
Pittsburgh	66	81	.449
Chicago	68	86	.442
Boston	59	89	.399
Philadelphia	42	109	.278

Baseball Championships

National League (Originated 1876)			American League (Originated 1901)		
Team	Pennants	World Series	Team	Pennants	World Series
New York	15	4	New York	13	9
Chicago	15	2	Philadelphia	9	5
Boston	9	1	Boston	6	5
Pittsburgh	6	2	Detroit	6	1
St. Louis	6	4	Chicago	4	2
Brooklyn	6	0	Washington	3	1
Cincinnati	3	2	St. Louis	0	0
Philadelphia	1	0	Cleveland	1	1

Note: World Series began in 1903.

The Big Ten

National League

Player, Club	G	AB	R	H	HR	SB	Pct.
Lombardi, Cincinnati	105	309	32	102	11	1	.333
Slaughter, St. Louis	152	591	100	188	13	9	.318
Musial, St. Louis	140	467	87	147	10	6	.315
Reiser, Brooklyn	125	480	89	149	10	20	.310
Mize, New York	142	541	97	165	26	3	.305
American League							
Williams, Boston	150	522	141	186	36	3	.356
Pesky, Boston	147	620	105	205	2	12	.331
Spence, Washington	149	629	94	203	4	5	.323
Gordon, New York	147	539	88	173	18	12	.321
Case, Washington	125	515	100	164	5	44	.318

The Leading Pitchers

	G	IP	H	BB	SO	W	L	Pct.
Bonham, New York A. L.	28	226	199	24	71	21	5	.808
Borowy, New York A. L.	25	178	157	66	85	15	4	.789
Hughson, Boston A. L.	38	281	258	75	113	22	6	.786
Beazley, St. Louis N. L.	43	215	181	73	91	21	6	.778
Chandler, New York A. L.	24	201	176	74	74	16	5	.762
Cooper, St. Louis N. L.	37	279	207	68	152	22	7	.759
Lohrman, New York N. L.	31	171	154	35	47	14	5	.737
Wyatt, Brooklyn, N. L.	31	217	185	63	104	19	7	.731
Davis, Brooklyn N. Y.	32	206	179	51	60	15	6	.714
Lyons, Chicago A. L.	20	167	167	41	50	14	6	.700

All-Star Catholic Team

Name	Position	Batting Average	Team
Camilli	1B	.252	Brooklyn (N.L.)
Frey	2B	.266	Cincinnati (N.L.)
Rizzuto	SS	.284	New York (A.L.)
Pesky	3B	.331	Boston (A.L.)
J. DiMaggio	OF	.305	New York (A.L.)
Reiser	OF	.310	Brooklyn (N.L.)
Musial	OF	.315	St. Louis (N.L.)
Lombardi	C	.330	Boston (N.L.)
Tebbetts	C	.247	Detroit (A.L.)
Borowy	P	W-21; L-5	New York (A.L.)
Marchildon	P	W-17; L-14	Philadelphia (A.L.)
Niggeling	P	W-15; L-11	St. Louis (A.L.)
Salvo	P	W-7; L-8	Boston (N.L.)

U. IF—Hassett (.284) New York (A.L.); Suder (.256) Philadelphia (A.L.).
U. OF—Medwick (.300) Brooklyn (N.L.); Henrich (.267) New York (A.L.).

Record of All-Star Game: 1933-42

At Chicago, 1933: A. L. 4, N. L. 2, with Gomez the winning pitcher and Hallahan the loser. At New York, 1934: A. L. 9, N. L. 7, with Harder the winning pitcher and Mungo the loser. At Cleveland, 1935: A. L. 4, N. L. 1, with Gomez the winning pitcher and Walker the loser. At Boston, 1936: N. L. 4, A. L. 3, with J. Dean the winner and Grove the loser. At Washington, 1937: A. L. 8, N. L. 3, with Gomez the winner and J. Dean the loser. At Cincinnati, 1938: N. L. 4, A. L. 1, with Vander Meer the winner and Gomez the loser. At New York, 1939: A. L. 3, N. L. 1, with Bridges the winner and Lee the loser. At St. Louis, 1940: N. L. 4, A. L. 0, with Derringer the winner and Ruffing the loser. At Detroit, 1941: A. L. 7, N. L. 5, with A. Smith the winner and Passeau the loser. At New York, 1942: A. L. 3, N. L. 1, with Chandler the winning pitcher and M. Cooper the loser.

Boxing

Heavyweight Champions of the Past

Champion	Won from	Years
John L. Sullivan[1]		1882-1892
Jim Corbett	John L. Sullivan	1892-1897
Bob Fitzsimmons	Jim Corbett	1897-1899
Jim Jeffries[2]	Bob Fitzsimmons	1899-1905
Marvin Hart	Jack Root	1905
Tommy Burns	Marvin Hart	1906-1908
Jack Johnson	Jim Jeffries[2]	1908-1915
Jess Willard	Jack Johnson	1915-1918
Jack Dempsey	Jess Willard	1919-1926
Gene Tunney[3]	Jack Dempsey	1926-1928
Jack Sharkey	W. L. Stribling	1929
Max Schmeling	Jack Sharkey	1930-1931
Jack Sharkey	Max Schmeling	1932
Primo Carnera	Jack Sharkey	1933
Max Baer	Primo Carnera	1934
Jim Braddock	Max Baer	1935-1936
Joe Louis	Jim Braddock	1936-

1. Sullivan was the last champion under the bare knuckle rules.
2. Jeffries retired in 1905, and tried a comeback in 1915.
3. Tunney retired in 1928.

Intercollegiate Boxing

National Collegiate Boxing Champions, 1942

Weight	Name	College
120 pounds	Donald Harper	Southwestern Louisiana Institute
127 "	Richard Miyagawa	San Jose State College
135 "	Gene Rankin	University of Wisconsin
145 "	Warren Jollymore	University of Wisconsin
155 "	Clifford Lutz	University of Wisconsin
165 "	Norman Rathbun	University of Virginia
175 "	George Makris	University of Wisconsin
Heavyweight	Salvatore Mirabito	Syracuse University

Eastern Intercollegiate Boxing Association Tourney, 1942

Final Team Standing —			
Maryland	15	Virginia	8
Syracuse	13	Western Maryland	8
Penn State	10	West Point	5
		Coast Guard	5

Pacific Coast Intercollegiate Boxing Tournament, 1942

Weight	Name	College
120 pounds	Vannoy	Washington State
127 "	Miyagawa	San Jose State
135 "	Townsend	San Jose State
145 "	Williams	Idaho
155 "	Hawkins	Oregon State
165 "	Cunha	California
175 "	Speigelberg	Washington State
Heavyweight	Berllus	Idaho

Catholic College Football Coaches and Records for 1942

College	Coach	W.	L.	T.
Boston College (Mass.)	Denny Myers (Iowa)	8	1	0
Canisius College (N. Y.)	Jimmy Wilson (Cornell)	4	3	1
Creighton University (Neb.)	Skip Palrang (Regis)	5	4	0
Dayton University (Ohio)	Harry Baujan (Notre Dame)	8	2	0
Detroit University (Mich.)	Gus Dorais (Notre Dame)	5	4	0
Duquesne University (Pa.)	Buff Donelli (Duquesne)	6	3	1
Fordham University (N. Y.)	Earl Walsh (Notre Dame)	5	3	1
Georgetown University (D. C.)	Jack Haggerty (Georgetown)	5	3	1
Holy Cross College (Mass.)	Ank Scanlan (St. Joseph's)	5	4	1
John Carroll University (Ohio)	Tom Conley (Notre Dame)	3	2	2
Loras College (Ia.)	Vince Dowd	4	3	0
Loyola University (Calif.)[1]	Marty Brill (Notre Dame)	5	4	1
Manhattan College (N. Y.)	Herb Kopf (W. & J.)	2	6	0
Marquette University (Wis.)	Tom Stidham (Haskell)	7	2	0
Mt. St. Mary's Col. (Md.)	Team won one, lost one, other games cancelled			
Notre Dame University (Ind.)	Frank Leahy (Notre Dame)	7	2	2
Portland University (Ore.)	Bob Matthews (Notre Dame)	5	2	0
Regis College (Colo.)	R. MacKenzie (San Francisco)	2	4	1
Rockhurst College (Kans.)	Lew Lane (St. Mary's)	6	2	1
St. Ambrose College (Ia.)	Jimmy Dockery (St. Benedict's)	3	3	1
St. Benedict's College (Kans.)	Rev. Michael Carroll, O. S. B.	6	2	0
St. Bonaventure's College (N. Y.)	Mike Reilly (St. Bona's)	2	2	1
St. John's University (Minn.)	Joe Benda (Notre Dame)	4	1	1
St. Joseph's College (Ind.)	Joe Dienhart (Butler)	7	0	1
St. Louis University (Mo.)	Dukes Duford (Marquette)	4	5	0
St. Martin's College (Wash.)	J. Ennis (Puget Sound)	6	3	0
St. Mary's College (Calif.)	Jim Phelan (Notre Dame)	6	3	1
St. Mary's College (Minn.)	Ed Suech (Superior T'chrs)	1	7	0
St. Norbert's College (Wis.)	F. McCormick (St. Norbert's)	1	6	0
St. Thomas' College (Minn.)	Bill Walsh (St. Thomas')	8	0	0
St. Vincent College (Pa.)	Gene Edwards (Notre Dame)	7	1	0
San Francisco University (Calif.)	Al Tassi (Santa Clara)	6	4	0
Santa Clara University (Calif.)	Buck Shaw (Notre Dame)	7	2	0
Scranton University (Pa.)	Pop Jones (Scranton)	5	4	1
Villanova University (Pa.)	M. (Clipper) Smith (Notre Dame)	4	4	0
Xavier University (Ohio)	Clem Crowe (Notre Dame)	4	5	0

[1]Marty Brill was succeeded by Bernie Bradley in mid-season.

Our All-Amercan Catholic College Football Team for 1942

First Team			*Second Team*	
Name	College	Position	Name	College
Dove	Notre Dame	End	Beals	Santa Clara
Klug	Marquette	Tackle	Bouley	Boston College
Canale	Boston College	Guard	Burke	Detroit
Naumetz	Boston College	Center	Maceau	Marquette
Wright	Notre Dame	Guard	Keller	Duquesne
Matisi	Duquesne	Tackle	Sanchez	San Francisco
Murphy	Holy Cross	End	Currivan	Boston College
Freitas	Santa Clara	Back	Bertelli	Notre Dame
Madarik	Detroit	Back	Postus	Villanova
Holovak	Boston College	Back	Strzykalski	Marquette
Filipowicz	Fordham	Back	Pacewic	Loyola (L. A.)

Conference Football Teams and Records for 1942

Big Six

Name	W.	L.	T.
Missouri	4	0	1
Oklahoma	3	1	1
Nebraska	3	2	0
Kansas State	2	3	0
Kansas	1	4	0
Iowa State	1	4	0

Western (Big Ten)*

Ohio State	5	1	0
Wisconsin	4	1	0
Illinois	3	2	0
Michigan	3	2	0
Minnesota	3	3	0
Iowa	3	3	0
Indiana	2	2	0
Purdue	1	4	0
Northwestern	0	6	0

*Chicago no longer has team.

Big Seven

Colorado	5	1	0
Utah	5	1	0
Denver	3	2	1
Utah State	2	3	1
*Colorado State	2	3	0
*Brigham Young	1	4	0
Wyoming	1	5	0

*Game cancelled.

Pacific Coast

U. C. L. A.	6	1	0
Washington State	5	1	1
Stanford	5	2	0
Southern California	4	2	0
Oregon State	4	4	0
Washington	3	3	2
California	3	4	0
Oregon	2	5	0
Idaho	1	5	0
Montana	0	6	0

Missouri Valley

Tulsa	5	0	0
Oklahoma A. & M.	4	1	0
St. Louis University	2	3	0
Washington (St. L.)	2	3	0
Creighton University	1	4	0
Drake	1	4	0

Southeastern

Georgia	6	1	0
Georgia Tech	4	1	0
Tennessee	4	1	0
Mississippi State	5	2	0
Alabama	4	2	0
Louisiana State	3	2	0
Auburn	3	3	0
Vanderbilt	2	4	0
Florida	1	3	0
Tulane	1	4	0
Mississippi	0	5	0
Kentucky	0	5	0

Southern

William & Mary	4	0	0
Wake Forest	6	1	1
Virginia Tech	5	1	1
North Carolina	3	1	1
Duke	3	1	1
North Carolina State	3	1	2
Furman	3	3	0
The Citadel	2	2	0
Clemson	2	3	1
Maryland	1	2	0
George Washington U	2	4	0
Davidson	2	4	1
Virginia Military	2	4	1
South Carolina	1	4	0
Richmond	1	5	0
Washington & Lee	0	4	0

Southwest

Texas	5	1	0
Rice	4	1	1
Texas Christian	4	2	0
Baylor	3	2	1
Texas A. & M.	2	3	1
Southern Methodist	1	4	1
Arkansas	0	6	0

National Football League Final Standings

Eastern Division

	W.	L.	T.	P.	OP.
Washington	10	1	0	227	102
Pittsburgh	7	4	0	167	119
New York	5	5	1	155	139
Brooklyn	3	8	0	100	168
Philadelphia	2	9	0	134	239

Western Division

	W.	L.	T.	P.	OP.
Chicago Bears	11	0	0	376	84
Green Bay	8	2	1	300	225
Cleveland	5	6	0	150	207
Chicago Cards	3	8	0	98	209
Detroit	0	11	0	38	263

Championship Play-off

On December 13, 1942, an estimated crowd of 37,000 at Griffith Stadium, Washington, saw the unfavored Washington Redskins defeat the previously unbeatable Chicago Bears by a score of 14-6.

Final Basketball Team Standings: 1941-1942

(Courtesy of A. S. Barnes & Co., N. Y.)

Eastern Intercollegiate League

Team	Won	Lost	Pct.
Dartmouth†	11	2	.846
Princeton†	10	3	.769
Cornell	7	5	.583
Harvard	5	7	.417
Pennsylvania	5	7	.417
Yale	3	19	.250
Columbia	2	10	.167

(†Won and Lost totals include play-off)

New England Conference

Rhode Island St.	8	0	1.000
Connecticut	6	2	.750
Northeastern	4	4	.500
Maine	2	6	.250
New Hampshire	0	8	.000

Western Intercollegiate Conference

Illinois	13	2	.867
Iowa	10	5	.667
Wisconsin	10	5	.667
Indiana	10	5	.667
Minnesota	9	6	.600
Purdue	9	6	.600
Northwestern	5	10	.333
Michigan	5	10	.333
Ohio State	4	11	.267
Chicago	0	15	.000

Southern Conference

Duke	15	1	.938
George Washington	8	3	.727
Wake Forest	13	5	.722
N. Carolina State	9	4	.692
William & Mary	8	4	.667
South Carolina	8	4	.667
North Carolina	9	5	.643
Washington & Lee	7	7	.500
Furman	7	8	.467
V. M. I.	5	9	.357
Virginia Tech	4	8	.333
Richmond	4	8	.333
Davidson	3	8	.273
Maryland	3	8	.273
Clemson	2	10	.167
The Citadel	1	12	.077

Pacific Coast Conference: N. Div.

Team	Won	Lost	Pct.
Oregon State	11	5	.688
Washington	10	6	.625
Washington State	9	7	.563
Oregon	7	9	.438
Idaho	3	13	.188

Pacific Coast Conference: S. Div.

Stanford	11	1	.917
Southern California	7	5	.583
California	4	8	.333
U. C. L. A.	2	10	.167

Southwest Conference

Arkansas	10	2	.833
Rice	10	2	.833
Baylor	6	6	.500
Texas Christian	6	6	.500
Texas	5	7	.417
Texas A. & M.	4	8	.333
Southern Methodist	1	11	.083

Southeastern Conference

Tennessee	7	1	.875
Alabama	13	4	.765
Kentucky	6	2	.750
Louisiana State	8	3	.727
Auburn	9	5	.643
Mississippi State	8	6	.571
Georgia	5	8	.385
Georgia Tech	4	7	.364
Vanderbilt	3	8	.273
Florida	3	8	.273
Tulane	3	9	.250
Mississippi	3	11	.214

Big Six Conference

Kansas	8	2	.800
Oklahoma	8	2	.800
Iowa State	5	5	.500
Nebraska	4	6	.400
Kansas State	3	7	.300
Missouri	2	8	.200

N. C. A. A. National Champions — Stanford

N. C. A. A. Eastern Champions — Dartmouth

Basketball in Madison Square Garden

Ned Irish, Madison Square Garden's Director of Basketball, instituted the popular plan, adopted throughout the nation, of matching top-ranking teams in a double-header. During the 1941-42 season 428,397 persons attended 33 basketball programs in Madison Square Garden.

Madison Square Garden All-America Squad

First Team	Position	Second Team
Modzelewski, R. I. State	Forward	Rutledge, R. I. State
Brookfield, W. Texas State	Forward	Davies, Seton Hall
Faught, Notre Dame	Center	Kinney, Rice Institute
Quinn, Toledo U.	Guard	Doll, Colorado U.
McCloud, Colorado U.	Guard	Maddox, W. Texas State

Polo

(Records of championship clubs of the 1941 season, as listed by the 1942 Year Book of the United States Polo Association.)

National Open Championship

Final Game: September 21, 1941

Gulf Stream (10)	No.	Aknusti (6)
J. H. A. Phipps	1	Edward H. Gerry
Michael G. Phipps	2	George H. Bostwick
Charles S. von Stade	3	Elbridge T. Gerry
Alan L. Corey, Jr.	back	Henry A. Gerry

National Twenty Goal Championship

Final Game: August 5, 1941

Bostwick Field (9)	No.	Hurricanes (4)
Sidney Culver	1	Stephan Sanford
George H. Bostwick	2	Walter Hayden, Jr.
Charles S. von Stade	3	Michael G. Phipps
Alan L. Corey, Jr.	back	Jay K. Secor

National Inter-circuit Championship

Huisache (15)	No.	Ivory Rangers (7)
Robert D. Farish	1	A. J. Stefani
William M. Dritt	2	Volney P. Bayley
Robert S. Nichoalds	3	Alfred House
Rudolph Humberson	back	John F. Ivory, Jr.

Eastern Intercollegiate Championship

Final Game: June 14, 1941

Yale (13)	No.	Princeton (1)
John H. Daniels	1	Jules M. Romfh
David C. Wilhelm	2	Arthur P. Hayden
George H. Mead, Jr.	3	Robert Osmun
Robert Johnson	back	Edward C. Rose, Jr.

Intercollegiate Hockey

Season 1941-42

New England Intercollegiate Hockey League

	Won	Lost	Pct.
Boston College[1]	8	0	1.000
Colby	9	2	.818
Northeastern	7	4	.636
Boston University	3	5	.375
New Hampshire	3	7	.300
Bowdoin	2	7	.222
M. I. T.	2	8	.200
Middlebury	0	1	.000

[1]Also National Amateur Athletic Union Champions 1941-42

The Pentagonal Hockey League

	Won	Lost	Pct.
Dartmouth	8	0	1.000
Yale	5	3	.622
Princeton	4	4	.500
Harvard	3	5	.375
Army	0	8	.000

The Western Conference

Illinois	4	0	1.000
Minnesota	3	1	.750
Michigan	1	7	.125

World Track and Field Records

Recognized by the International A. A. Federation Congress at Paris, Feb. 28, 1938

(From Spalding's Athletic Manual)

Running

100 yds, 9.4s. ..... Frank Wykoff, U. S., Los Angeles, Calif., May 10, 1930.
Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.

220 yds, 20.3s. ..... Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.

440 yards, 46.4s. ..... Ben Eastman, U. S., Palo Alto, Calif., March 26, 1932.

880 yds, 1m.49.6s. ..... Elroy Robinson, U. S., Randalls Island, N. Y., July 11, 1937.

1 mile, 4m.6.4s. ..... Sydney Wooderson, Great Britain, Motspur Park, August 28, 1937.

2 miles, 8m.56s. ..... Miklos Szabo, Hungary, Budapest, September 30, 1937.

Running — Metric Distances

100 meters, 10.2s. ..... Jesse Owens, U. S., Chicago, Ill., June 20, 1936.

200 meters, 20.3s. ..... Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1936.

400 meters, 46.1s. ..... Archie Williams, U. S., Chicago, Ill., June 19, 1936.

800 meters, 1m.49.6s. ..... Elroy Robinson, U. S., Randalls Island, N. Y., June 11, 1937.

Hurdles (10 Hurdles)

120 yards (3ft.6in.hurdles) 13.7s. ..... Forrest G. Towns, U. S., Oslo, August 27, 1936.

220 yards (2ft.6in. hurdles) 22.6s. ..... Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.

440 yards (3ft. hurdles) 52.6s. John A. Gibson, U. S., Lincoln, Neb., July 2, 1927.

Hurdles — Metric Distances (10 Hurdles)

110 meters (3ft.6in. hurdles) 13.6s. ..... Forrest G. Towns, U. S., Oslo, August 27, 1936.

200 meters (2ft.6in. hurdles) 22.6s. ..... Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.

400 meters (3ft. hurdles) 50.6s. ..... Glenn Hardin, U. S., Stockholm, July 26, 1934.

Relay Races

440 yards (4x110) 40.8s. ....Univ. of S. Calif., U. S., Fresno, Calif., May 9, 1931. (Roy Delby, Milton Maurer, Maurice Guyer, Frank Wykoff.)

880 yards (4x220) 1m.25s. ..Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)

1 mile (4x440) 3m.11.6s. ....Univ. of S. Calif., U. S., Fresno, Calif., May 16, 1936. (E. Johnson, J. Cassin, H. Smallwood, A. Fitch.)

2 miles (4x880) 7m.35.8s. ....National Team, U. S., London, August 15, 1936. (Charles Hornbostel, Bob Young, Harry Williamson, John Woodruff.)

Relay Races — Metric System

400 meters (4x100) 39.8s. ..National Team, U. S., Berlin, August 9, 1936. (Jesse Owens, Ralph Metcalf, Foy Draper, Frank Wykoff.)

800 meters (4x200) 1m.25s. ..Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)

Field Events

Running high jump, 6ft.9¾ in. (207cm.) .....C. Johnson, U. S., New York, July 12, 1936.
D. Albritton, U. S., New York, July 12, 1936.

Running broad jump, 26ft. 8 ¼ in. 8.13m.) .....Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.

Running hop, step, jump, 52ft. 5⅞ in. (16m.) .....Naoto Tajima, Japan, Berlin, August 6, 1936.

Pole vault, 14ft. 11in. (454cm.) .....William Sefton, U. S., Los Angeles, Calif., May 29, 1937.
Earle Meadows, U. S., Los Angeles, May 29, 1937.

16-lb. shot put, 57ft.1in. (17.40m.) .....Jack Torrence, U. S., Oslo, August 5, 1934.

16-lb. hammer throw, 189ft. 6½in. (57.77m.) .....P. J. Ryan, U. S., New York, August 17, 1913.

Discus throw, 174ft.2½in. (53.10m.) .....Willi Schroder, Germany, Magdeburg, April 18, 1935.

Javelin throw, 253ft.4½in. (77.23m.) .....Matti Jarvinin, Finland, Helsinki, June 18, 1936.

Decathlon, 7900 points .....Glenn Morris, U. S., Berlin, August 7-8, 1936.

Olympic Records

(From Spalding's Athletic Manual)

Track and Field — Men

100m. run, 10.3s. .....Eddie Tolan, U. S., Los Angeles, 1932.
200m. run, 20.7s. .....Jesse Owens, U. S., Berlin, 1936.
400m. run, 46.2s. .....William Carr, U. S., Los Angeles, 1932.
800m. run, 1m.49.8s. .....Thomas Hampson, England, Los Angeles, 1932.
1500m. run, 3m.47.8s. .....Jack Lovelock, New Zealand, Berlin, 1936.
5000m. run, 14m.22.2s. .....Gunnar Hockert, Finland, Berlin, 1936.
10,000m. run, 30m.11.4s. ....Janusz Kusocinski, Poland, Los Angeles, 1932.
Marathon 2h.29m.19.2s. .....Kitei Son, Japan, Berlin, 1936.
10,000m. walk, 46m.28.4s. ...G. H. Goulding, Canada, Stockholm, 1912.
50,000m. walk, 4h.30m.41.4s...Harold Whitlock, England, Berlin, 1936.
110m. hurdles, 14.1s. .....Forrest Towns, U. S., Berlin, 1936.
400m. hurdles, 52s. .....Glenn Hardan, U.S., Los Angeles, 1932.
High jump, 6ft.715-16in.....Cor. Johnson, U. S., Berlin, 1936.
Broad jump, 26ft.55-16 in. ..Jesse Owens, U. S., Berlin, 1936.
Hop, step, jump, 52ft.5⅞in. ..Naoto Tajima, Japan, Berlin, 1936.
Pole vault, 14ft.3¼in. .....Earle Meadows, U. S., Berlin, 1936.
Discus, 165ft.7⅜in. .....Kenneth Carpenter, U. S., Berlin, 1936.
Javelin, 238ft.7in. .....Matti Jarvinen, Finland, Los Angeles, 1932.
16-lb. shot, 53ft.1¾in. .....Hans Woellke, Germany, Berlin, 1936.
16-lb. hammer, 185ft.43-16in. .Karl Hein, Germany, Berlin, 1936.
56-lb. weight, 36ft.11½in. ....P. J. McDonald, U. S., Antwerp, 1920.
Pentathlon, 14 pts. .....E. R. Lehtonen, Finland, Antwerp, 1920.
Decathlon 7900 pts. .....Glenn Morris, U. S., Berlin, 1936.
400m. relay, 39.8s. .....Jesse Owens, U. S., Berlin, 1936.
Ralph Metcalfe, U. S., Berlin, 1936.
Foy Draper, U. S., Berlin, 1936.
Frank Wykoff, U. S., Berlin, 1936.

Track and Field — Women

100m. run, 11.5s. .....Helen Stephens, U. S., Berlin, 1936.
800m. run, 2m.164-5s. .....L. Radke, Germany, Amsterdam, 1928.
800m. hurdles, 11.6s.(heat)..Trebisonda Valla, Italy, Berlin, 1936.
High jump, 5ft.5¼in. .....Jean Shiley, U. S., Los Angeles, 1932.
Discus, 156ft.33-16in. .....Gisela Mauermayer, Germany, Berlin, 1936.

Javelin, 148ft.2¾in. .....Hilde Fleischer, Germany, Berlin, 1936.
400m. relay, 47s. .....Mary Carew, U. S., Los Angeles, 1932.
Evelyn Furtsch, U. S., Los Angeles, 1932.
Annette Rogers, U. S., Los Angeles, 1932.
Wilhelmina Von Bremen, U. S., Los Angeles, 1932.

The Catholic Youth Organization

(Courtesy of Jack Butler, Sports Editor of the Brooklyn Tablet)

The Catholic Youth Organization, popularly known as the C. Y. O., was founded in Chicago in 1930 by the Most Rev. Bernard J. Shiel, Senior Auxiliary Bishop of Chicago. Its existence is the result of Bishop Shiel's personal observations and experiences. Bishop Shiel, as a young priest and chaplain at the Old Cook County Jail, became profoundly impressed by the need of a program of recreational activities, organized under Church auspices, that would keep the youth from the pitfalls of delinquency.

The primary purpose of the C. Y. O. is to assist in saving souls by bringing them closer to the Church through the medium of a balanced program of leisure-time activities. These programs are properly organized, reasonably controlled and carefully supervised. The various activities are classified as: spiritual, cultural, social and physical. They are the media of bringing Catholic youth under the proper Catholic influence and into the proper environment during their leisure time, thereby assuring the preservation of faith and morals. This purpose is attained by keeping young people learning, working and playing within the influence of their respective parish priests in the hope that personal associations of this nature during youth's formative years will help them to live a true Christian and democratic life.

The objectives of the C. Y. O. are:

"To restore all things to Christ.

"To promote youth activity under Catholic auspices.

"To supplement the work of the home and the school.

"To develop and extend the scope of Catholic Action.

"To influence the community by establishing a recreational program with specific ideals.

"To build physically, culturally and socially.

"To develop a better American citizenry."

His Eminence, the late Cardinal Mundelein, said in his advice to the C. Y. O. officials: "Adopt a program of recreation so adequate, interesting and attractive that youth will have a desire to participate in none other." With this as a goal, more than fifty per cent of the dioceses of the United States have established a C. Y. O. program.

The C. Y. O. is largely publicized in athletics. This, a just and an incidental branch of its purpose, keeps youth entertained in leisure and desired activity. The priests teach true Christian sportsmanship and develop the body along with the soul. To achieve the desired results in each diocese much remains to be accomplished. The Diocese of Newark in 1941 held the first national C. Y. O. basketball tournament at Seton Hall College. This is to be continued and, no doubt, to be augmented by others.

The reason for the success of the C. Y. O. program is that the organization is divided into parish units each giving the youth of its scope the desired training it needs and attending to each situation directly.

The influence of the Catholic Youth Organization is shown in the youth of the past decade now grown to maturity and serving God and country unflinchingly.

Members of the C. Y. O. take the following Pledge of Catholic Sportsmanship:

"I promise upon my honor to be loyal to my God, to my Country and to my Church; to be faithful and true to all my obligations as a Christian, a Man and a Citizen. I pledge myself to live a clean, honest and upright life — to avoid profane, obscene and vulgar language, and to induce others to avoid it. I bind myself to promote, by word and example, clean, wholesome and manly sport, I will strive earnestly to be a man of whom my Church and my Country may be justly proud."

Country	Accession	Name of Ruler	Type of Government
Afghanistan	1933	Mohammed Zahir Shah	Kingdom
Albania	1939	Victor Emmanuel III	Kingdom
Andorra	1940	Bishop of Urgel	Republic
Arabia-Saudi	1926	Abdul Aziz ibn Saud	Kingdom
Argentina	1942	Ramon S. Castillo	Republic
Australia	1936	Lord Gowrie of Ruthven	Commonwealth
*Belgium	1934	Leopold III	Kingdom
Bhutan (Br. Protect.)	1926	Jig-me Wang-chuck	Kingdom
Bohemia-Moravia	1939	Emil Hacha	Ger.Protectorate
Bolivia	1940	Gen. Enrique Penaranda	Republic
Brazil	1934	Dr. Getulio Vargas	Republic
Bulgaria	1918	Boris III	Monarchy
Canada	1940	Earl of Athlone	Dominion
Chile	1942	Don Juan Antonio Rios	Republic
China	1932	Lin Shen	Republic
Colombia	1942	Dr. Alfonso Lopez	Republic
Costa Rica	1940	Dr. Rafael Calderon-Guardia	Republic
Croatia	1941	Tomislav I	Kingdom
Cuba	1940	Col. Fulgencio Batista	Republic
*Denmark	1912	Christian X	Kingdom
Dominican Republic	1940	Dr. Manuel de la Concha	Republic
Ecuador	1940	Don Carlos Arroyo del Rio	Republic
Egypt	1936	Faruk I	Kingdom
Eire	1938	Dr. Douglas Hyde	Republic
Ethiopia	1941	Haile Selassie I	Empire
Finland	1940	Risto Ryti	Republic
*France	1940	Marshal Henri Phillippe Petain, Chief of State	Republic
Germany	1933	Adolf Hitler	Republic
Great Britain	1937	George VI	Kingdom-Empire
**Greece	1935	George II	Kingdom
Guatemala	1931	Gen. Jorge Ubico	Republic
Haiti	1941	Elie Lescot	Republic
Honduras	1933	Dr. Tiburcio Carias Andino	Republic
Hungary	1920	Admiral Nicholas von Horthy	Regency
Iceland	1941	Sveinn Bjoernsson, Regent	Republic
India (British)	1938	Marquis of Linlithgow, Viceroy	Empire
Iran (Persia)	1941	Mohammed Riza Pahlevi	Kingdom
Iraq (Mesopotamia)	1939	Feisal II	Kingdom
Italy	1900	Victor Emmanuel III	Kingdom
Japan	1926	Hirohito	Empire
Lebanon	1941	Alfred Nakkache	Republic
Liberia	1936	Edwin Barclay	Republic
Liechtenstein	1938	Francis Joseph II	Principality
*Luxembourg	1919	Charlotte	Grand Duchy
Manchukuo	1934	Henry Pu Yi	Empire
Mexico	1940	Manuel Avila Camacho	Republic
Monaco	1922	Louis II	Principality
Morocco	1927	Sidi Mohammed, Sultan	Protectorate
Nepal	1911	Tribhubana Bir Bikram	Protectorate
*Netherlands	1890	Wilhelmina	Kingdom
Newfoundland	1936	V.-Adm. Humphrey T. Walwyn	Dominion
New Zealand	1940	Sir Cyril L. N. Newall	Dominion

Country	Accession	Name of Ruler	Type of Government
Nicaragua	1937	Gen. Anastasio Somoza	Republic
*Norway	1905	Haakon VII	Kingdom
Oman	1932	Saiyid Said bin Taimur	Sultanate
Palestine	1938	Sir Harold A. MacMichael	Br. Mandate
Panama	1940	Senor Ricardo de la Guardia	Republic
Paraguay	1940	Col. Higinio Morinigo	Republic
Peru	1939	Dr. Manuel Ugarteche	Republic
†Philippine Islands	1935	Manuel Quezon	Republic
*Poland	1939	Wladislaw Raczkiewicz	Republic
Portugal	1926	Gen. Antonio Carmona	Republic
Rumania	1940	Mihi (Michael)	Kingdom
El Salvador	1931	Gen. Maximiliano Martinez	Republic
Slovakia	1939	Josef Tiso	Republic
Spain	1936	Gen. Francisco Franco	Republic
Sudan, Anglo-Egypt	1940	Sir Hubert Huddleston	Condominium
Sweden	1907	Gustaf V	Kingdom
Switzerland	1943	Dr. Enrico Celio	Republic
Syria	1941	Sheik Taj Addin-el-Husni	Republic
Thailand (Siam)	1935	Ananda Mahidol	Kingdom
Trans-Jordan	1921	Abdullah ibn Hussein	Emirate
Tunis	1942	Tahar Bey	Fr. Protectorate
Turkey	1938	Gen. Ismet Inonu	Republic
Union of S. Africa	1937	Sir Patrick Duncan	Dominion
U. S. S. R.	1941	Council of People's Commissars: J. Stalin, Chairman	Republic
United States	1933	Franklin D. Roosevelt	Republic
Uruguay	1942	Dr. Juan Jose Amezaga	Republic
Vatican City	1939	Pius XII	Papal State
Venezuela	1941	Gen. Isaias Medina Angarita	Republic
**Yugoslavia	1934	Peter II	Kingdom
Zanzibar	1911	Seyyid Khalifa bin Harub	Protectorate

*Occupied by Germany. **Occupied by Germany and Italy. †Occupied by Japan.

VATICAN CITY

Vatican City comprises an area of 108.7 acres, which includes the Vatican Palace, Museums, Art Galleries, Library, Observatory and Gardens, St. Peter's and neighboring buildings between the Basilica and Viale Vaticano. In Rome thirteen buildings, including the three major basilicas, certain other churches and houses necessary for Congregations and officials connected with the administration of the Holy See, enjoy extra-territorial rights. The population is 953, including 800 Italians and 100 Swiss.

Vatican City has telegraphic, telephonic and postal services placed at its disposal by the Italian government, issues its own stamps and coins, and has a radio station and a 600-foot double track railroad extending from an Italian railway to the Vatican Gardens. The summer residence is at Castel Gandolfo, on Lake Albano, 15 miles from Rome.

The legal system is based on Canon Law, and there is a court of first instance for civil and criminal cases. The administration was entrusted by Pope Pius XII to a commission of cardinals: Cardinal Canali, president, Cardinal Pizzardo and Cardinal Mariani.

The Papal States, comprising 16,000 square miles, were seized by the Italian government in 1871, and the sovereignty of the Pope confined to the Vatican, where successive Pontiffs lived as voluntary prisoners until by the Lateran Treaty in 1929 Vatican City was established as an independent state.

GREAT WARS AND THEIR CAUSES

To come to any solution of the problem of reaching the ideal of enduring peace, and of outlawing war, it is essential to know the causes of war. Great wars of history with their causes are here tabulated:

Trojan War (1200 B. C.). The Greeks avenge the capture of Helen of Troy by Paris.

First Messenian War (800 B. C.). The Spartans take Messenian land.

Second Messenian War (630-600 B. C.). The Messenians of southern Greece revolt against Spartan oppression. Sparta is victorious and further degrades the Messenians by making them serfs.

First Sacred War (590 B. C.). The Greek cities unite in the Amphictyonic League against citizens of Crisa who oppress pilgrims enroute to the oracle at Delphi.

Third and Fourth Persian Wars (481-479 B. C.). The Persians under Xerxes desire to avenge former defeats at the hands of the Greeks. The Greeks are victorious and put an end to Persian invasions.

Third Messenian War (464-456 B. C.). The Messenians again revolt against Spartan oppression. They are crushed and banished from their homes in southern Greece.

Peloponnesian War (431-404B. C.). Envious Spartans crush Athens.

Second Sacred War (356-346 B. C.). Phocians seize and plunder Delphi because the Amphictyonic league claims hegemony and imposes fines. Members of Amphictyonic league seek the aid of Philip of Macedon, who takes their place.

Third Sacred War (339-338 B.C.). Philip of Macedon, feeling powerful after settling religious disputes, takes over Greece as his own.

Samnite Wars (343-290 B.C.). The Samnites and Romans fight for supremacy in Italy. The Romans win.

Wars of Alexander the Great (334-328 B. C.). Alexander conquers Asia as far as Indus River and spreads Western civilization to the East. At his death his empire breaks up.

Rome vs. Tarentum and Epirus (282-272 B. C.). Rome resents the insults of Tarentum and her ally, Epirus, and takes over their government.

First Punic War (264-241 B. C.). The Romans and Carthaginians struggle for supremacy in Sicily. Carthage is forced to give up Sicily and pay a war indemnity.

Second Punic War (218-201 B.C.). The Romans and Carthaginians fight to the finish. Carthage is forced to give up Spain, pay tribute, surrender her fleet and agree not to fight without Rome's permission.

Macedonian Wars (214-146 B. C.). Philip of Macedon becomes an ally of Carthage and Macedonia is conquered by Rome.

Third Punic War (149-146 B. C.). Carthage wages war with Massinissa, whereupon Rome destroys Carthage and makes her territory a Roman province.

Jugurthine War (111-105 B. C.). Jugurtha of Numidia shows contempt for Roman intervention, whereupon his country is divided.

Social War (91-88 B. C.). Italian Allies demand Roman citizenship and fight for it.

Mithradatic Wars (88-64 B. C.). Rome interferes with the ambition of Mithradites VI and makes Pontus, Syria and Cilicia Roman provinces

Gladiatorial War (73-71 B. C.). A band of gladiators revolt against Rome.

Gallic War (58-51 B. C.). Caesar conquers Gaul and enlarges the Roman Empire.

Roman Civil War (49-41 B. C.). Caesar, conqueror of Gaul, and Pompey struggle for supremacy in Rome. Caesar is appointed dictator and is assassinated. His friends conquer Caesar's enemies and place Octavius, Caesar's grandnephew, on the throne as emperor.

Jewish War (66-70 A. D.). The Jews revolt against Roman domination. Jerusalem and the temple are destroyed.

Dacian Wars (86-107 A. D.). Rome desires to conquer and rule Dacia.

Civil Wars of Roman Empire (193-194 A. D.). The Roman Barrack Emperors fight for the throne until Diocletian arranges for a method of succession.

Wars of Constantine (310-323 A. D.). Constantine establishes himself as sole ruler of Rome.

Wars of Justinian (533-534 A. D.). Justinian, Emperor of the East, tries to restore the West under his rule.

Wars of the Franks (486-814 A. D.). The Franks desire to extend their territory ending with the restoration of the Holy Roman Empire under Charlemagne.

Heptarchic Wars in England (588-828 A. D.). The struggle among seven Teutonic kingdoms for supremacy in England, ending with rule of Egbert, King of Wessex.

Mohammedan Wars (622-A. D.—). The Mohammedans try unsuccessfully to conquer and convert the Western world.

The Crusades (1096-1270 A. D.). The oppressions of Mohammedans and Turks caused Christian nations to fight for the restoration of the Holy Places.

War of the Empire (1158-1183). Barbarossa unsuccessfully attempts to restore his rule over north Italy.

Wars of the English Barons (1215-1265). The misrule of the English king reduces his authority.

Hundred Years' War (1339-1453). England engages France in a contest for the title of French land.

Austro-Swiss War (1315-1388). The Hapsburgs oppress Switzerland; the Swiss gain their freedom.

Wars of the Roses (1455-1485). Two families fight for the throne in England.

Italian Wars (1494-1529). Claimants for thrones of Naples and Milan fight for them.

French Religious Wars (1562-1598). Oppressed Protestants seek and gain equality.

Liberation of the Netherlands (1568-1648). The tyranny of Spain is overthrown.

Thirty Years' War (1618-1648). Protestants and Catholics fight for supremacy in Europe.

English Civil War (1642-1649). The oppression of Charles I is contested by Parliament, resulting in his death and the establishment of a commonwealth under Cromwell.

Wars of Louis XIV (1667-1697). The French king is desirous of fame and more power.

War of the Spanish Succession (1701-1714). A contest over the successor to the Spanish throne.

Northern War (1700-1701). Russia joins Poland, Denmark and Saxony in taking Baltic Sea lands from Sweden.

War of the Austrian Succession (1740-1748). Austria, Hungary, England and Holland unite against Prussia, France, Spain, and Bavaria for sea power.

Seven Years' War, or French and Indian War (1756-1763). England fights for Canada, for supremacy in India and in the West Indies.

American Revolution (1775-1783). Infringements on local rights cause the colonies to revolt against England. They are aided by France.

French Revolution (1792-1802). The deposition of the French king gives control to the people, who, glutted with blood, finally accept Napoleon as their ruler.

Napoleonic Wars (1802-1815). The ambition of Napoleon leads him to seek world dominion. At his defeat, France is restored to its former boundaries.

War of 1812 (1812-1814). The United States and Great Britain fight over neutral trade aggressions.

War of Grecian Independence (1821-1829). Turkey is forced to acknowledge independence of Greece.

Mexican War (1846-1848). A boundary dispute with Mexico gives the United States territory north of the Rio Grande and Gila Rivers.

Crimean War (1854-1856). Turkey, aided by Great Britain, France and Sardinia, prevents a Russian protectorate over Greek Christians.

Sepoy Mutiny (1857-1858). The Sepoy mutiny causes India to pass under British rule.

War of Italian Liberation (1859). Italy is unified under Victor Emmanuel.

American Civil War (1861-1865). The Union is preserved and slaves freed under President Lincoln.

Danish War (1864). Denmark is forced to give up Schleswig Holstein to Austria and Prussia.

Austro-Prussian War (1866). Austria is forced to give up German territories.

Franco-Prussian War (1870-1871). France engages Prussia in war and loses Alsace-Lorraine.

Russo-Turkish War (1877-1878). Because of Turkish barbarism, Russia fights Turkey and secures indemnity as well as the formation of the independent states, Montenegro, Servia, Rumania, and the recognition of a Christian Bulgaria.

Chinese - Japanese War (1894-1895). A dispute over claims to Korea ends with Japan taking Korea and Formosa.

Spanish-American War (1898). Inhuman Spanish tactics in Cuba cause United States to assume sovereignty in Cuba, Philippines, Puerto Rico and Guam.

Boer War (1899-1902). The Boers rebel against the British government in Transvaal but join in Union of South Africa under Britain.

Russo-Japanese War (1904-1905). Russian encroachments cause a war which ends with Korea going to Japan, Manchuria back to China, and Japan receiving railroad rights.

Balkan War (1912-1913). Turkish misrule causes the loss of more territory.

World War (1914-1918). Assassination of Austrian heir to Serbia brought Europe, long tense, into open conflict. German invasion of Belgium a large factor in alignment of forces.

Russian Revolution (1917). The culmination of a long series of efforts to obtain rights for the less privileged classes.

Spanish Civil War (1936-1939). Spaniards under leadership of General Franco succeed in ousting Communists who for a time usurped power.

Sino-Japanese Incident (1937-). Not called a war because of military and economic difficulties which would arise in a war, but nevertheless a major conflict with the independence of China at stake.

Second World War (1939-). Hitler conquers most of Europe. Great Britain fights on and supports Russia, invaded by Nazis. Italy and Japan are allied with Germany. The United States declares war when attacked by Japan. The world is involved.

LINCOLN'S GETTYSBURG SPEECH

(Address at the Dedication of Gettysburg Cemetery, November 19, 1863)

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting-place of those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us; that from these honored dead we take increased devotion to the cause for which they here gave the last full measure of devotion; that we here highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

CATHOLICS IN THE REVOLUTION

Although Catholics numbered only 25,000 at the beginning of the War of Independence and despite the fact that they were openly proscribed, their part in the struggle for freedom was far greater than their number would imply.

Charles Carroll, a member of the Continental Congress, was appointed to the Board of War in 1774. He later signed the Declaration of Independence.

Father John Carroll and Charles Carroll were sent by the Congress on a mission to Canada to secure the neutrality of Canada against the British.

Father Pierre Gibault was an important aid in preserving the Northwest Territory for the Colonies.

Irish Catholics of Philadelphia subscribed funds for the disheartened Army at Valley Forge.

Generals Stephen and John Moylan, General Lacy, Colonels Morgan O'Connor, Louis de Fleury, Arthur Dillon and John Fitzgerald, aide and secretary to Washington, Majors John Doyle and Michael Ryan and Captain Fitzsimmons were Catholic Americans.

The outstanding naval captain of the Revolution was the Catholic, John Barry.

Aid was given to the Colonies by Catholic France, Catholic Spain and Catholic Poland.

Generals Lafayette, Rochambeau, Pulaski and Kosciuszko and Admirals D'Estaing, De Grasse and De Barras were heroes of the Revolution and Catholics.

CATHOLICS IN THE CIVIL WAR

Archbishop Hughes of New York said in 1860: "If the division of the country should ever take place, Catholics will have had no voluntary part in bringing about such a calamity."

When the separation of North and South did come, Catholics fought in both Union and Confederate armies. With the Union were some 50 Catholic generals, and with the Confederate forces were more than 20 Catholic generals, as well as many officers of lower rank and thousands of enlisted men on both sides.

General Rosecrans, a convert to Catholicism, refused the plan of the Republican leaders headed by Horace Greeley whereby he was to take command of the army and succeed Lincoln as the Republican candidate.

General Philip H. Sheridan, the outstanding Catholic General ot the Union, turned defeat to victory by his remarkable ride from Winchester to Cedar Creek, in 1864.

Among the other Catholic Generals in the Union Army were Meagher of the Irish Brigade, James Shields, Henry J. Hunt, Edward O. C. Ord, Sturgis, Guiney, Corcoran, Hardie, Kearney, Stone, McMahon, Newton, and Anderson of Fort Sumter (brevetted major-general in 1865).

Admiral Ammen, Commodore Sands, Commander James H. Ward, Feliger and Beaumont were among the North's Catholic heroes of the sea.

The Confederate cause was served by Generals Beauregard, Cabell, Cleburne, Hardee, Branch, Carroll and Paul J. Semmes. The Confederate General, James Longstreet, became a Catholic after the war.

The Captain of the "Alabama" which brought such destruction to the Northern cause on sea, was the Catholic, Raphael Semmes.

The Catholic, Stephen R. Mallory, Senator from Florida, served in Jefferson Davis' Cabinet as Secretary of the Navy.

The Catholic Sisterhoods by their heroism in nursing the wounded of both Northern and Southern forces earned the lasting gratitude of the soldiers and have been enshrined as the "Nuns of the Battlefield."

Joseph C. Butler and Lewis Washington, two Protestant gentlemen, purchased the U. S. Marine Hospital at Cincinnati and presented it to the

Sisters of Charity as the Hospital of the Good Samaritan in honor of Sister Anthony, the Ministering Angel of the Army of Tennessee.

The following war lyrics of the South were written by Catholics: "Dixie", by Dan Emmett; "Bonnie Blue Flag", by Harry McCarthy; and "Maryland, My Maryland", by James Ryder Randall.

Theodore O'Hara, the Catholic poet who served the Confederacy under General Breckenridge wrote "The Bivouac of the Dead" commemorating the Battle of Buena Vista in the Mexican War.

Father Abram J. Ryan, the great Southern poet, served as a Confederate Chaplain in the Civil War.

The poet, John Bannister Tabb, who served on a Confederate blockade runner became a convert in 1872 and later a priest.

Archbishop Hughes of New York and Bishop MacIlvaine were sent on a successful mission to Europe to prevent foreign governments from recognizing or openly aiding the Confederate States.

Bishop Michael Domenec of Pittsburgh persuaded the Queen of Spain not to recognize the Confederacy.

Orestes A. Brownson, the famous convert to Catholicism, attacked secession and urged the abolition of slavery.

AMERICAN CATHOLIC RECORD IN FIRST WORLD WAR

The Catholic population of the United States in 1917 was 17% of the total population, and yet so great were the number of Catholic enlistments in all arms, that 30% of the Army, 40% of the Navy, and 50% of the Marine Corps were Catholic. Mortality was as follows:

Total deaths in service	130,265	Catholic deaths	21,856
Deaths overseas	77,822	Catholic deaths overseas	11,460
Unknown graves	1,641	Unknown Catholic graves	480
Unlocated bodies	1,281	Unlocated Catholic bodies	480
Graves overseas	30,817	Catholic graves overseas	4,812

American Catholics First in Action

First soldier wounded ..... Lieutenant Louis J. Genella
First army officer killed ..... Lieutenant William J. Fitzsimons
First sailor killed ..... John I. Eopolucci
First nurse wounded ..... Beatrice M. MacDonald
First to die on enemy ground ..... Joseph W. Guyton
First prisoner of war ..... James Delaney
First to shell enemy ..... Alexander L. Arch
First to meet enemy in air ..... Lieutenant Fred W. Norton
First commander of American division to capture important enemy position. Maj. Gen. Robert E. L. Bullard
One of first three deaths at front .... Thomas F. Enright

Catholics Distinguished in Service

Chief of Staff, A.E.F. (During Active Operations) ..... Maj. General James W. McAndrew
Chief of Naval Operations ..... Admiral William S. Benson
U. S. Distinguished Service Cross (First Award) Lt. William D. Meyering
U. S. Distinguished Service Cross (First Posthumous Award) ..... Homer J. Wheaton
U. S. Distinguished Service Cross (First Female Award) ..... Beatrice M. MacDonald
Congressional Medal of Honor (First Navy Award).... Patrick McGunigal
Congressional Medal of Honor (First Army Aviation Award) ..... Lt. Frank Luke
U. S. Navy Cross ..... James Delaney
All four World War Decorations of U. S. Army: Congressional Medal of Honor, D. S. C., D. S. M., and Order of the Purple Heart ..... Col. William Donovan

THE SECOND WORLD WAR

Synopsis: Sept., 1939 — Nov., 1941

War came, Sept. 1, 1939, when Germany annexed Danzig and invaded Poland. Great Britain and France declared war on Germany, Sept. 3. Europe saw Nazi blitzkrieg tactics — a combination of overwhelming initial air attacks, hammer-strokes by mechanized ground forces plus surprise, perfect military coordination, and psychological exploitation. Germany crushed Poland and partitioned the country with Russia, which invaded from the east. Russia seized Estonia, Latvia and Lithuania and on Nov. 30 invaded Finland. After a three and a half months' war Finland signed a peace pact with the Soviet, ceding to Russia part of her territory.

Hitler's 1940 time-table called for occupation of Denmark and Norway by "wooden horse" tactics, destruction in detail of Dutch and Belgian armies, seizure of Luxembourg, a break to the coast endangering northern Allied units, and a final decisive battle against France from a position outflanking the Maginot Line. Germany occupied Denmark, April 9. The Norwegians resisted by arms but surrendered, June 9. Netherlands capitulated May 14, and Belgium on May 28. The British evacuated their forces from the continent, at Dunkerque, and France laid down her arms. By armistice signed June 22, the greater part of France was occupied by the Nazis, and a French government of the unoccupied portion was set up at Vichy under Marshal Petain. This government broke off diplomatic relations with Great Britain on July 5. Italy entered the war on the side of Germany on June 10. In ensuing warfare in Africa she lost Ethiopia, restored by the conquering British to Haile Selassie. War in North Africa resembled a football game with the British on the offensive by the end of 1941.

The spring of 1941 proved fatal to Greece and Yugoslavia, who, unlike Rumania, Hungary and Bulgaria, defied the Axis. The Yugoslav army capitulated, April 18, and the Greek Army, April 24. Rumania, Bulgaria and Hungary joined the Axis, of which alliance Japan became a member, Sept. 27, 1940. She had then been waging war against China for three years. The French acquiesced to Japanese demands for military control of French Indo-China in July, 1941. On June 8 British forces invaded Syria, and an armistice was signed July 12. On that day Britain signed a mutual aid pact with Russia. On Aug. 24 Russo-British forces invaded Iran, which fell to them Aug. 28. On June 22 Germany had invaded Russia.

The world witnessed besieged Britain trading aerial blows with Germany and clamoring for a second front when Russia halted the Nazi juggernaut before Moscow in the winter of 1941. Britain, Russia and the occupied nations of Europe, meanwhile, turned hopeful eyes to the United States where neutrality was thinning, though the gathering war clouds in the Pacific remained unnoticed.

Chronology: Dec., 1941 — Nov., 1942

December, 1941

7 — Japan attacks Pearl Harbor sinking battleships Arizona and Utah, three destroyers and a minelayer, and strikes at Midway, Wake, Guam, Philippines, Singapore and Hong Kong.

8 — U. S. Senate votes war 82-0; House of Representatives 388-1. President signs war measure at 4:10 p. m. British Empire and many of the American republics declare war on Japan.

11 — Germany and Italy declare war on United States.

22 — Prime Minister Churchill arrives in Washington to confer with President on concerted war effort.
30 — Japanese out-blitzing German krieg tactics. Since Pearl Harbor, Nippon has seized Wake, Guam, Hong Kong; landed on island of Borneo; advanced in Malaya; bombed open city of Manila and advanced within thirty miles of it; sunk The Repulse and Prince of Wales by planes; secured Thailand's cooperation; and carried submarine warfare to the Pacific coast.
31 — Russians keep retaking numerous towns and villages. In Libya also the Axis is steadily retreating westward.

January, 1942

1 — A joint agreement of 26 United Nations is signed in Washington, D. C., pledging full resources against members of the Tripartite Pact and its adherents, with which such governments are at war, and not to make a separate armistice or peace with the enemy: United States of America, United Kingdom of Great Britain and Ireland, Union of Socialist Soviet Republics, China, Australia, Canada, Belgium, Costa Rica, Cuba, Czechoslovakia, Dominican Republic, El Salvador, Greece, Guatemala, Haiti, Honduras, India, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Poland, South Africa and Yugoslavia.
3 — Japanese enter Manila as MacArthur withdraws to Bataan, where his forces battle 200,000 Japanese to standstill in nine continuous weeks of fighting.
6 — President's armament plan calls for 185,000 planes, 120,000 tanks, 55,000 anti-aircraft guns, 18,000,000 tons of deadweight merchant shipping; asks Congress for 56 billion-dollar war bill; and reveals A. E. F. will operate all over the world.
9 — Chronicle of Wake Island records 7 Nipponese warships sunk and 9 planes downed.
15 — Battle of Atlantic extends to American waters, as two American ships are torpedoed and sunk off New York coast.
21 — Mozhaisk, keystone of German salient of Bryansk-Vyazma line, falls after 18-day heavy Soviet offensive.
23 — Rio de Janiero Conference recommends rupture of diplomatic relations with Axis by 21 American Republics.
25 — Roberts' Report charges Lt. Gen. Walter C. Short and Adm. Husband E. Kimmel with dereliction of duty at time of Pearl Harbor attack.
26 — Australia for first time in 154-year history faces invader on New Britain Island.
31 — Japanese effect fifth landing in Netherlands East Indies at Amboina Island, despite serious naval losses in Macassar Strait between Borneo and Celebes.

February, 1942

2 — U. S. Navy in first offensive against Japanese raids Gilbert and Marshall Islands; sinks 16 ships and downs 41 planes, with loss of 11 planes.
5 — Since Jan. 26 British have lost all but 150 miles of Libyan coast to Rommel's counter-attacking forces.
9 — Normandie, now U. S. auxiliary Lafayette, catches fire and capsizes at New York pier.
13 — Nazi warships successfully run gauntlet from Brest through English Channel to Helgoland.
16 — Nipponese 9-week Malay campaign culminates in seizure of Singapore, key to India, Java and Australia, and in capture of 73,000 Empire troops.

17 — Premier Hideki Tojo reveals Japan's war aims, viz., suppression of Chungking regime, "emancipation" of India, Burma and Dutch East Indies; and furtherance of Greater East Asiatic unification.
Nazi headquarters admit Russian advance of 180 miles in some sectors since start of winter campaign.
21 — Generalissimo Chiang Kai-shek of China pleads for Indian support against Nippon and appeals to Britain to heed Indian desire for freedom.
24 — As President Roosevelt addresses nation, Japanese submarine shells oil refineries at Elwood, Calif.
26 — The 33rd United Nations ship is reported sunk in Atlantic as Secretary of Navy Knox announces 54 Japanese ships sunk since Pearl Harbor.

March, 1942

8 — Rangoon, entry port of Burma Road, is abandoned in flames to Nipponese.
9 — Spurred by Java sea victory and capture of Batavia, Japanese complete conquest of Java with seizure of Bandung, thus gaining Asiatic rule in three months.
15 — Hitler, in speech, admits blunder in Russian campaign, as Reds continue to hold initiative and claim that Soviet guerillas control 6,000 sq. miles.
British lead in ship losses, with 203 war vessels sunk, and navies of 18 warring and neutral nations have lost 1,120,916 tons of warcraft of all kinds.
16 — As sabotage and open resistance spreads through the occupied countries, Greek relief society in Cairo reports that approximately 200,000 Greeks have perished from hunger or imprisonment, while reports still persist that pestilence is sweeping Eastern Europe.
18 — United Nations electrified by MacArthur's escape through Japanese infested waters and assumption of supreme command in Southwest Pacific. American and Australian flyers celebrate event by bagging 23 Nipponese ships.
25 — U-Boats claim 68th victim vessel.

April, 1942

9 — Bataan falls.
11 — British negotiations with India, promising post-war dominion status with right to secede from British Empire, fail completely.
14 — Despite Vichy assurances as regards Martinique, Madagascar and the French fleet, U. S. recalls Ambassador Leahy when pro-Axis Laval returns to power.
15 — U. S. planes based in Australia raid the Philippines.
19 — U. S. Army bombers attack Tokyo, Yokohama, Kobe, and Nagoya.
30 — Nipponese seal Burma Road by capturing Lashio, last railroad terminus.
Mussolini empowers 98 prefects to deal with deteriorating home front.
An eight-day R. A. F. offensive of 4,800 planes over occupied Europe and German industrial centers, is reported.
Germans, despite elaborate Soviet claims, still hold such pivotal points as Smolensk, Kharkov and Dniepropetrovsk.

May, 1942

5 — British seize island of Madagascar, passageway to Atlantic and Indian Oceans.
6 — The 27-day siege of Corregidor and other Manila Bay forts ends.

Japanese enter Chinese Yunnan Province via Burma Road, sealed by capture of Lashio and Mandalay.

9 — Coral Sea victory temporarily halts Japanese invasion threats to Australia. U. S. Navy lists 15 enemy ships sunk and more than 20 damaged, while sustaining loss of aircraft carrier, Lexington, a tanker and destroyer. In Southwest Pacific war theatre Allies attempt to secure air supremacy.

13 — Pope Pius XII calls upon responsible statesmen to reach a peace which would be "dignified, just and lasting for all nations."

17 — First joint Army-Navy communique reveals 600,000 American troops moved to battle stations within three weeks after Pearl Harbor attack, and promises offensive war.

24 — Laval, angered by Washington's "interference" in Martinique, where U. S. secured immobilization of French war vessels, faces Italian demands for Tunisia, Corsica and Nice.

27 — Occupied Europe's resistance reaches new heights when Czechs mortally wound Reinhard Heydrich, No. 2 Gestapo man; French assassinate more German troops; Dutch continue acts of terrorism; Greeks, Croats and Serbs join guerilla forces to launch a "spring offensive"; Norwegians continue resistance despite waves of arrest.

31 — The 19-day bloody Kharkov battle ends with Germans, already occupied with major offensive in Libya, claiming victory, and Russians, previously driven from Kerch peninsula, eastern Crimean gateway to Caucasus, saying that contemplated Nazi drive to Rostov is frustrated.

Mexican Senate translates Rio recommendations into war with Axis.

The 11-day old Nipponese knockout offensive, launched at both ends of the 1,500-mile expanse of South China, from Burma border in west to coastal province of Chekiang, pushes past Kinwha, the provincial capital.

A mass attack of 1,260 British planes drops 3,000 tons of bombs on Cologne. Nazis report 12,000 dead.

June, 1942

5 — U. S. declares war on Rumania, Bulgaria and Hungary.

16 — After victimizing 58 Japanese warships in Coral Sea and Midway victories, American air force assumes global activity by harassing Japanese invaders of the Aleutian Islands, bombing Rumanian oilfields, saving British convoy in Mediterranean, aiding in defense of Middle East and Australia, and firing Rangoon via India.

18 — Chinese, striving to launch counter-offensives against major Japanese bases in Central China, manage to hold last 50 miles of Chekiang-Kiangsi R. R. before Nipponese multiple prong drives in coastal provinces.

19 — Churchill, having concluded with Molotoff a 20-year mutual-aid pact, and Roosevelt, a Lend-Lease agreement with assurance of Russian post-war cooperation, discuss advisability of second European front in 1942 and reduction of U-boat toll, estimated at 319 ships and 3,600 lives.

26 — Bremen joins Cologne and Essen as victim of British thousand-bomber attack.

28 — Russia, beset by siege at Sevastapol and German offensive on Kursk-Kharkov fronts, charges Germany with gassing of civilians. Previously England has threatened retaliatory measures on Germany, and United States on Japan.

The F. B. I. seizes 8 Nazi saboteurs landed from submarines on Long Island and Florida coasts.

30 — Following Tobruk surrender, Axis army in ten days sweeps to within 70 miles of Alexandria.

July, 1942

8 — Egyptian battle dissolves into sporadic positional warfare, after British halt Rommel at El Alamein, 60 miles from Alexandria.

14 — Yugoslav revolt is intensified as Croat Green Cadres hit hard and often at Fiume, Italy, and Mihailovich's guerillas press Axis in Bosnia and Herzegovina. Meanwhile, Nazis, harrassed by heavy R. A. F. raids and Second Front spectre, threaten occupied countries with grim reprisals.

21 — Casualties of U. S. armed forces total 44,143.

23 — Invasion fears grip Australia, with Japanese occupation of Buna-Gona area, 110 miles from Port Moresby, springboard for future Allied offensive.

24 — With Sevastopol and air control over Barant Sea, passageway on Murmansk convoy line, secured, Nazis close spigot of Caucasus, Rostov on Don, and drive towards Stalingrad on Volga, in effort to separate Russia's northern and southern armies.

25 — China, facing her sixth year of war, is cheered by presence of American air force, despite loss of her remaining coastal ports of Foochow and Wenchow, and Chekiang-Kiangsi railroad.

30 — Giant cargo planes seen as possible solution to U-boat sinkings, unofficially estimated at 423.

31 — Navy reveals 10,000 Japanese on Aleutian Islands of Attu, Kiska and Agattu, where American submarines have sunk or damaged 15 enemy destroyers.

August, 1942

7 — U. S. Navy opens offensive in South Pacific. Marines land on Guadalcanal Island.

10 — Battle rages for fourth day in Solomon Islands.

13 — U. S. Marines hold three isles in Solomons, Tulagi, Gavutu and Tanambogo, as well as positions on Guadalcanal.

14 — India seethes with revolt following demand for immediate freedom and ensuing British imprisonment of Gandhi and Nehru and suppression of India National Congress, as Japanese, despite Burma's monsoons, creep to within 30 miles of India's N. E. border.

17 — Churchill-Stalin conference viewed as possible formation of common Caucasus-Middle East line to safeguard Baku, Iran and Iraq oil regions and to thwart any Axis conjunction in Far East.

18 — Japanese fleet defeated off Solomon Islands.

19 — Sabotage-ridden occupied Europe's hopes of Allied invasion heightened by Dieppe raid and opening of around-the-clock air assault.

22 — Brazil's embroilment in the war brings South America into closer cooperation with United Nations. U. S. Navy officially lists 353 merchant ships sunk since mid-January.

27 — Overeagerness to aim daggerpoint at Port Moresby and Australia-Solomon communications, because of smashing of island screens by Solomon defeat, lures Japanese into Milne Bay trap.

28 — Japan, faced by probable bombing from lost air bases of Wenchow, Chuhsien and Lishui, watches dream of Korea-Singapore rail line fade with Chinese reoccupation of 240 of 450 miles of Chekiang-Kiangsi railroad.

30 — Russia pins hope on Leningrad-Voronezh counter-offensive and bombing of German cities to divert Germans besieging Stalingrad and menacing Novorossisk, last Black Sea naval base, and Astrakhan, entry port on Caspian for Lease-Lend goods.

September, 1942

8 — British lines remain intact all along El Alamein front against Rommel's ill-fated second bid for Nile Valley.
Simultaneous with Churchill's disclosure that British Iran-Iraq Army is made autonomous for possible defense of imperilled Caucasus, President Roosevelt reveals United States and British aides reached vital strategy decisions in July parley at London.

12 — Unabated disturbances in India revive suggestions for American intervention or guarantee of Indian post-war independence.

17 — Allied bombers blast Balkans to fan anti-Axis sabotage; Norwegians, Belgians and Dutch brave religious persecution; Luxembourgers face mass deportation; and Laval interns Catholic leaders for protesting return of 20,000 Jews to Germany.

20 — Japanese stiffen resistance at Nanchang, major Nipponese stronghold in Kiangsi Province, and at Kinwha, a Tokyo-range air base, as Chinese slowly close in on Canton, 90 miles upriver from Hong Kong.

23 — Persistent enemy harrassment in Solomons seems indicative of showdown; in New Guinea foe is momentarily checked before Port Moresby after negotiating supposedly impassible Owen Stanley gap.

28 — Despite severance of Volga artery, Stalingrad precariously holds on; Nazis check Reds in Central Russia, but fail to advance to Grozny oil fields, and from captured Novorossisk to Tuapse on the road to Black Sea oil port of Batum.

October, 1942

6 — Strong probability of American drive from seized Andreanof group of Aleutians causes Japanese to concentrate all their forces on oft-bombed Kiska.

10 — U. S. and Britain plan relinquishment of extraterritorial rights in China where stalemate continues.

13 — Threat to Port Moresby erased as Australians push across Owen Stanley pass nears Kokoda.

16 — Berlin and Rome in stew over increased sabotage and revolt in occupied countries, possible American-Fighting French thrust from Lake Chad and Anglo-Egyptian Sudan to outflank Afrika Korps, and Allied intentions on Dakar, 1,600 miles from Brazilian bulge.

20 — Veering of Battle of Atlantic in Allied favor indicates reinforcements and supplies are pouring across in a steadily increasing stream.

23 — Hopes of securing needed lifeline for isolated China through resumption of Burma campaign quickened by massing of American troops on Indian border, presence of powerful British naval squadron in Indian Ocean, and virtual occupation of all Madagascar.

24 — Powerful air offensive in western Europe extending to northern Italy, Russian defense on Volga-Stalingrad-Caucasus front, and opening of British desert offensive feature Allied efforts against Axis.

30 — With length of war and fate of Australian supply lines hanging in balance, American mastery in air, tenacity on land, and dauntlessness on sea combine to win first round of savage Solomons battle.

November, 1942

5 — British Army is victorious over Axis forces at Alamein.

8 — Allied forces, estimated from 300,000 to 600,000 and reportedly convoyed in 500 transports under protection of 250 warships, are landed in North Africa. A radio broadcast by President Roosevelt announcing that the purpose of the Allies is to aid France to regain her freedom and that there is no intent of territorial aggrandize-

ment, a broadcast by General Eisenhower, in command, to the same effect, and leaflets dropped by airplane over North African countries, where landings are effected, win some cooperation from French forces in control and from the people. Strong opposition is met in Casablanca, Morocco. Oran, Algeria, after brief counter-attack, welcomes American troops.

11 — A 76-hour blitzing of Morocco and Algeria is successfully terminated by the Allies.

12 — American announced casualties, including North African campaign, are as follows:

	Killed	Wounded	Missing	Prisoners
Army	1,419	2,431	30,018	161
Navy	3,864	1,340	8,122	460
Marine Corps	734	103	1,900	728
Coast Guard	37	11	126	...

13 — Battle between the Japanese and U. S. Marine Corps rages at Guadalcanal.

14 — A pincer movement on Axis forces is being made from Tunisian tip to El Agheila.

20 — Chinese paced by American flyers reopen campaign against Canton, while Japan, reeling from its Solomons disaster and pinning of its New Guinea forces against the sea in Buna-Gona area, strives to develop a drive in Central China, and reportedly is massing troops in Burma in wake of Allied offensive.

23 — French West Africa, including Dakar, pledges allegiance to Admiral Darlan, whose temporary appointment in North Africa by the United States gives rise to bitter protests by the Fighting French.

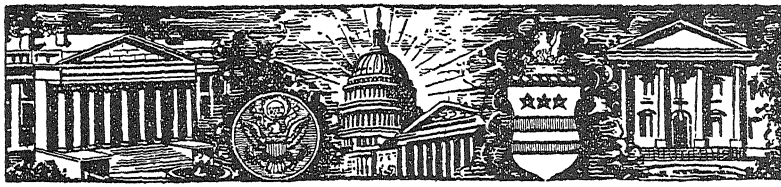
25 — In the five battles of the Solomons, viz., Savo Island (Aug. 8-9) Eastern Solomons (Aug. 24-25), Cape Esperance (Oct. 11-12), Santa Cruz (Oct. 25-26) and Guadalcanal (Nov. 13-15), the scene of the greatest American naval victory, United States to date has sustained loss of 26 ships sunk and 5 damaged; while Japanese losses stand at 40 ships sunk and 76 damaged. In 11 months of war United States surpasses Japan in sinking ships 337-86, of which 93 are credited to unheralded American submarines which prowl in Japan's home waters. United States fares badly in Atlantic with estimated total of 535 ships sunk. No reports announced as to anti-submarine campaign, but British Admiralty claims over 500 U-boats.

26 — Germany invades unoccupied France.

27 — With Nazis approaching Toulon the French fleet in harbor is scuttled.

28 — While Allied forces in North Africa aim to hem Germany into Europe, shorten supply lines to Africa and the Far East, ease pressure on Russia and secure invasion base for Europe, Norwegian joint public action, Danish growing rebellion, Dutch stubborn non-cooperation, Belgian Catholic leaders' opposition, French scuttling of its 60-odd warships, Czech cunning sabotage, Poles' unfaltering resistance, Yugoslavs' regular warfare, and Greek crafty underground continue to undermine Axis' European fortress.

30 — Hitler's European stronghold is threatened on three sides. Along eastern side Russians in counter-offensive hammer to within 60 miles of Latvian border and slowly close trap on Stalingrad besiegers. On southern side Allies as result of advance of Americans in Tunis, British in Libya, and Fighting French column from Lake Chad, attempt squeeze play on Axis in North Africa. On western side R. A. F. blasts at demoralized Italy, while A. A. F. strikes at submarine nests on French coast.



United States Government

FEDERAL OFFICIALS

President—Franklin Delano Roosevelt, of New York. Salary, $75,000.
Vice-President—Henry A. Wallace, of Iowa. Salary $15,000.
Cabinet Members—The President's Cabinet consists of the administrative heads of the Federal Departments. Salary, $15,000.
Secretary of State—Cordell Hull, of Tennessee.
Secretary of the Treasury—Henry Morgenthau, Jr., of New York.
Secretary of War—Henry L. Stimson, of New York.
Attorney General—Francis Biddle, of Pennsylvania.
Postmaster General—Frank C. Walker, of Pennsylvania.
Secretary of the Navy—Frank Knox, of Illinois.
Secretary of the Interior—Harold L. Ickes, of Illinois.
Secretary of Agriculture—Claude R. Wickard, of Indiana.
Secretary of Commerce—Jesse H. Jones, of Texas.
Secretary of Labor—Frances Perkins (Mrs. Paul Wilson), of New York.

SUPREME COURT OF THE UNITED STATES

Chief Justice—Harlan Fiske Stone, of New York. Appointed June 19, 1941. Salary $20,500.
Associate Justices are eight in number; at the end of 1942 there was one vacancy. Salary, $20,000.
Owen Roberts, of Pennsylvania, appointed May 20, 1930.
Hugo Lafayette Black, of Alabama, appointed Aug. 17, 1937.
Stanley Forman Reed, of Kentucky, appointed Jan. 25, 1938.
Felix Frankfurter, of Massachusetts, appointed Jan. 17, 1939.
William Orville Douglas, of Connecticut, appointed April 4, 1939.
Frank Murphy, of Michigan, appointed Jan. 4, 1940.
Robert Houghwout Jackson, of New York, appointed June 12, 1941.

APPORTIONMENT OF REPRESENTATIVES

According to the 1940 census, seats in the House of Representatives are apportioned to the States as follows on the basis of one Representative to every 301,164 inhabitants:

State	Representatives	State	Representatives	State	Representatives	State	Representatives
Alabama	9	Iowa	8	Nebraska	4	South Carolina	6
Arizona	2	Kansas	6	Nevada	1	South Dakota	2
Arkansas	7	Kentucky	9	New Hampshire	2	Tennessee	10
California	23	Louisiana	8	New Jersey	14	Texas	21
Colorado	4	Maine	3	New Mexico	2	Utah	2
Connecticut	6	Maryland	6	New York	45	Vermont	1
Delaware	1	Massachusetts	14	North Carolina	12	Virginia	9
Florida	6	Michigan	17	North Dakota	2	Washington	6
Georgia	10	Minnesota	9	Ohio	23	West Virginia	6
Idaho	2	Mississippi	7	Oklahoma	8	Wisconsin	10
Illinois	26	Missouri	13	Oregon	4	Wyoming	1
Indiana	11	Montana	2	Pennsylvania	33		
				Rhode Island	2	Total	435

State	Party	Governor	Expiration of Term	Lgth of Term	Party	Senators	Expiration of Term	Party D	Party R	Representatives
ALA.	D	Chauncey Sparks	Jan. 1945	2	D D	J. H. Bankhead Lister Hill	1949 1945	9		1. Frank W. Boykin. 2. George M. Grant. 3. Henry B. Steagall. 4. Sam Hobbs. 5. Joe Starns. 6. Pete Jarman. 7. Carter Manasco. 8. John J. Sparkman. 9. John P. Newsome.
ARIZ.	D	S. P. Osborn	Jan. 1945	2	D D	Carl Hayden E. W. McFarland	1945 1947	2		At-L: John R. Murdock and Richard F. Harless.
ARK.	D	Homer M. Adkins	Jan. 1945	2	D D	H. W. Caraway J. L. McClellan	1945 1949	7		1. E. C. Gathings. 2. Wilbur D. Mills. 3. J. W. Fulbright. 4. Fadjo Cravens 5 Brooks Hays. 6. W. F. Norrell. 7. Oren Harris.
CALIF.	R	Earl Warren	Jan. 1947	4	R D	Hiram W. Johnson Sheridan Downey	1947 1945	12	11	1. Clarence F. Lea (D). 2. H. L. Englebright (R). 3. J. L. Johnson (R). 4. T. Rolph (R). 5. R. J. Welch (R). 6. A. E. Carter (R). 7. J. H. Tolan (D). 8. J. Z. Anderson (R). 9. B. W. Gearhart (R). 10. A. J. Elliott (D). 11. G. E. Outland (D). 12. J. Voorhis (D). 13. N. Poulson (R). 14. T. F. Ford (D). 15. J. M. Costello (D). 16. Will Rogers, Jr. (D). 17. Cecil R. King (D). 18. W. Johnson (R). 19. C. Holifield (D). 20 C. Hinshaw (R). 21. H. R. Sheppard (D). 22. J. Phillips (R). 23. E. V. Izac (D).
COLO.	R	John C. Vivian	Jan. 1945	2	R D	Eugene D. Millikin E. C. Johnson	1949 1945	1	3	1. L. Lewis (D). 2. W. S. Hill (R). 3. J. E. Chenoweth (R). 4. R. F. Rockwell (R).
CONN.	R	Raymond E. Baldwin	Jan. 1945	2	D R	F. T. Maloney John A. Danaher	1947 1945		6	At-L.:B. J. Monkiewicz. 1. W. J. Miller. 2. J. D. McWilliams. 3. R. Compton. 4. Clare B. Luce. 5. J. E. Talbot.
DEL.	R	Walter W. Bacon	Jan. 1945	4	R D	C. Douglas Buck James M. Tunnell	1949 1947		1	At-L.: Earle D. Willey.
FLA.	D	S. L. Holland	Jan. 1945	4	D D	Chas. O. Andrews Claude Pepper	1947 1945	6		At-L.: L. Green. 1. J. H. Peterson. 2. E. H. Price. 3. R. Sikes. 4. Pat Cannon. 5. Joe Hendricks.
GA.	D	Ellis Arnall	Jan. 1947	4	D D	Walter F. George Richard B. Russell	1945 1949	10		1. H. Peterson. 2. E. Cox. 3. S. Pace. 4. A. S. Camp. 5. R. Ramspeck. 6. Carl Vinson. 7. M. C. Tarver. 8. J. S. Gibson. 9 B. F. Whelchel. 10. P. Brown.

Continued on next page

IDAHO	D	Chase A. Clark	Jan. 1945	2	D R	Worth Clark John Thomas	1945 1949	1	1	1. Compton I. White (D) 2. Henry C. Dworshak (R).
ILL.	R	Dwight H. Green	Jan. 1945	4	D R	Scott W. Lucas C. W. Brooks	1945 1949	7	19	At-L.: S. A. Day (R). 1. W. L. Dawson (D). 2. W. A. Rowan (D). 3. F. E. Busbey (R). 4. M. Gorski (D). 5. A. J. Sabath (D). 6. T. J. O'Brien (D). 7. L. W. Schuetz (D). 8. T. S. Gordon (D). 9. C. S. Dewey (R). 10. R. E. Church (R). 11. C. W. Reed (R). 12. N. M. Mason (R). 13. L. E. Allen (R). 14. A. J. Johnson (R). 15. R. B. Chiperfield (R). 16. E. M. Dirksen (R). 17. L. C. Arends (R). 18. J. Sumner (R). 19. W. H. Wheat (R). 20. S. Simpson (R). 21. E. Howell (R). 22. C. D. Johnson (R). 23. C. W. Vursell (R). 24. J. V. Heidinger (R). 25. C. W. Bishop (R).
IND.	D	H. F. Schrieker	Jan. 1945	4	D R	Fred. Van Nuys Ray E. Willis	1945 1947	2	9	1. R. J. Madden (D). 2. C. A. Halleck (R). 3. R. A. Grant (R). 4. G. W. Gillie (R). 5. F. A. Harness (R). 6. N. J. Johnson (R). 7. G. W. Landis (R). 8. C. N. La Follette (R). 9. E. Wilson (R). 10. R. S. Springer (R). 11. L. Ludlow (D).
IOWA	R	B. B. Hickenlooper	Jan. 1945	2	D R	G. M. Gillette George Wilson	1945 1949		8	1. T. E. Martin. 2. H. O. Talle. 3. J. W. Gwynne. 4. K. M. Lecompte. 5. P. Cunningham. 6. F. C. Gilchrist (R). 7. B. F. Jensen. 8. C. B. Hoeven.
KANS.	R	Andrew Schoeppel	Jan. 1945	2	R R	Arthur Capper Clyde M. Reed	1949 1945		6	1. W. P. Lambertson. 2. U. S. Guyer. 3. T. D. Winter. 4. E. H. Rees. 5. C. R. Hope. 6. F. Carlson.
KY.	D	Keen Johnson	Dec. 1943	4	D D	Alban W. Barkley Albert B. Chandler	1945 1949	8	1	1. N. J. Gregory (D). 2. B. M. Vincent (D). 3. E. O'Neal (D). 4. E. W. Creal (D). 5. B. Spence (D). 6. V. Chapman (D). 7. A. J. May (D). 8. J. B. Bates (D). 9. J. M. Robison (R).
LA.	D	Sam. H. Jones	May 1944	4	D D	John H. Overton Allen J. Ellender	1945 1949	8		1. F. E. Hebert. 2. P. H. Maloney. 3. J. Domengeaux. 4. O. Brooks. 5. C. E. Mackenzie. 6. J. H. Morrison. 7. H. D. Larcade, Jr. 8. A. L. Allen.
ME.	R	Sumner Sewall	Jan. 1945	2	R R	W. H. White, Jr. R. O. Brewster	1949 1947		3	1. R. Hale. 2. Margaret C. Smith. 3. Frank Fellows.

Continued on next page

MD.	D	H. R. O'Connor	Jan. 1947	4	D D	M. E. Tydings Geo. L. Radcliffe	1945 1947	4	2	1. D. J. Ward (D). 2. H. S. Baldwin (D). 3. T. D'Alesandro (D). 4. D. Ellison (R). 5. L. G. Sasscer (D). 6. J. G. Beall (R).
MASS.	R	Leverett Saltonstall	Jan. 1945	2	D R	David I. Walsh H. C. Lodge, Jr.	1947 1949	4	10	1. Allen T. Treadway (R). 2. C. R. Clason (R). 3. P. J. Philbin (D). 4. P. G. Holmes (R). 5. E. N. Rogers (R). 6. G. J. Bates (R). 7. T. J. Lane (D). 8. A. L. Goodwin (R). 9. C. L. Gifford (R). 10. C. A. Herter (R). 11. J. M. Curley (D). 12. J. W. McCormack (D). 13. R. B. Wigglesworth (R). 14. J. W. Martin, Jr. (R).
MICH.	R	Harry F. Kelly	Jan. 1945	2	R R	A. H. Vandenberg Homer Ferguson	1947 1949	5	12	1. G. G. Sandowski (D). 2. E. C. Michener (R). 3. P. W. Shafer (R). 4. C. E. Hoffman (R). 5. B. J. Jonkman (R). 6 W. W. Blackney (R). 7. J. P Wolcott (R). 8. F. L. Crawford (R). 9 A. J. Engel (R). 10. R. O. Woodruff (R). 11. F. Bradley (R). 12. J. B. Bennett (R). 13. G. D. O'Brien (D). 14. L. C. Rabaut (D). 15. J. D. Dingell (D). 16. J. Lesinski (D). 17. G. A. Dondero (R).
MINN.	R	Harold Stassen	Jan. 1945	2	R R	H. Shipstead J. H. Ball	1947 1949	1	8 F.-L.	1. A. Andresen. 2. J. P. O'Hara. 3. R. P. Gale. 4. M. J. Maas. 5. W. H. Judd. 6. H. Knutson. 7. H. C. Anderson. 8. W. A. Pittenger. 9. H. C. Hagen (F-L).
MISS.	D	Paul B. Johnson	Jan. 1944	4	D D	J. O. Eastland Theo. Bilbo	1949 1947	7		1. John E. Rankin. 2. J. L. Whitten. 3. W. M. Whittington. 4. T. G. Abermethy. 5. A. Winstead. 6. W. M. Colmer. 7. D. R. McGehee.
MO.	R	F. C. Donnell	Jan. 1945	4	D D	Bennett C. Clark Harry Truman	1945 1947	5	8	1. S. W. Arnold (R). 2. M. Schwabe (R). 3. W. C. Cole (R). 4. C. J. Bell (D). 5. R. C. Slaughter (D). 6. ..... 7. D. Short (R). 8. W. P. Elmer (R). 9. C. Cannon (D). 10. O. Zimmerman (D). 11. L. E. Miller (R). 12. W. Ploeser (R). 13. J. J. Cochran (D).
MONT.	R	Sam. C. Ford	Jan. 1945	4	D D	Burton Wheeler James E. Murray	1947 1949	2		1. M. Mansfield. 2. James F. O'Connor.
NEB.	R	Dwight Griswold	Jan. 1945	2	R R	Kenneth Wherry Hugh A. Butler	1949 1947		4	1. C. T. Curtis. 2. H. Buffett. 3. K. Stefan. 4. A. L. Miller.
NEV.	D	E. P. Carville	Jan. 1947	4	D D	Pat. A. McCarron James G. Scrugham	1945 1947	1		At-L.: M. J. Sullivan.

Continued on next page

N. H.	R	Robert O. Blood	Jan. 1945	2	R R	Styles Bridges Chas. W. Tobey	1949 1945		2	1. C. E. Merrow. 2. Foster Stearns.
N. J.	D	Charles Edison	Jan. 1944	3	R R	Albert W. Hawkes W. W. Barbour	1949 1947	3	11	1. C. A. Wolverton (R). 2. E. H. Wene (D). 3. J. C. Auchincloss (R). 4. D. L. Powers (R). 5. C. A. Eaton (R). 6. D. McLean (R). 7. J. P. Thomas (R). 8. G. Canfield (R). 9. H. L Towe (R). 10. F. A. Hartley, Jr. (R). 11. F. L. Sundstrom (R). 12. R W. Kean (R). 13. Mary T. Norton (D). 14. E. J. Hart (D).
N.Mex.	D	John J. Dempsey	Jan. 1945	2	D D	Carl A. Hatch Dennis Chavez	1949 1947	2		At-L : Clinton P. Anderson and A. M. Fernandez.
N. Y.	R	Thomas E. Dewey	Jan. 1947	4	D D	R. F. Wagner James M. Mead	1945 1947	23 1 A	21 L.	At-L.: M. Merritt (D) and W. C. Stanley (R). 1 L. W. Hall (R). 2. W. B. Barry (D). 3. J. Pfeiffer (D). 4. T. H. Cullen (D). 5. J. H. Heffernan (D). 6. A. L. Somers (D). 7. J. J. Delaney (D). 8. D. L. O'Toole (D) 9. E. J Keogh (D). 10. E. Celler (D). 11. J. A. O'Leary (D). 12. S. Dickstein (D). 13. L. J. Capozzoli (D). 14. A. G. Klein (D). 15. T. F. Burchill (D). 16. J. H. Fay (D). 17. J. C. Baldwin (R). 18. M. J. Kennedy (D). 19. S. Bloom (D). 20. V. Marcantonio (A.L.). 21. J. A. Gavagan (D). 22. W. A. Lynch (D). 23. C. A. Buckley (D). 24. J M Fitzpatrick (D). 25. R. A. Gamble (R). 26. H. Fish (R). 27. J. LeFevre, (R). 28 W. T. Byrne (D). 29. D. P. Taylor (R). 30. B. W. Kearney (R). 31. C. E. Kilburn (R). 32. F. Culkin (R). 33. F. J. Douglas (R). 34. E. A. Hall (R). 35. C. E. Hancock (R). 36. J. Tabor (R). 37. W. S. Cole (R). 38. J. J. O'Brien (R). 39. J. Wadsworth (R). 40. W. G. Andrews (R). 41. J. Mruk (R). 42. J. C Butler (R). 43. D A. Reed (R).
N. C.	D	James M. Broughton	Jan. 1945	4	D D	Josiah W. Bailey R. R. Reynolds	1949 1945	12		1. H. C. Bonner. 2. J. H. Kerr. 3. G. A. Barden. 4. H. D. Cooley. 5. J. H. Folger. 6. C. Durham. 7. J. B. Clark. 8. W. O. Burgin. 9. R L. Doughton. 10. C. Morrison. 11. A. L. Bulwinkle. 12. Z. Weaver.
N. D.	D	John Moses	Jan. 1945	2	R R	Gerald P. Nye William Langer	1945 1947		2	At-L.: Usher L. Burdick and William Lemke.

Continued on next page

OHIO	R	John W. Bricker	Jan. 1945	2	R R	Robert A. Taft Harold H. Burton	1945 1947	3	20	At-L.: G. H. Bender (R). 1. C. H. Elston (R). 2 W. E. Hess (R). 3 H. P. Jeffrey (R). 4. R. F. Jones (R). 5 C. Clevenger (R). 6. E. O. McCowen (R). 7. C. J. Brown (R). 8. F. C. Smith (R). 9. H. A. Ramey (R). 10. T. A. Jenkins (R). 11. W. E. Brehm (R). 12. J. Vorys (R). 13. A. F. Weichel (R). 14. E. Rowe (R). 15. P. W. Griffiths (R). 16. H. H. Carson (R). 17. J. McGregor (R). 18. E. R. Lewis (R). 19. M. J. Kirwan (D). 20. M. A. Feighan (D). 21 R Crosser (D). 2 F. Bolton (R).
OKLA.	D	Robert S. Kerr	Jan. 1947	4	D R	Elmer Thomas Edward Moore	1945 1949	7	1	1. W. E Disney (D). 2. J Nichols (D). 3 P. Stewart (D) 4. L. H. Boren (D). 5. M. Monroney (D). 6. J. Johnson (D) 7. V Wickersham (D) 8 R Rizley (R).
ORE.	R	Earl Snell	Jan. 1947	4	R R	Charles L. McNary Rufus C. Holman	1949 1945		4	1. James W. Mott (R). 2. L. Stockman (R). 3. Homer D. Angell (R). 4. H. Ellsworth (R).
PA.	R	Edward F. Martin	Jan. 1947	4	R D	James John Davis Joseph F. Guffey	1945 1947	14	19	At-L.: W. I. Troutman (R). 1 J. Gallagher, Sr. (R). 2. J. McGranery (D). 3. M. J. Bradley (D). 4. J. E Sheridan (D). 5. C. F. Pracht (R). 6. F. J. Myers (D). 7. H. D. Scott, Jr. (R). 8. J. Wolfenden (R). 9. C. L. Gerlach (R). 10. J. R. Kinzer (R). 11. J. W. Murphy (D). 12. T. B. Miller (R). 13. I. D. Fenton (R). 14. D. K. Hoch (D). 15. W. D. Gillette (R). 16. T. E Scanlan (D). 17. J. W. Ditter (R). 18. R. M. Simpson (R). 19. J. C. Kunkel (R) 20. L. H. Gavin (R). 21. F. E. Walter (D). 22. C. H. Gross (R). 23. J. VanZandt (R). 24. J. B. Snyder (D). 25. G. Furlong (D). 26. L. E. Graham (R). 27. H. Tibbott (R). 28. A. Kelley (D). 29. R. L. Rodgers (R). 30. S. A. Weiss (D). 31. H. P. Eberharter (D). 32. J. A. Wright (D).
R. I.	D	J. Howard McGrath	Jan. 1945	2	D D	Peter G. Gerry Theodore F. Green	1947 1949	2		1. Aime J. Forand. 2 John E. Fogarty.
S. C.	D	Olin D. Johnston	Jan. 1947	4	D D	Ellison D. Smith B. R. Maybank	1945 1949	6		1. M. Rivers. 2. H. P. Fulmer. 3. B. B. Hare. 4. J. R. Bryson. 5. J. P. Richards. 6. J. L. McMillan
S. D.	R	M. Q. Sharpe	Jan. 1945	2	R R	Harlan Bushfield Charles Gurney	1949 1945		2	1. Karl Mundt. 2. Francis Case.
TENN.	D	Prentice Cooper	Jan. 1945	2	D D	K. D. McKellar Tom Stewart	1947 1949	8	2	1. B. C. Reece (R). 2. J. Jennings, Jr. (R). 3. E. Kefauver (D). 4. A. Gore (D). 5. J. McCord (D). 6. J. P. Priest (D). 7. Wirt Courtney (D). 8. T. Murray (D). 9 J. Cooper (D). 10. C. Davis (D).

Continued on next page

TEX.	D	Coke R. Stevenson	Jan. 1945	2	D D	W. Lee O'Daniel Tom Connally	1949 1947	21		1. W. Patman. 2. M. Dies. 3. L. Beckworth. 4 S. Rayburn. 5 H. W. Sumners. 6. L. A. Johnson. 7. N. Patton. 8 A. Thomas 9 J J. Mansfield. 10. L. B Johnson. 11. W. R. Poage 12. F. G. Lanham 13 E. Gossett. 14. R. M. Kleberg. 15 M. H. West 16. E. W. Thomason. 17. S. Russell 18. E. Worley. 19. G. H. Mahon. 20. P J Kilday. 21. O C. Fisher.
UTAH	D	Herbert B. Maw	Jan. 1945	4	D D	Elbert D. Thomas Abe Murdock	1945 1947	2		1. Walter K. Granger. 2 J. W. Robinson.
VT.	R	William H. Wills	Jan. 1945	2	R R	Warren R. Austin George D. Aiken	1947 1945		1	At-L.: Charles A. Plumley.
VA.	D	James H. Price	Jan. 1945	4	D D	Carter Glass Harry F. Byrd	1949 1947	9		1. S. O Bland. 2. W. R. Harris. 3. D E. Satterfield, Jr., 4 P H. Drewry. 5. T. G. Burch. 6. C. A Woodrum. 7. A. W Robertson. 8. H. W. Smith. 9. J. W. Flannagan, Jr.
WASH.	R	Arthur B. Langlie	Jan. 1945	4	D D	Homer T. Bone Mon C. Wallgren	1945 1947	3	3	1. W. G. Magnuson (D). 2. H. M. Jackson (D). 3. F. Norman (R). 4 H. Holmes (R). 5. W F. Horan (R). 6. J. M. Coffee (D).
W. VA.	D	Matthew Neeley	Jan. 1945	4	R D	Chapman Revercomb Harley M. Kilgore	1949 1947	3	3	1 A. C Schiffler (R). 2. J Randolph (D). 3 E. G Rohrbough (R). 4. H. S. Ellis (R). 5 J Kee (D). 6. J. L. Smith (D).
WIS.	Prog.	Orland S. Loomis (died before taking office; no successor elected Dec. 15, 1942)	Jan. 1945	2	Prog. R	R. M. LaFollette Alexander Wiley	1947 1945	3 2	5 Prog	1 L. H. Smith (R). 2 H Sauthoff (Prog.). 3. W. H Stevenson (R). 4. T. F. B. Wasielewski (D). 5 H. J McMurray (D). 6. F B. Keefe (R). 7. R. F. Murray (R). 8. L. R. Dilweg (D). 9 M. Hull (Prog.) 10. A. E. O'Konski (R).
WYO.	D	Lester C. Hunt	Jan. 1947	4	D R	Jos. C O'Mahoney E. V. Robertson	1947 1949		1	At-L.: F. A. Barrett.
ALASKA		Ernest Gruening		Indef				1		A. J. Dimond (Delegate)
HAWAII		Joseph B. Poindexter		Indef					1	J. R. Farrington (Delegate)
P. RICO		Rexford G. Tugwell		Indef						Bolivar Pagan (Resident Commissioner)
VIR. IS.		Charles Harwood		Indef						
COMMONWEALTH OF THE PHILIPPINES										Joaquin M. Elizalde (Resident Commissioner)

EMBASSIES AND LEGATIONS IN WASHINGTON

Country	Name	Rank*
Argentina	Senor Don Felipe A. Espil	A.E. and P.
Australia	Sir Owen Dixon	E.E. and M.P.
Belgium	Count Robert van der Straten-Ponthoz	A.E. and P.
Bolivia	Senor Dr. Don Luis Fernando Guachalla	A.E. and P.
Brazil	Mr. Carlos Martins	A.E. and P.
Bulgaria	Mr. Dimitri Naoumoff	E.E. and M.P.
Canada	Mr. Leighton G. McCarthy	E.E. and M.P.
Chile	Senor Rodolfo Michels	A.E. and P.
China	Dr. Wei Tao-Ming	A.E. and P.
Colombia	Senor Dr. Gabriel Turbay	A.E. and P.
Costa Rica	Senor Dr. Don Luis Fernandez	E.E. and M.P.
Cuba	Senor Dr. Aurelio F. Concheso	A.E. and P.
Czecho-Slovakia	Mr. Vladimir Hurban	E.E. and M.P.
Denmark	Mr. Henrik de Kauffmann	E.E. and M.P.
Dominican Rep.	Dr. J. M. Troncoso	E.E. and M.P.
Ecuador	Senor Capitan Colon Eloy Alfaro	E.E. and M.P.
Egypt	Mahmoud Hassan Bey	E.E. and M.P.
Finland	Mr. Hjalmar J. Procope	E.E. and M.P.
Great Britain	Viscount Halifax	A.E. and P.
Greece	Mr. C. P. Diamantopolaus	E.E. and M.P.
Guatemala	Senor Dr. Don Ardian Recinos	E.E. and M.P.
Haiti	Mr. Fernand Dennis	E.E. and M.P.
Honduras	Senor Dr. Don Julian R. Caceres	E.E. and M.P.
Iceland	Mr. Thor Thors	E.E. and M.P.
Iran	Mr. Mohammed Schayestch	E.E. and M.P.
Ireland	Mr. Robert Brennan	E E. and M.P.
Latvia	Dr. Alfred Bilmonis	E.E. and M.P.
Lithuania	Mr. Povilas Zadeikis	E.E. and M.P.
Luxemburg	Mr. Hugues Le Gallais	E.E. and M.P.
Mexico	Senor Dr. Don Francisco Castillo Najera	A.E. and P.
Netherlands	Dr. A. Loudon	E.E. and M.P.
New Zealand	Walter Nash	E.E. and M.P.
Nicaragua	Senor Dr. Don Leon de Bayle	E.E. and M.P.
Norway	Mr. Wilhelm Munthe de Morgenstierne	E.E. and M.P.
Panama	Senor Don Ernesto Jaen Guardia	A.E. and P.
Paraguay	Senor Dr. Don Celso R. Velazquez	A.E. and P.
Peru	Senor Don Manuel de Freyre y Santander	A.E. and P.
Poland	Mr. Jan Ciechanowski	A.E. and P.
Portugal	Dr. Joao Antonio de Bianchi	E.E. and M.P.
El Salvador	Senor Dr. Don Hector David Castro	E.E. and M.P.
Soviet Republics	Maxim Litvinoff	A.E. and P.
Spain	Senor Don Juan Francisco de Cardenas	A.E. and P.
Sweden	Mr. W. Bostrom	E.E. and M.P.
Switzerland	Mr. Charles Bruggmann	E.E. and M.P.
Turkey	Mr. Mehmet Munir Ertegun	A.E. and P.
Un. of So. Africa	Mr. Ralph William Close	E.E. and M.P.
Uruguay	Dr. Juan Carlos Blanco	A.E. and P.
Venezuela	Senor Dr. Don Diogenes Escalante	A.E. and P.
Yugoslavia	Mr. Constantin Fotitch	E.E. and M.P.

*A.E., Ambassador Extraordinary; P., Plenipotentiary; E.E., Envoy Extraordinary; M.P., Minister Plenipotentiary.

UNITED STATES FOREIGN SERVICE

Post	Name	Rank*	Whence Appointed	Date of Assignment
Afghanistan				
Kabul	Louis G. Dreyfus	E.E. and M.P.	California	Feb. 16, 1940
Argentina				
Buenos Aires	Norman Armour	A.E. and P.	New Jersey	May 18, 1939
Australia				
Canberra	Nelson T. Johnson	E.E. and M.P.	Oklahoma	Feb. 11, 1941
Belgium†				
Brussels	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
Bolivia				
La Paz	Pierre De L. Boal	A.E. and P.	Pennsylvania	Mar. 5, 1942
Brazil				
Rio de Janeiro	Jefferson Caffery	A.E. and P.	Louisiana	July 13, 1937
Canada				
Ottawa, Ontario	Jay Pierrepont Moffat	E.E. and M.P.	New Hampshire	June 4, 1940
Chile				
Santiago	Claude G. Bowers	A.E. and P.	New York	June 22, 1939
China				
Peiping	Clarence E. Gauss	A.E. and P.	Connecticut	Feb. 11, 1941
Colombia				
Bogota	Arthur Bliss Lane	A.E. and P.	New York	Mar. 5, 1942
Costa Rica				
San Jose	Robert M. Scotten	E.E. and M.P.	Michigan	Mar. 5, 1942
Cuba				
Havana	Spruille Braden	A.E. and P.	New York	Dec. 20, 1941
Czecho-Slovakia†				
Prague	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
Denmark				
Copenhagen	Ray Atherton	E.E. and M.P.	Illinois	Aug. 7, 1939
Dominican Republic				
Ciudad Trujillo	Avra M. Warren	E.E. and M.P.	Maryland	Mar. 3, 1942

Post	Name	Rank*	Whence Appointed	Date of Assignment
Ecuador				
Quito	Boaz Long	A.E. and P.	New Mexico	Mar. 22, 1938
Egypt				
Cairo	Alexander C. Kirk	E.E. and M. P.	Illinois	Feb. 11, 1941
Finland				
Helsingfors	H. F. Arthur Schoenfeld	E.E. and M. P.	Dist. Columbia	Apr. 22, 1937
Great Britain				
London	John G. Winant	A.E. and P.	New Hampshire	Feb. 11, 1941
Greece†				
Athens	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Sept. 28, 1942
Guatemala				
Guatemala	Fay A. Des Portes	E.E. and M. P.	S. Carolina	Apr. 25, 1936
Haiti				
Port au Prince	John C. White	E.E. and M. P.	New York	Nov. 29, 1940
Honduras				
Tegucigalpa	John D. Erwin	E.E. and M. P.	Tennessee	July 29, 1937
Iceland				
Reykjavik	Leland B. Morris	E.E. and M.P.	Pennsylvania	Aug. 17, 1942
Iran (Persia)				
Teheran	Louis G. Dreyfus	E.E. and M.P.	California	July 7, 1939
Iraq (Mesopotamia)				
Baghdad	Thomas M. Wilson	M.R. and C.G.	Tennessee	Aug. 17, 1942
Ireland				
Dublin	David Grey	E.E. and M.P.	Florida	Feb. 16, 1940

Post	Name	Rank*	Whence Appointed	Date of Assignment
Liberia				
Monrovia	Lester A. Walton	E.E. and M.P.	New York	July 22, 1935
Liechtenstein				
Vaduz	James B. Stewart	C.G.	New Mexico	Mar. 5, 1940
Luxembourg†				
Luxemburg	Jay Pierrepont Moffat	E.E. and M.P.	New Hampshire	Feb. 11, 1941
Mexico				
Mexico, D. F.	George Messersmith	A.E. and P.	Delaware	Dec. 4, 1941
Monaco				
Monaco	Horace Romillard	C.	Massachusetts	Jan. 7, 1939
Morocco				
Tangier				
Netherlands†				
The Hague	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
New Zealand				
Wellington	Patrick J. Hurley	E.E. and P.	Oklahoma	Feb. 14, 1942
Nicaragua				
Managua	James B. Stewart	E.E. and M.P.	New Mexico	March 5, 1942
Norway†				
Oslo	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Feb. 11, 1941
Palestine				
Jerusalem	Lowell C. Pinkerton	C.G.	Missouri	Feb. 14, 1941
Panama				
Panama	Edwin C. Wilson	A.E. and P.	Florida	Feb. 11, 1941
Paraguay				
Asuncion	Wesley Frost	A.E. and P.	Kentucky	March 20, 1941
Peru				
Lima	R. Henry Norweb	A.E. and P	Ohio	Jan. 12, 1940
Poland†				
Warsaw	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	May 4, 1937

Post	Name	Rank*	Whence Appointed	Date of Assignment
Portugal				
Lisbon	Bert Fish	E.E. and M.P.	Florida	Feb. 11, 1941
El Salvador				
San Salvador	Robert Frazer	E.E. and M.P.	Pennsylvania	Aug. 9, 1937
Spain				
Madrid	Carlton J. H. Hayes	A.E. and P.	New York	May, 1942
Sweden				
Stockholm	Herschel V. Johnson	E.E. and M.P.	North Carolina	Oct. 12, 1941
Switzerland				
Berne	Leland Harrison	E.E. and M.P.	Illinois	July 13, 1937
Syria				
Beirut	Cornelius Van H. Engert	C.G.	California	Aug. 23, 1940
Turkey				
Ankara	Lawrence A. Steinhardt	A.E. and P.	New York	Jan. 12, 1942
Union of South Africa				
Pretoria Transvaal	Lincoln MacVeagh	E.E. and M.P.	Connecticut	Aug. 17, 1942
Union of Soviet Socialist Republics				
Moscow	William H. Standley	A.E. and P.	California	Feb. 14, 1942
Uruguay				
Montevideo	William Dawson	A.E. and P.	Minnesota	Feb. 11, 1941
Venezuela				
Caracas	Frank P. Corrigan	A.E. and P.	Ohio	Jan. 20, 1939
Yugoslavia†				
Belgrade	Anthony J. Drexel Biddle, Jr.	A.E. and P.	Pennsylvania	Sept. 28, 1942

*A. E., Ambassador Extraordinary; P., Plenipotentiary; E.E., Envoy Extraordinary; M.P., Minister Plenipotentiary; M.R., Minister Resident; C.G., Consul General.

†Residence at post rendered impossible because of the War. Mr. Biddle is U. S. Ambassador to the Governments of Belgium, Czecho-Slovakia, Greece, Netherlands, Norway, Poland and Yugoslavia established in exile in London, England.

PRESIDENTS OF THE UNITED STATES

No.	Party	Name	Ancestry	Took Office
1.	Federal	George Washington	English	Apr. 30, 1789
2.	Federal	John Adams	English	Mar. 4, 1797
3.	Dem.-Rep.	Thomas Jefferson	Welsh	Mar. 4, 1801
4.	Dem.-Rep.	James Madison	English	Mar. 4, 1809
5.	Dem.-Rep.	James Monroe	Scotch	Mar. 4, 1817
6.	Dem.-Rep.	John Quincy Adams	English	Mar. 4, 1825
7.	Democrat	Andrew Jackson	Scotch-Irish	Mar. 4, 1829
8.	Democrat	Martin Van Buren	Dutch	Mar. 4, 1837
9.	Whig	William Henry Harrison	English	Mar. 4, 1841
10.	Democrat	John Tyler	English	Apr. 6, 1841
11.	Democrat	James Knox Polk	Scotch-Irish	Mar. 4, 1845
12.	Whig	Zachary Taylor	English	Mar. 5, 1849*
13.	Whig	Millard Fillmore	English	July 10, 1850
14.	Democrat	Franklin Pierce	English	Mar. 4, 1853
15.	Democrat	James Buchanan	Scotch-Irish	Mar. 4, 1857
16.	Republican	Abraham Lincoln	English	Mar. 4, 1861
17.	Republican	Andrew Johnson	English	Apr. 15, 1865
18.	Republican	Ulysses Simon Grant	English	Mar. 4, 1869
19.	Republican	Rutherford Birchard Hayes	Scotch	Mar. 5, 1877
20.	Republican	James Abraham Garfield	English	Mar. 4, 1881
21.	Republican	Chester Alan Arthur	Scotch-Irish	Sept. 20, 1881
22.	Democrat	(Stephen) Grover Cleveland	English	Mar. 4, 1885
23.	Republican	Benjamin Harrison	English	Mar. 4, 1889
24.	Democrat	(Stephen) Grover Cleveland	English	Mar. 4, 1893
25.	Republican	William McKinley	Scotch-Irish	Mar. 4, 1897
26.	Republican	Theodore Roosevelt	Dutch	Sept. 14, 1901
27.	Republican	William Howard Taft	English	Mar. 4, 1909
28.	Democrat	(Thomas) Woodrow Wilson	Scotch-Irish	Mar. 4, 1913
29.	Republican	Warren Gamaliel Harding	English	Mar. 4, 1921
30.	Republican	Calvin Coolidge	English	Aug. 3, 1923
31.	Republican	Herbert Clark Hoover	Swiss	Mar. 4, 1929
32.	Democrat	Franklin Delano Roosevelt	Dutch	Mar. 4, 1933

* As March 4 fell on a Sunday, when it was considered unseemly to inaugurate, Senator David Rice Atchison was sworn in as President pro tempore from March 3-5.

THE AMERICAN'S CREED

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

PRESIDENTIAL OATH OF OFFICE

The Constitution of the United States requires that the President take the following oath of affirmation before entering office:

"I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

PRESIDENTS OF THE UNITED STATES

Born	Died	Burial Place
Feb. 22, 1732, Wakefield, Va.	Dec. 14, 1799	Mt. Vernon, Va.
Oct. 30, 1735, Quincy, Mass.	July 4, 1826	Quincy, Mass.
Apr. 13, 1743, Shadwell, Va.	July 4, 1826	Monticello, Va.
Mar. 16, 1751, Port Conway, Va.	June 28, 1836	Montpelier, Va.
Apr. 28, 1758, Westmoreland Co., Va.	July 4, 1831	Richmond, Va.
July 11, 1767, Quincy, Mass.	Feb. 23, 1848	Quincy, Mass.
Mar. 15, 1767, Waxhaw Stlmnt., S. C.	June 8, 1845	Nashville, Tenn.
Dec. 5, 1782, Kinderhook, N. Y.	July 24, 1862	Kinderhook, N. Y.
Feb. 9, 1773, Berkeley, Va.	Apr. 4, 1841	North Bend, Ohio
Mar. 29, 1790, Greenway, Va.	Jan. 17, 1862	Richmond, Va.
Nov. 2, 1795, Mecklenburg Co., N. C.	June 15, 1849	Nashville, Tenn.
Nov. 24, 1784, Orange Co., Va.	July 9, 1850	Springfield, Ky.
Jan. 7, 1800, Summer Hill, N. Y.	Mar. 7, 1874	Buffalo, N. Y.
Nov. 23, 1804, Hillsborough, N. H.	Oct. 8, 1869	Concord, N. H.
Apr. 23, 1791, Mercersburg, Pa.	June 1, 1868	Lancaster, Pa.
Feb. 12, 1809, Hardin Co., Ky.	Apr. 15, 1865	Springfield, Ill.
Dec. 29, 1808, Raleigh, N. C.	July 31, 1875	Greenville, Tenn.
Apr. 27, 1822, Point Pleasant, O.	July 23, 1885	New York, N. Y.
Oct. 4, 1822, Delaware, O.	Jan. 17, 1893	Fremont, Ohio
Nov. 19, 1831, Orange, O.	Sept. 19, 1881	Cleveland, Ohio
Oct. 5, 1830, Fairfield, Vt.	Nov. 18, 1886	Albany, N. Y.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908	Princeton, N. J.
Aug. 20, 1833, North Bend, O.	Mar. 13, 1901	Indianapolis, Ind.
Mar. 18, 1837, Caldwell, N. J.	June 24, 1908	Princeton, N. J.
Jan. 29, 1843, Niles, O.	Sept. 14, 1901	Canton, Ohio
Oct. 27, 1858, New York, N. Y.	Jan. 6, 1919	Oyster Bay, N. Y.
Sept. 8, 1857, Cincinnati, O.	Mar. 8, 1930	Arlington, Va.
Dec. 28, 1856, Staunton, Va.	Feb. 3, 1924	Washington, D. C.
Nov. 2, 1865, Corsica, O.	Aug. 2, 1923	Marion, Ohio
July 4, 1872, Plymouth, Vt.	Jan. 5, 1933	Plymouth, Vt.
Aug. 10, 1874, West Branch, Ia.		
Jan. 30, 1882, Hyde Park, N. Y.		

LAST WORDS OF THE PRESIDENTS

George Washington — "It is well."

John Adams — "Independence forever."

John Quincy Adams — "It is the last of earth. I am content."

Thomas Jefferson — "I resign my spirit to God, my daughter to my country."

Andrew Jackson — "I hope to meet each of you in heaven. Be good children, all of you, and strive to be ready when the change comes."

Wm. Henry Harrison — "I wish you to understand the true principles of government. I wish them carried out. I ask nothing more."

Zachary Taylor — "I am about to die. I expect a summons soon. I have endeavored to discharge all my official duties faithfully. I regret nothing, but am sorry I am about to leave my friends."

James Buchanan — "O Lord Almighty, as Thou wilt!"

Ulysses S. Grant — "Water."

James Garfield — "The people my trust."

Grover Cleveland — "I have tried so hard to do right!"

William McKinley — "It is God's way. His will be done, not ours."

Theodore Roosevelt — "Put out the light, please."

Woodrow Wilson — "I'm a broken machine. But I'm ready."

THE WIVES OF THE PRESIDENTS

President	Wife's Name	Place of Birth	Born	Married	Died	Sons	Daughters
Washington	Martha (Danridge) Custis	Va.	1731	1759	1802	....	.....
J. Adams	Abigail Smith	Mass.	1744	1764	1818	3	2
Jefferson	Martha (Wayles) Skelton	Va.	1748	1772	1782	1	5
Madison	Dorothy (Payne) Todd	N. C.	1772	1794	1849	....	.....
Monroe	Eliza Kortright	N. Y.	1768	1786	1830	....	2
J. Q. Adams	Louise Catherine Johnson	England	1775	1797	1852	3	1
Jackson	Rachel (Donelson) Robards	Va.	1767	1791	1828	....	.....
Van Buren	Hannah Hoes	N. Y.	1783	1807	1819	4	.....
W. H. Harrison	Anna Symmes	N. J.	1775	1795	1864	6	4
Tyler	Letitia Christian	Va.	1790	1813	1842	3	4
	Julia Gardiner	N. Y.	1820	1844	1889	5	2
Polk	Sarah Childress	Tenn.	1803	1824	1891	....	.....
Taylor	Margaret Smith	Md.	1788	1810	1852	1	5
Fillmore	Abigail Powers	N. Y.	1789	1826	1853	1	1
	Caroline (Carmichael) McIntosh	N. J.	1813	1858	1881	....	.....
Pierce	Jane Means Appleton	N. H.	1806	1834	1863	3	.....
Buchanan	(Unmarried)	.....	....	....	....	....	.....
Lincoln	Mary Todd	Ky.	1818	1842	1882	4	.....
Johnson	Eliza McCardie	Tenn.	1810	1827	1876	3	2
Grant	Julia Dent	Mo.	1826	1848	1902	3	1
Hayes	Lucy Ware Webb	Ohio	1831	1852	1889	7	1
Garfield	Lucretia Rudolph	Ohio	1833	1858	1918	4	1
Arthur	Ellen Lewis Herndon	Va.	1837	1859	1880	2	1
Cleveland	Frances Folsom	N. Y.	1864	1886	....	2	3
B. Harrison	Caroline Lavinia Scott	Ohio	1832	1853	1892	1	1
	Mary Scott (Lord) Dimmick	Ohio	1858	1896	....	....	1
McKinley	Ida Saxton	Ohio	1847	1871	1907	....	2
T. Roosevelt	Alice Hathaway Lee	Mass.	1861	1880	1884	....	1
	Edith Kermit Carow	N. Y.	1861	1886	....	4	1
Taft	Helen Herron	Ohio	1861	1886	....	2	1
Wilson	Ellen Louise Axson	Ga.	1860	1885	1914	....	3
	Edith (Bolling) Galt	Va.	1872	1915	....	....	.....
Harding	Florence Kling	Ohio	1860	1891	1924	....	.....
Coolidge	Grace Anna Goodhue	Vt.	1879	1905	....	2	.....
Hoover	Lou Henry	Iowa	1875	1899	....	2	.....
F. D. Roosevelt	Anna Eleanor Roosevelt	N. Y.	1884	1905	....	4	1

VICE-PRESIDENTS OF THE UNITED STATES

	Name	Party	Born	Home	Inaug.	Died at	Year
1	John Adams	F	1735	Mass.	1789	Quincy, Mass.	1826
2	Thomas Jefferson	D.-R.	1743	Va.	1797	Monticello, Va.	1826
3	Aaron Burr	D.-R.	1756	N. Y.	1801	Staten Island, N. Y.	1836
4	George Clinton	D.-R.	1739	N. Y.	1805	Washington, D. C.	1812
5	Elbridge Gerry	D.-R.	1744	Mass.	1813	Washington, D. C.	1814
6	Daniel D. Tompkins	D.-R.	1774	N. Y.	1817	Staten Island, N. Y.	1825
7	John C. Calhoun	D.-R.	1782	S. C.	1825	Washington, D. C.	1850
8	Martin Van Buren	D	1782	N. Y.	1833	Kinderhook, N. Y.	1862
9	Richard M. Johnson	D	1780	Ky.	1837	Frankfort, Ky.	1850
10	John Tyler	D	1790	V.	1841	Richmond, Va.	1862
11	George M. Dallas	D	1792	Pa.	1845	Philadelphia, Pa.	1864
12	Millard Fillmore	W	1800	N. Y.	1849	Buffalo, N. Y.	1874
13	William R. King	D	1786	Ala.	1853	Dallas Co., Ala.	1853
14	John C. Breckinridge	D	1821	Ky.	1857	Lexington, Ky.	1875
15	Hannibal Hamlin	R	1809	Me.	1861	Bangor, Me.	1891
16	Andrew Johnson	R	1808	Tenn.	1865	Carter Co., Tenn.	1875
17	Schuyler Colfax	R	1823	Ind.	1869	Mankato, Minn.	1885
18	Henry Wilson	R	1812	Mass.	1873	Washington, D. C.	1875
19	William A. Wheeler	R	1819	N. Y.	1877	Malone, N. Y.	1887
20	Chester A. Arthur	R	1830	N. Y.	1881	New York City, N. Y.	1886
21	Thos. A. Hendricks	D	1819	Ind.	1885	Indianapolis, Ind.	1885
22	Levi P. Morton	R	1824	N. Y.	1889	Rhinebeck, N. Y.	1920
23	Adlai E. Stevenson	D	1835	Ill.	1893	Chicago, Ill.	1914
24	Garrett A. Hobart	R	1844	N. J.	1897	Paterson, N. J.	1899
25	Theodore Roosevelt	R	1858	N. Y.	1901	Oyster Bay, N. Y.	1919
26	Chas. W. Fairbanks	R	1852	Ind.	1905	Indianapolis, Ind.	1918
27	James S. Sherman	R	1855	N. Y.	1909	Utica, N. Y.	1912
28	Thomas R. Marshall	D	1854	Ind.	1913	Washington, D. C.	1925
29	Calvin Coolidge	R	1872	Mass.	1921	Northampton, Mass.	1933
30	Charles G. Dawes	R	1865	Ill.	1925	.....	.....
31	Charles Curtis	R	1860	Kan.	1929	Washington, D. C.	1936
32	John N. Garner	D	1869	Texas	1933	.....	.....
33	Henry A. Wallace	D	1888	Iowa	1941	.....	.....

THE CHURCH AND AMERICAN DEMOCRACY

The Roman Catholic Church always has embodied the principles adopted in the Declaration of Independence and the Constitution of the United States.

The Declaration of Independence appeals to God to witness the advocacy of the principles of the fatherhood of God, the brotherhood of man and equal rights and opportunities for all. It furthermore declares these principles to be true and self-evident.

Although the Constitution does not refer to the Church or to the Bible, the principles embodied in that document were taught in their fulness by Christ and by Christ alone.

The "inalienable rights of life, liberty and the pursuit of happiness" mean the God-given rights for only such rights may be called inalienable.

The Declaration of Independence is a more sincerely Christian document than the Constitution for it proclaims liberty to all; the Constitution on the other hand, made provisions for slave-holding. It is in this partial inconsistency of the Constitution that the cause of the Civil War is to be traced.

The deficiencies of the Constitution as a Christian document, however, have been in a measure made up by the amendments to it, particularly the first ten amendments.

Since the foundations of the Republic have been laid upon truly Christian principles and since these principles are found in their fulness and are faithfully upheld in the Catholic Church alone, it is indeed no presumption, but rather a belated admission, to say that our nation has its roots in Catholicism.

The Catholic Church would keep this nation sincerely consistent with its first principles. Therefore it insists upon the integrity and sanctity of the family and the holiness of marriage as the institution approved by God for the perpetuation of the race and the upholding of the State.

The Catholic Church recognizes the State as the power ordained by God to uphold the social order. She holds her children bound to stand by it. No greater loyalty to the State is to be found than among Catholics.

The Church is inflexible, however, in resisting any encroachment on the part of the civil power into the affairs of the Church. So long as the State remains in its own sphere of authority, however, the Church enjoins upon all to obey, love and reverence it.

The Church, accepting the theory that the government of the United States is based upon popular consent, given by a majority of educated and enlightened men and women, upholds the unity of the State on this basis and is opposed to the actions of individuals and minority groups when their actions go contrary to the will of the whole and against the general welfare. At the same time it will not sanction the acts of a majority should they be contrary to the general welfare.

The Church opposes the theory that the workers in a State are to be exploited by the rich, just as she opposes the theory that only the workers are to be considered. Both such theories are despotic. Thus the Church is unalterably opposed to both Communism and Plutocracy.

By the same token the Church opposes State Socialism because of its despotic insistence that rights, such as the right of private property or the right to the pursuit of happiness be given up when insisted upon by a majority. Such abrogation of rights leads ultimately to slavery.

The Church likewise is opposed to anarchy because by its extreme individualism it would destroy all unity, order and law.

The Church upholds the idea of citizenship as outlined in the principles forming the basis of the American State because these are Catholic principles. Should these principles be assailed, the Church will be the first to object and the last to give up the fight for them.

CATHOLIC JUSTICES OF THE U. S. SUPREME COURT

Associate Justice **Frank Murphy** was born at Harbor Beach, Mich., April 13, 1893, and has been Judge of the Detroit Recorders Court, Mayor of Detroit, Governor General of the Philippine Islands and first United States High Commissioner to the Philippines, Governor of Michigan, and Attorney General of the United States. He served overseas in the World War as a Lieutenant and later Captain with the Fourth and Eighty-fifth Divisions. The secular papers throughout the country gave him warm and widespread praise for his sincerity, honesty and high ideals in the administration of his office of Attorney General of the United States. Although he served but a short time in this capacity, the New York "World-Telegram" stated in an editorial: "He has energized the Justice Department. The positions he took on civil liberties, the spoils system, and the Hatch Act, anti-trust, including labor's part therein; judicial appointments, prosecution without fear or favor of the Pendergasts and the saboteurs — all make up a fast-moving picture of justice functioning on high." He was nominated by President Roosevelt in January, 1940, to fill the vacancy in the United States Supreme Court occasioned by the death of Justice Pierce Butler, who was also a Catholic. Justice Murphy is the fifth Catholic to sit on the Supreme Court bench.

The first Catholic to serve on the Supreme Court was **Roger Brooke Taney** of Maryland. Named Chief Justice by President Andrew Jackson in 1836, he served in that high position until his death in Baltimore on October 12, 1864. Before being named to the Court he had served as Attorney General of the United States and Secretary of the Treasury, ad interim. His stability and integrity are well borne out in the case of Merriman of Maryland, when his legal sense forced him to decide against the popular will and even against the President himself. The most spectacular case, however, in which Chief Justice Taney was destined to render an opinion was that concerning the famous Dred Scott decision. Maryland erected a statue to him in front of the State House at Annapolis in 1872, as a public tribute to the esteem in which he was held.

For a period of some thirty years after the death of Chief Justice Taney there was no Catholic on the Supreme Court bench. In 1894, however, President Grover Cleveland appointed **Edward Douglass White** of Louisiana as Associate Justice of the Supreme Court. After resigning from the post of United States Senator from Louisiana which he had held from 1891 to 1894, he qualified for the Court on March 12, 1894. President William Howard Taft named him Chief Justice on December 12, 1910, and when he died on May 19, 1921, he was succeeded in that high office by President Taft himself.

The third Catholic to sit on the Supreme Court bench was Associate Justice **Joseph McKenna** of California, and for some twenty-three years he and Chief Justice White were on the bench at the same time. He was named to the Court by President William McKinley and took his seat on January 26, 1898. At the time of his appointment he was serving as Attorney General in President McKinley's Cabinet. Prior to that he had served as a member of Congress from California for seven years. For the brief period between the time of Associate Justice Pierce Butler's taking his seat on the bench on January 2, 1923, and the retirement of Associate Justice McKenna on January 25, 1925, two Catholics again served on the Supreme Court at the same time. Associate Justice McKenna died in Washington, D. C., on November 21, 1926.

Associate Justice **Pierce Butler**, the fourth Catholic to sit on the bench, was named to the Supreme Court by President Harding and took his seat on January 2, 1923. Justice Butler went to the bench fully equipped with a scholarly knowledge of the law as it affects business so important in daily American life. He served until his death on November 16, 1939.

CATHOLICS IN THE PRESIDENTS' CABINETS

There have been seven Catholics who have served in various Presidential Cabinets, and one is serving today. Of these, **Roger Brooke Taney** (Attorney General, and Secretary of the Treasury ad interim, under Andrew Jackson), **Joseph McKenna** (Attorney General under William McKinley) and **Frank Murphy** (Attorney General under Franklin Roosevelt) became members of the Supreme Court (see page 570). The other five are James Campbell, Robert J. Wynne, Charles J. Bonaparte, James A. Farley and Frank C. Walker.

James Campbell, Postmaster General under President Franklin Pierce, was born in Philadelphia, September 1, 1812. Educated at Stockdale Academy, he afterwards studied law and was admitted to the bar. He served as a Judge of the Court of Common Appeals and Attorney General of Pennsylvania. On March 7, 1853, he was appointed Postmaster General by President Pierce, and served in this capacity until the close of that administration. During his term he reduced the rate of postage, introduced the registry system, the separated postage stamps and the stamped envelope. He died in Philadelphia, January 23, 1893.

Robert J. Wynne, Postmaster General under President Theodore Roosevelt, was born in New York City, November 18, 1851. He attended school there and later learned telegraphy in Philadelphia and became chief operator of the Atlantic and Pacific Telegraph Co. Journalism then took his interest, and he became assistant correspondent for the "Gazette" in Washington, D. C. During the presidency of Grover Cleveland he was the Washington correspondent for the Cincinnati "Tribune" and the Philadelphia "Bulletin." His column was restricted to finance, tariffs and national politics. In 1902 he became first assistant to Postmaster General Payne and on the latter's death he succeeded him in the Cabinet and served as Postmaster General until March 4, 1905, when he became Consul-General to Great Britain.

Charles J. Bonaparte, Secretary of the Navy and Attorney General under President Theodore Roosevelt, was born in Baltimore on June 9, 1851. After graduation from Harvard Law School he became the champion of civil service reform. He was appointed Secretary of the Navy on July 1, 1905. His bill to increase the efficiency of the personnel of the Navy served greatly to promote the high standards of the service. On December 17, 1906, he succeeded William Moody as Attorney General. Notre Dame University awarded him the Laetare Medal in 1903. He died in 1921.

James Aloysius Farley, Postmaster General during the first two terms of President Franklin Roosevelt, was born in Grassy Point, N. Y., May 30, 1888. He attended Stony Point High School and Packard Commercial School in New York City. He later served as Town Clerk of Stony Point, Port Warden of New York City, Supervisor of Rockland County, and member of New York State Athletic Commission. In July, 1932, he became Chairman of the National Democratic Committee. He was appointed Postmaster General in March, 1933, and resigned in August, 1940.

Frank Comerford Walker, the present Postmaster General, was born May 30, 1886, in Plymouth, Pa. He attended Gonzaga University in Spokane and the Notre Dame Law School. He was Assistant District Attorney of Silver Bay County and later was elected to the Montana legislature. In 1932 he became Treasurer of the Democratic National Committee. He is a close friend and adviser to President Roosevelt, and was appointed to succeed James A. Farley when the latter resigned in August, 1940.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained, and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of justice by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies, without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: For quartering large bodies of armed troops among us: For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States: For cutting off our Trade with all parts of the world: For imposing Taxes on us without our Consent: For depriving us in many cases of the benefits of Trial by Jury: For transporting us beyond Seas to be tried for pretended offences: For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments: For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms. Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Alle-

giance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved: and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

Signed:

Massachusetts
John Hancock
John Adams
Samuel Adams
Eldridge Gerry
Robert Treat Paine

Delaware
Thomas McKean
George Read
Caesar Rodney

Maryland
Charles Carroll
Samuel Chase
William Paca
Thomas Stone

Pennsylvania
George Clymer
Benjamin Franklin
Robert Morris
John Morton
George Ross
Benjamin Rush
James Smith
George Taylor
James Wilson

Virginia
Carter Braxton
Benjamin Harrison
Thomas Jefferson
Richard Henry Lee
Francis Lightfoot Lee
Thomas Nelson, Jr.
George Wythe

New Jersey
Abraham Clark
John Hart
Francis Hopkins
Richard Stockton
John Witherspoon

Georgia
Button Gwinnett
Lyman Hall
George Walton

South Carolina
Thomas Heyward, Jr.
Thomas Lynch, Jr.
Arthur Middleton
Edward Rutledge

Rhode Island
William Ellery
Stephen Hopkins

New Hampshire
Josiah Bartlett
Matthew Thornton
William Whippel

New York
William Floyd
Francis Lewis
Philip Livingston
Lewis Morris

North Carolina
Joseph Hewes
William Hooper
John Penn

Connecticut
Samuel Huntington
Roger Sherman
William Williams
Oliver Wolcott

CONSTITUTION OF THE UNITED STATES

(The Original Manuscript Has No Title.)

PREAMBLE

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America.

ARTICLE I.

LEGISLATIVE DEPARTMENT

SECTION 1.

CONGRESS

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2.

HOUSE OF REPRESENTATIVES

Election of Members. The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislature. [Modified by the Fourteenth Amendment.]

QUALIFICATIONS. No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen.

APPORTIONMENT. Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, [The apportionment under the census of 1930 is one representative for every 279,712 persons.] which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons. [The word "persons" refers to slaves. The word "slave" nowhere appears in the Constitution. This paragraph has been amended (Amendments XIII and XIV) and is no longer in force.] The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand, but each State shall have at least one representative: [and until such enumeration shall be made, the State of New Hampshire shall be entitled to choose three; Massachusetts, eight; Rhode Island and Providence Plantations, one; Connecticut, five, New York, six; New Jersey, four; Pennsylvania, eight; Delaware, one; Maryland, six; Virginia, ten; North Carolina, five; South Carolina, five; and Georgia, three.] [Temporary Clause.]

VACANCIES. When vacancies happen in the representation from any State, the executive authority (Governor) thereof shall issue writs of election to fill such vacancies.

OFFICERS. IMPEACHMENT. The House of Representatives shall choose their Speaker [The Speaker, who presides, is one of the representatives; the other officers — clerk, sergeant-at-arms, postmaster, chaplain, doorkeeper, etc. — are not.] and other officers; and shall have the sole power of impeachment.

SECTION 3.

THE SENATE

NUMBER OF SENATORS· ELECTION. The Senate of the United States shall be composed of two senators from each State, chosen by the Legislature thereof, for six years; and each senator shall have one vote. [Repealed in 1913 by Amendment XVII.]

CLASSIFICATION. Immediately after they shall be assembled in consequence of the first election, they shall be divided as equally as may be into three classes. The seats of the senators of the first class shall be vacated at the expiration of the second year; of the second class, at the expiration of the fourth year; of the third class, at the expiration of the sixth year, so that one-third may be chosen every second year; and if vacancies happen by resignation, or otherwise, during the recess of the Legislature of any State, the executive thereof may make temporary appointments until the next meeting of the Legislature, which shall then fill such vacancies. [Modified by Amendment XVII.]

QUALIFICATIONS. No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State for which he shall be chosen.

PRESIDENT OF SENATE. The Vice-President of the United States shall be president of the Senate, but shall have no vote, unless they be equally divided.

OFFICERS. The Senate shall choose their other officers, and also a president pro tempore, in the absence of the Vice-President, or when he shall exercise the office of President of the United States.

TRIALS OF IMPEACHMENT. The Senate shall have the sole power to try all impeachments: When sitting for that purpose, they shall be on oath or affirmation. When the President of the United States is tried, the Chief-Justice shall preside: and no person shall be convicted without the concurrence of two-thirds of the members present.

JUDGMENT IN CASE OF CONVICTION. Judgment in cases of impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor, trust, or profit under the United States; but the party convicted shall nevertheless be liable and subject to indictment, trial, judgment, and punishment, according to law.

SECTION 4.

BOTH HOUSES

MANNER OF ELECTING MEMBERS. The times, places, and manner of holding elections for senators and representatives shall be prescribed in each State by the Legislature thereof; but the Congress may at any time, by law, make or alter such regulations, except as to the places of choosing senators. [This is to prevent Congress from fixing the places of meeting of the state legislatures.]

MEETINGS OF CONGRESS. The Congress shall assemble at least once in every year, and such meeting shall be on the first Monday in December, unless they shall by law appoint a different day. [Amended by Article XX, Section 2.]

SECTION 5.

THE HOUSES SEPARATELY

ORGANIZATION. Each house shall be the judge of the elections, returns, and qualifications of its own members, and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner, and under such penalties, as each house may provide.

RULES. Each house may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member.

JOURNAL. Each house shall keep a journal of its proceedings, and from time to time publish the same, excepting such parts as may in their judgment require secrecy, and the yeas and nays of the members of either house or any question shall, at the desire of one-fifth of those present, be entered on the journal.

ADJOURNMENT. Neither house, during the session of Congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

SECTION 6.

PRIVILEGES AND RESTRICTIONS ON MEMBERS

PAY AND PRIVILEGES OF MEMBERS. The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and returning from the same; and for any speech or debate in either house, they shall not be questioned in any other place.

PROHIBITIONS ON MEMBERS. No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased, during such time; and no person holding any office under the United States shall be a member of either house during his continuance in office.

SECTION 7.

METHOD OF PASSING LAWS

REVENUE BILLS. All bills for raising revenue shall originate in the House of Representatives; but the Senate may propose or concur with amendments as on other bills.

HOW BILLS BECOME LAWS. Every bill which shall have passed the House of Representatives and the Senate shall, before it becomes a law, be presented to the President of the United States; if he approve, he shall sign it, but if not, he shall return it with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If after such reconsideration, two-thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of that house, it shall become a law. But in all such cases the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law.

RESOLUTIONS, etc. Every order, resolution, or vote to which the concurrence of the Senate and House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or being disapproved by him, shall be repassed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill.

SECTION 8.

POWERS GRANTED TO CONGRESS

POWERS OF CONGRESS. The Congress shall have power:

To lay and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States; but all duties, imposts, and excises shall be uniform throughout the United States;

To borrow money on the credit of the United States;

To regulate commerce with foreign nations, and among the several States, and with the Indian tribes;

To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States;

To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures;

To provide for the punishment of counterfeiting the securities and current coin of the United States;

To establish post-offices and post-roads;

To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries;

To constitute tribunals inferior to the Supreme Court;

To define and punish piracies and felonies committed on the high seas, and offenses against the law of nations;

To declare war, grant letters of marque and reprisal, [Letters granted by the government

to private citizens in time of war, authorizing them, under certain conditions, to capture the ships of the enemy.] and make rules concerning captures on land and water,

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years;

To provide and maintain a navy;

To make rules for the government and regulation of the land and naval forces;

To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress;

To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the government of the United States, [The District of Columbia] and to exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings; — And

IMPLIED POWERS. To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof. [This is the famous elastic clause of the Constitution.]

SECTION 9.

POWERS FORBIDDEN TO THE UNITED STATES

ABSOLUTE PROHIBITIONS ON CONGRESS. The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person. [This refers to the foreign slave trade. "Persons" means "slaves." In 1808 Congress prohibited the importation of slaves. This clause is no longer in force.]

The privilege of the writ of habeas corpus [An official document requiring an accused person who is in prison awaiting trial to be brought into court to inquire whether he may be legally held.] shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

No bill of attainder [A special legislative act by which a person may be condemned to death or to outlawry or banishment without the opportunity of defending himself which he would have in a court of law.] or ex-post-facto law [A law relating to the punishment of acts committed before the law was passed.] shall be passed. (Extended by the first eight Amendments.)

No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration hereinbefore directed to be taken. [Extended by Amendment XVI.]

No tax or duty shall be laid on articles exported from any State.

No preference shall be given by any regulation of commerce or revenue to the ports of one State over those of another; nor shall vessels bound to, or from, one State, be obliged to enter, clear, or pay duties in another.

No money shall be drawn from the treasury but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

No title of nobility shall be granted by the United States: And no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state. [Extended by the Ninth and Tenth Amendments.]

SECTION 10.

POWERS FORBIDDEN TO THE STATES

ABSOLUTE PROHIBITIONS ON THE STATES. No State shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts; pass any bill of attainder, ex-post-facto law, or law impairing the obligation of contracts, or grant any title of nobility.

CONDITIONAL PROHIBITIONS ON THE STATES. No State shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and imposts, laid by any State on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of the Congress.

No State shall, without the consent of Congress, lay any duty of tonnage, keep troops, or ships-of-war, in time of peace, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay. [Extended by the Thirteenth, Fourteenth and Fifteenth Amendments.]

ARTICLE II.

EXECUTIVE DEPARTMENT

SECTION 1.

PRESIDENT AND VICE-PRESIDENT

TERM. The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and, together with the Vice-President, chosen for the same term, be elected, as follows:

ELECTORS. Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress: but no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

PROCEEDINGS OF ELECTORS AND OF CONGRESS. [The electors shall meet in their respective States, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same State with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify and transmit sealed to the seat of the government of the United States, directed to the president of the Senate. The president of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the President, if such number be a majority of the whole number of electors appointed; and if there be more than one who have such majority, and have an equal number of votes, then the House of Representatives shall immediately choose by ballot one of them for President; and if no person have a majority, then from the five highest on the list the said house shall, in like manner, choose the President. But in choosing the President, the votes shall be taken by States, the representation from each State having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the States, and a majority of all the States shall be necessary to a choice. In every case, after the choice of the President, the person having the greatest number of votes of the electors shall be the Vice-President. But if there should remain two or more who have equal votes, the Senate shall choose from them by ballot the Vice-President.] (This paragraph in brackets has been superseded by the Twelfth Amendment.)

TIME OF CHOOSING ELECTORS. The Congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

QUALIFICATIONS OF PRESIDENT. No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years resident within the United States.

VACANCY. In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice-President, and the Congress may by law provide for the case of removal, death, resignation, or inability, both of the President and Vice-President, declaring what officer shall then act as President; and such officer shall act accordingly until the disability be removed, or a President shall be elected. [The Presidential Succession Act was passed in 1886.]

SALARY. The President shall, at stated times, receive for his services a compensation which shall neither be increased nor diminished during the period for which he shall have been elected, and he shall not receive within that period any other emolument from the United States, or any of them.

OATH. Before he enter on the execution of his office, he shall take the following oath or affirmation: — "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

SECTION 2.

POWERS OF THE PRESIDENT

MILITARY POWERS; REPRIEVES AND PARDONS. The President shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when called into the actual service of the United States; he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices; and he shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment.

TREATIES; APPOINTMENTS. He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur; and he shall nominate, and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law; but the Congress may by law vest the appointment of such

inferior officers, as they think proper, in the President alone, in the courts of law, or in the heads of departments.

FILLING OF VACANCIES. The President shall have power to fill up all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session.

SECTION 3.

DUTIES OF THE PRESIDENT

MESSAGE; CONVENING OF CONGRESS. He shall from time to time give to the Congress information [through his messages] of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient; he may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper; he shall receive ambassadors and other public ministers; he shall take care that the laws be faithfully executed, and shall commission all the officers of the United States.

SECTION 4.

IMPEACHMENT

REMOVAL OF OFFICERS. The President, Vice-President, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors.

ARTICLE III.

JUDICIAL DEPARTMENT

SECTION 1.

UNITED STATES COURTS

COURTS ESTABLISHED; JUDGES. The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation which shall not be diminished during their continuance in office.

SECTION 2.

JURISDICTION

FEDERAL COURT IN GENERAL. The judicial power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority; — to all cases affecting ambassadors, other public ministers, and consuls; — to all cases of admiralty and maritime jurisdiction; — to controversies to which the United States shall be a party; — to controversies between two or more States; — between a State and citizens of another State; [Limited by the Eleventh Amendment.] — between citizens of different States; — between citizens of the same State claiming lands under grants of different States, and between a State, or the citizens thereof, and foreign states, citizens or subjects.

SUPREME COURT. In all cases affecting ambassadors, other public ministers and consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction.

In all other cases before mentioned, the Supreme Court shall have appelate jurisdiction, both as to law and fact, with such exceptions and under such regulations as the Congress shall make.

TRIALS. The trial of all crimes, except in cases of impeachment, shall be by jury; and such trial shall be held in the State where the said crimes shall have been committed; but when not committed within any State, the trial shall be at such place or places as the Congress may by law have directed.

SECTION 3.

TREASON

TREASON DEFINED. Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort.

No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.

PUNISHMENT. The Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attained.

ARTICLE IV.

RELATIONS OF THE STATES

SECTION 1.

OFFICIAL ACTS

Full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof.

SECTION 2.

PRIVILEGES OF CITIZENS

The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States. [Extended by the Fourteenth Amendment.]

FUGITIVES FROM JUSTICE. A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime.

FUGITIVE SLAVES. No person [Including slaves] held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. [Limited by Thirteenth Amendment.]

SECTION 3.

NEW STATES AND TERRITORIES

ADMISSION OF STATES. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the jurisdiction of any other State; nor any State be formed by the junction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned as well as of the Congress.

TERRITORY AND PROPERTY OF UNITED STATES. The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States; and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State.

SECTION 4.

PROTECTION OF THE STATES

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislature cannot be convened), against domestic violence.

ARTICLE V.

AMENDMENTS

HOW PROPOSED; HOW RATIFIED. The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the Legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this Constitution, when ratified by the Legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress; provided that no amendment which may be made prior to the year one thousand eight hundred and eight shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without its consent, shall be deprived of its equal suffrage in the Senate.

ARTICLE VI.

GENERAL PROVISIONS

PUBLIC DEBT. All debts contracted, and engagements entered into, before the adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation. [Extended by the Fourteenth Amendment, Section 4.]

SUPREMACY OF CONSTITUTION. This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

OFFICIAL OATH; RELIGIOUS TEST. The senators and representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

ARTICLE VII.

RATIFICATION OF THE CONSTITUTION

RATIFICATION. The ratification of the Conventions of nine States shall be sufficient for the establishment of this Constitution between the States so ratifying the same.

Done in convention, by the unanimous consent of the States present, the seventeenth day of

September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the independence of the United States of America the twelfth.

In witness whereof, we have hereunto subscribed our names.

GEORGE WASHINGTON,
PRESIDENT, AND DEPUTY FROM VIRGINIA

New Hampshire
John Langdon
Nicholas Gilman

Massachusetts
Nathaniel Gorham
Rufus King

Connecticut
Wm. Samuel Johnson
Roger Sherman

New York
Alexander Hamilton

New Jersey
William Livingston
David Brearley
William Paterson
Jonathan Dayton

Pennsylvania
Benjamin Franklin
Thomas Mifflin
Robert Morris
George Clymer
Thomas Fitzsimons
Jared Ingersoll
James Wilson
Gouverneur Morris

Delaware
George Read
Gunning Bedford, Jr.
John Dickinson
Richard Bassett
Jacob Broom

Maryland
James M'Henry
Daniel of St. Thomas Jenifer
Daniel Carroll

Virginia
John Blair
James Madison, Jr.

North Carolina
William Blount
Richard Dobbs Spaight
Hugh Williamson

South Carolina
John Rutledge
Charles C. Pinckney
Charles Pinckney
Pierce Butler

Georgia
William Few
Abraham Baldwin

Attest: WILLIAM JACKSON,
SECRETARY

There were sixty-five delegates chosen to the convention: ten did not attend; sixteen declined or failed to sign; thirty-nine signed. Rhode Island sent no delegates. The signatures have only the legal force of attestation.

In the following order the Constitution was ratified by the several states: Delaware, Dec. 7, 1787, Yeas 30 (unanimous); Pennsylvania, Dec. 12, 1787, Yeas 43, Nays 23; New Jersey, Dec. 18, 1787, Yeas 38 (unanimous); Georgia, Jan. 2, 1788, Yeas 26 (unanimous); Connecticut, Jan. 9, 1788, Yeas 128, Nays 40; Massachusetts, Feb. 6, 1788, Yeas 187, Nays 168; Maryland, April 28, 1788, Yeas 63, Nays 11; South Carolina, May 23, 1788, Yeas 149, Nays 73; New Hampshire, June 21, 1788, Yeas 57, Nays 46; Virginia, June 26, 1788, Yeas 89, Nays 79; New York, July 26, 1788, Yeas 30, Nays 27; North Carolina, Nov. 21, 1789, Yeas 194, Nays 77; Rhode Island and Providence Plantations, May 29, 1790, Yeas 34, Nays 32; Vermont, Jan. 10, 1791, Yeas 105, Nays 4.

New Hampshire completed the nine states required by Article 7 needed for the establishment of the Constitution.

AMENDMENTS TO THE CONSTITUTION OF UNITED STATES

Opposition in and out of Congress, to the Constitution, in that it was not sufficiently explicit as to individual and state rights, led to an agreement to submit to the people immediately after the adoption of the Constitution a number of safeguarding amendments.

And so it was that the First Congress, at its first session, at the City of New York, September 25, 1789, adopted and submitted to the states twelve proposed amendments — A Bill of Rights, as it was then and ever since has been popularly called. Ten of these amendments (now commonly known as one to ten inclusive, but in reality three to twelve inclusive) were ratified by the states as follows: New Jersey, November 20, 1789; Maryland, December 19, 1789; North Carolina, December 22, 1789; South Carolina, January 19, 1790; New Hampshire, January 25, 1790; Delaware, January 28, 1790; Pennsylvania, March 10, 1790; New York, March 27, 1790; Rhode Island, June 15, 1790; Vermont, November 3, 1791;

Virginia, December 15, 1791. No ratification by Connecticut, Georgia or Massachusetts is on record. These original ten ratified amendments appear in order below as Articles I to X, inclusive.

The two of the original proposed amendments which were not ratified by the necessary number of states related, the first to apportionment of Representatives; the second, to compensation of members of Congress.

Titles of Nobility

Congress, May 1, 1810, proposed to the states the following Amendment to the Constitution:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States and shall be incapable of holding any office or trust or profit under them or either of them."

It was ratified by Maryland, December 25, 1810; Kentucky, January 31, 1811; Ohio, January 31, 1811; Delaware, February 2, 1811; Pennsylvania, February 6, 1811; New Jersey, February 13, 1811; Vermont, October 24, 1811; Tennessee, November 21, 1811; Georgia, December 13, 1811; North Carolina, December 23, 1811; Massachusetts, February 27, 1812; New Hampshire, December 10, 1812.

Rejected by New York (Senate), March 12, 1811; Connecticut, May session, 1813; South Carolina, approved by Senate November 28, 1811, reported unfavorably in House and not further considered, December 7, 1813; Rhode Island, September 15, 1814.

The amendment failed, not having sufficient ratifications.

Amendments to Prohibit the Constitution from Abolishing or Interfering with Slavery

(The Corwin Amendment)

Congress, March 2, 1861, proposed to the states the following Amendment to the Constitution:

"No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any state, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said state."

Ratified by Ohio, March 13, 1861; Maryland, January 10, 1862; Illinois (convention), February 14, 1862. The amendment failed, for lack of a sufficient number of ratifications.

The Ten Original Amendments

(They were declared in force December 15, 1791.)

The first ten Amendments, known as the Bill of Rights, mostly the work of Madison, were adopted in 1791.

ARTICLE I

FREEDOM OF RELIGION, OF SPEECH, AND OF THE PRESS: RIGHT OF PETITION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE II

RIGHT TO KEEP ARMS

A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

ARTICLE III

QUARTERING OF SOLDIERS IN PRIVATE HOUSES

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner; nor, in time of war, but in a manner to be prescribed by law.

ARTICLE IV
SEARCH WARRANTS

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V
CRIMINAL PROCEEDINGS

No person shall be held to answer for a capital, or otherwise infamous, crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger; nor shall any person be subject, for the same offense, to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. [Amendment XIV, Sec. 1, extends part of this restriction to the States.]

ARTICLE VI
CRIMINAL PROCEEDINGS
(CONTINUED)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defence.

ARTICLE VII
JURY TRIAL IN CIVIL CASES

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

ARTICLE VIII
EXCESSIVE PUNISHMENTS

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX
UNENUMERATED RIGHTS OF THE PEOPLE

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

ARTICLE X
POWERS RESERVED TO STATES

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

ARTICLE XI
SUITS AGAINST STATES

The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state.

ARTICLE XII
ELECTION OF PRESIDENT AND VICE-PRESIDENT

1. The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign, and certify, and transmit, sealed, to the seat of the Government of the United States, directed to the President of the Senate; the President of the Senate shall, in the presence of the Senate and the House of Representatives, open all the certificates, and the votes shall then be counted; the person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such a majority, then, from the persons having the highest numbers, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the House of Representatives shall not choose a President, whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in case of the death, or other constitutional disability, of the President. [Adopted in 1804, superseding Article II, Sec. 1.]

2. The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed; and if no person have a majority, then, from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators; a majority of the whole number shall be necessary to a choice.

3. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.

ARTICLE XIII

SLAVERY

SECTION 1.

ABOLITION OF SLAVERY

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

SECTION 2.

POWER OF CONGRESS

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XIV

CIVIL RIGHTS: APPORTIONMENT OF REPRESENTATIVES: POLITICAL DISABILITIES: PUBLIC DEBT

SECTION 1.

CIVIL RIGHTS

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

SECTION 2.

APPORTIONMENT OF REPRESENTATIVES

Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

SECTION 3.

POLITICAL DISABILITIES

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any state, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any state legislature, as an executive or judicial officer of any state, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may, by vote of two-thirds of each House, remove such disability.

SECTION 4.

PUBLIC DEBT

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations, and claims shall be held illegal and void.

SECTION 5.

POWERS OF CONGRESS

The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

ARTICLE XV

RIGHT OF SUFFRAGE

SECTION 1.

RIGHT OF NEGRO TO VOTE

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.

SECTION 2.

POWER OF CONGRESS

The Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XVI

INCOME TAX

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration.

ARTICLE XVII

SENATE: ELECTION: VACANCIES

The Senate of the United States shall be composed of two Senators from each state, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislatures.

When vacancies happen in the representation of any state in the Senate, the executive authority of such state shall issue writs of election to fill such vacancies: Provided, That the legislature of any state may empower the executive thereof to make temporary appointment until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

ARTICLE XVIII

NATIONAL PROHIBITION

SECTION 1.

After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

SECTION 2.

The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years of the date of the submission hereof to the States by Congress.

ARTICLE XIX

WOMAN SUFFRAGE

SECTION 1.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2.

Congress shall have power to enforce this article by appropriate legislation.

ARTICLE XX

TERMS OF PRESIDENT, VICE-PRESIDENT AND CONGRESSMEN

SECTION 1.

The terms of the President and Vice-President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3rd day of January, of the years in which such terms would have ended if this article had not been ratified, and the term of their successors shall then begin.

SECTION 2.

The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3rd day of January, unless they shall by law appoint a different day.

SECTION 3.

If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice-President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice-President shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President elect nor a Vice-President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified.

SECTION 4.

The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice-President whenever the right of choice shall have devolved upon them.

SECTION 5.

Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article (October, 1933).

SECTION 6.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission.

ARTICLE XXI

REPEAL OF THE EIGHTEENTH AMENDMENT

SECTION 1.

The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

SECTION 2.

The transportation or importation into any State, Territory, or Possession of the United States, for delivery or use therein of intoxicating liquors, in violation of the laws thereof is hereby prohibited.

SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by convention in the several States, as provided by the Constitution, within seven years from the date of the submission hereof to the States by Congress.

PROPOSED CHILD LABOR AMENDMENT

(RATIFIED BY 28 STATES. RATIFICATION BY 36 STATES NECESSARY.)

SECTION 1.

The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

SECTION 2.

The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

STATES AND TERRITORIAL DIMENSIONS AND CAPITALS

States and Territories	Area Square Miles	Greatest Breadth Miles	Greatest Length Miles	Capitals
Alabama	51,998	200	330	Montgomery
Alaska	586,400	800	1,100	Juneau
Arizona	113,956	335	390	Phoenix
Arkansas	53,335	240	275	Little Rock
California	158,297	375	770	Sacramento
Colorado	103,948	270	390	Denver
Connecticut	4,965	75	90	Hartford
Delaware	2,370	35	110	Dover
District of Columbia	70	10	10	Washington
Florida	58,666	400	460	Tallahassee
Georgia	59,265	250	315	Atlanta
Idaho	83,888	305	490	Boise
Illinois	56,665	205	380	Springfield
Indiana	36,354	160	265	Indianapolis
Iowa	56,147	210	300	Des Moines
Kansas	82,158	200	400	Topeka
Kentucky	40,598	175	350	Frankfort
Louisiana	48,506	275	280	Baton Rouge
Maine	33,040	205	235	Augusta
Maryland	12,327	120	200	Annapolis
Massachusetts	8,266	110	190	Boston
Michigan	57,980	310	400	Lansing
Minnesota	84,682	350	400	St. Paul
Mississippi	46,865	180	340	Jackson
Missouri	69,420	280	300	Jefferson City
Montana	146,997	315	580	Helena
Nebraska	77,520	205	415	Lincoln
Nevada	110,690	315	485	Carson City
New Hampshire	9,341	90	185	Concord
New Jersey	8,224	70	160	Trenton
New Mexico	122,634	350	390	Santa Fe
New York	49,204	310	320	Albany
North Carolina	52,426	200	520	Raleigh
North Dakota	70,837	210	360	Bismarck
Ohio	41,040	205	230	Columbus
Oklahoma	70,057	210	585	Oklahoma City
Oregon	96,699	290	375	Salem
Pennsylvania	45,126	180	300	Harrisburg
Rhode Island	1,248	35	50	Providence
South Carolina	30,989	215	285	Columbia
South Dakota	77,615	245	380	Pierre
Tennessee	42,022	120	430	Nashville
Texas	265,896	620	760	Austin
Utah	84,990	275	345	Salt Lake City
Vermont	9,564	90	155	Montpelier
Virginia	42,627	205	425	Richmond
Washington	69,127	230	340	Olympia
West Virginia	24,170	200	225	Charleston
Wisconsin	56,066	290	300	Madison
Wyoming	97,914	275	365	Cheyenne

NAMES OF PLACES OF CATHOLIC ORIGIN IN THE UNITED STATES

ALABAMA
Holy Trinity
St. Bernard
St. Claire Springs
St. Elmo
St. Stephens
Trinity

ARIZONA
Christmas
St. David
St. John's
St. Michael's
San Carlos
San Simon

ARKANSAS
St. Charles
St. Francis
St. James
St. Paul

CALIFORNIA
Bethany
Camp Angelus
Carmel
Concepcion
Cupertino
Guadalupe
Juan Bautista
Los Angeles
Sacramento
San Andreas
San Anselmo
San Ardo
San Benito
San Bernardino
San Bruno
San Carlos
San Clemente
San Diego
San Dismas
San Fernando
San Francisco
San Gabriel
San Geronimo
San Gregorio
San Jacinto
San Joaquin
San Jose
San Juan Capistrano
San Leandro
San Lorenzo
San Lucas
San Luis Obispo
San Luis Rey
San Marcos
San Marino
San Martin
San Mateo
San Miguel
San Onofre
San Pablo
San Pedro
San Quentin
San Raphael
San Ramon
San Simeon
San Ysidro
Santa Ana
Santa Anita
Santa Barbara
Santa Clara
Santa Margarita
Santa Maria
Santa Monica
Santa Paula
Santa Rosa
Santa Susana
Santa Ynez
Santa Ysabel
Santa Cruz
Sante Fe
Trinidad

COLORADO
Loretto
St. Elmo
St. Acacio
San Luis
San Pablo
Sante Fe
Trinidad

CONNECTICUT
Mt. Carmel

DELAWARE

FLORIDA
Christmas
St. Andrew
St. Augustine
St. Catherine
St. Cloud
St. James City
St. John's Park
St. Leo
St. Lucie
St. Marks
St. Blas
San Mateo
Santa Fe
Santa Rosa

GEORGIA
St. Charles
St. Claire
St. George
St. Mary's
St. Simon's Island

IDAHO
Priest River
St. Anthony
St. Charles
St. Joe
St. Maries

ILLINOIS
Antioch
Assumption
Feehanville
Hennepin
Joliet
La Salle
Mt. Carmel
Mt. Olive
Mundelein
Olivet
St. Anne
St. Augustine
St. Charles
St. David
St. Elmo
St. George
Ste. Marie
St. Francisville
St. Jacob
St. James
St. John
St. Joseph
St. Libory
St. Peter
San Jose
Wilmette

INDIANA
Carmel
Notre Dame
St. Anthony
St. Bernice
St. Croix
St. Henry
St. Joe
St. John
St. Leon
St. Louis Crossing
St. Mary-of-the-Woods
St. Meinrad
St. Paul
St. Pierre
Trinity Springs
Vera Cruz

IOWA
St. Ansgar
St. Anthony
St. Benedict
St. Charles
St. Donatus
St. Lucas
St. Mary's
St. Olaf

KANSAS
Holyrood
Olivet
St. Clare
St. Francis
St. George
St. John
St. Mary's
St. Paul

KENTUCKY
Cardinal
Christmas
Gethsemane
Holy Cross
Loretto
Mt. Carmel
Nazareth
Sacramento
St. Catherine
St. Charles
St. Helen's
St. John
St. Joseph
St. Mary's
St. Mary's City
St. Paul
St. Vincent
Trappist
Trinity

LOUISIANA
Convent
St. Amant
St. Benedict
St. Francisville
St. Gabriel
St. James
St. Joseph
St. Landry
St. Martinsville
St. Maurice
St. Patrick's
St. Rose

MAINE
Carmel
St. Agatha
St. Albans
St. David

St. Francis
St. George
St. John.

MARYLAND
Olivet
St. George Island
St. Helena
St. Inigoes
St. James School
St. Leonard
St. Margaret's
St. Martin
St. Mary's City
St. Michael's

MASSACHUSETTS

MICHIGAN
Loretto
Marquette
Nazareth
Olivet
St. Charles
St. Claire
St. Helen
St. Ignace
St. Jacques
St. James
St. John
St. Joseph
St. Louis
Sault Sante Marie

MINNESOTA
Loretto
Sacred Heart
St. Anthony Falls
St. Bonifacius
St. Charles
St. Claire
St. Cloud
St. Francis
St. Hilaire
St. James
St. Joseph
St. Leo
St. Louis Park
St. Martin
St. Michael
St. Paul
St. Peter
St. Vincent

MISSISSIPPI
Bay St. Louis
Mt. Carmel
Pentecost

MISSOURI
Conception
Mt. Carmel
St. Annie
St. Anthony
St. Aubert
St. Catherine
St. Charles
St. Clair
Ste. Genevieve
St. Elizabeth
St. Francisville
St. Francois
St. George
St. James
St. John's
St. Joseph
St. Louis
St. Marys
St. Patrick
St. Paul
St. Peters
St. Thomas
Santa Fe
Santa Rosa
Vera Cruz

MONTANA
Desmet
Ravalli
St. Ignatius
St. Pauls
St. Peter
St. Philip
St. Regis
St. Xavier

NEBRASKA
Loretta
Sacramento
St. Ann
St. Columbans
St. Edward
St. Helena
St. Libory
St. Mary
St. Michael
St. Paul

NEVADA
St. Clair
St. George
St. Thomas
San Jacinto

NEW HAMPSHIRE

NEW JERSEY

NEW MEXICO
Lamy
Las Cruces
Lourdes
St. Vrain
San Acacia
San Antonio
San Fidel
San Ignacio
San Jon
San Jose
San Lorenzo
San Marcial
San Mateo
San Patricio
San Raphael
San Ysidro
Santa Cruz
Santa Fe
Santa Rita
Santa Rosa

NEW YORK
Carmel
St. Albans
St. Bonaventure
St. Clara
St. Huberts
St. James
St. Johnsville
St. Josephs
St. Lawrence
St. Remy
St. Regis Falls

NORTH CAROLINA
St. Paul's
Trinity
Valle Crucis

NORTH DAKOTA
Mt. Carmel
St. Anthony
St. John
St. Thomas

OHIO
Isle St. George
St. Bernard
St. Clairsville
St. Henry
St. James
St. John's
St. Louisville
St. Martin
St. Mary's
St. Stephen
Santa Fe

OKLAHOMA
Sacred Heart
St. Louis
Santa Fe

OREGON
St. Benedict
St. Joseph
St Louis
St. Marys
St. Paul
St. Theresa
Santa Clara
Santa Rosa

PENNSYLVANIA
Angels
Immaculata
Loretto
Mt. Carmel
Nazareth
Sacramento
St. Benedict
St. Bonifacius
St. Charles
St. Clair
St. Davids
St. Johns
St. Joseph
St. Lawrence
St. Mary's
St. Michael
St. Nicholas
St. Peters
St. Thomas
Vera Cruz

RHODE ISLAND

SOUTH CAROLINA
Angelus
Mt. Carmel
St. Charles
St. George
St. Matthews
St. Paul
St. Stephen

SOUTH DAKOTA
De Smet
Olivet
St. Charles
St. Francis
St. Herbert
St. Lawrence
St. Mary's
St. Onge

TENNESSEE
Loretto
St. Andrews
St. Claire
St. Joseph

TEXAS
San Saba
Concepcion
Corpus Christi
Guadalupe
Mercedes
Nazareth
St. Hedwig
St. Jo
St. Paul
San Angelo
San Antonio
San Benito
San Diego
San Elizario
San Felipe
San Gabriel
San Jacinto
San Juan
San Leon
San Manuel
San Marcos
San Patricio
San Ygnacio
Santa Anna
Santa Cruz
Santa Maria
Santa Rosa
Trinidad
Trinity

UTAH
Mt. Carmel
St. George
St. John
Santa Clara

VERMONT
St. Albans
St. Brides
St. George

VIRGINIA
Cardinal
Carmel
Loretto
St. Charles
St. David
St. Just
St. Paul
St. Stephen

WASHINGTON
Priest Rapids
St. Andrews
St. Helen
St. John
Trinidad

WEST VIRGINIA
St. Albans
St. George
St. Clara
St. Mary's

WISCONSIN
De Pere
Mt. Calvary
St. Cloud
St. Croix Falls
St. Francis
St. Nazianz

WYOMING

DISTRICT OF COLUMBIA
Elizabeth

ADMISSION OF STATES TO UNION

1—Delaware	December 7, 1787	25—Arkansas	June 15, 1836
2—Pennsylvania	December 12, 1787	26—Michigan	January 26, 1837
3—New Jersey	December 18, 1787	27—Florida	March 3, 1845
4—Georgia	January 2, 1788	28—Texas	December 29, 1845
5—Connecticut	January 9, 1788	29—Iowa	December 28, 1846
6—Massachusetts	February 6, 1788	30—Wisconsin	May 29, 1848
7—Maryland	April 28, 1788	31—California	September 9, 1850
8—South Carolina	May 23, 1788	32—Minnesota	May 11, 1858
9—New Hampshire	June 21, 1788	33—Oregon	February 14, 1859
10—Virginia	June 25, 1788	34—Kansas	January 29, 1861
11—New York	July 26, 1788	35—West Virginia	June 20, 1863
12—North Carolina	November 21, 1789	36—Nevada	October 31, 1864
13—Rhode Island	May 29, 1790	37—Nebraska	February 9, 1867
14—Vermont	March 4, 1791	38—Colorado	August 1, 1876
15—Kentucky	June 1, 1792	39—North Dakota	November 2, 1889
16—Tennessee	June 1, 1796	40—South Dakota	November 2, 1889
17—Ohio	March 1, 1803	41—Montana	November 8, 1889
18—Louisiana	April 8, 1812	42—Washington	November 11, 1889
19—Indiana	December 11, 1816	43—Idaho	July 3, 1890
20—Mississippi	December 10, 1817	44—Wyoming	July 10, 1890
21—Illinois	December 3, 1818	45—Utah	January 4, 1896
22—Alabama	December 14, 1819	46—Oklahoma	November 16, 1907
23—Maine	March 15, 1820	47—New Mexico	January 6, 1912
24—Missouri	August 10, 1821	48—Arizona	February 14, 1912

NATIONAL STATUARY HALL

The National Hall of Statuary in the Capitol at Washington, was established by Congress July 2, 1864. Each State was invited to contribute marble or bronze statues of her two most distinguished deceased citizens.

State	Name	Date	State	Name	Date
Alabama	J. L. M. Curry	1906	Mississippi	Jefferson Davis	1929
Alabama	Gen. Joe Wheeler	1925	Mississippi	James Z. George	1929
Arizona	Gen. John C. Greenway	1929	Missouri	Francis P. Blair	1899
Arkansas	Uriah M. Rose	1917	Missouri	Thomas H. Benton	1899
Arkansas	James P. Clarke	1921	N. Hampshire	John Stark	1894
California	Rev. Thos. Starr King	1931	N. Hampshire	Daniel Webster	1894
California	Fr. Junipero Serra, O.F.M.	1931	New Jersey	Richard Stockton	1886
Connecticut	Roger Sherman	1872	New Jersey	Philip Kearny	1875
Connecticut	Jonathan Trumbull	1872	New York	Robert R. Livingston	1874
Florida	John W. Gorrie	1914	New York	George Clinton	1873
Florida	Gen. E. Kirby Smith	1918	N. Carolina	Zebulon Baird Vance	1916
Georgia	Dr. Crawford W. Long	1926	Ohio	James A. Garfield	1885
Georgia	Alexander H. Stephens	1927	Ohio	William Allen	1887
Idaho	George L. Shoup	1909	Oklahoma	Sequoyah	1917
Illinois	James Shields	1893	Oklahoma	Will Rogers	1941
Illinois	Frances E. Willard	1905	Pennsylvania	J. P. G. Muhlenberg	1881
Indiana	Oliver P. Morton	1899	Pennsylvania	Robert Fulton	1881
Indiana	Lew Wallace	1909	Rhode Island	Nathaniel Green	1869
Iowa	James Harlan	1909	Rhode Island	Roger Williams	1870
Iowa	Samuel J. Kirkwood	1913	S. Carolina	John C. Calhoun	1909
Kansas	John J. Ingalls	1904	S. Carolina	Wade Hampton	1929
Kansas	George W. Glick	1914	Tennessee	Andrew Jackson	1928
Kentucky	Henry Clay	1929	Tennessee	John Sevier	1931
Kentucky	Ephraim McDowell	1929	Texas	Stephen F. Austin	1904
Louisiana	Huey Pierce Long	1941	Texas	Samuel Houston	1904
Maine	William King	1877	Vermont	Ethan Allen	1875
Maryland	Charles Carroll	1901	Vermont	Jacob Collamer	1879
Maryland	John Hanson	1901	Virginia	Washington	1908
Massachusetts	Samuel Adams	1873	Virginia	Robert E. Lee	1908
Massachusetts	John Winthrop	1872	W. Virginia	John E. Kenna	1901
Michigan	Lewis Cass	1889	W. Virginia	Francis H. Pierpont	1903
Michigan	Zachariah Chandler	1913	Wisconsin	Fr. James Marquette, S.J.	1895
Minnesota	Henry Mower Rice	1910	Wisconsin	Robt. M. LaFolette	1929

MOTTOES OF THE STATES

Alabama — Here We Rest.
Arizona — God Enriches.
Arkansas — The People Rule.
California — Eureka (I Have Found It).
Colorado — Nothing without God.
Connecticut — Sustinet qui Transtulit (He Who Transplanted Sustains Us).
Delaware — Liberty and Independence.
District of Columbia — Justitia Omnibus (Justice to All).
Florida — In God We Trust.
Georgia — Wisdom, Justice, Moderation.
Idaho — Salve (Welcome).
Illinois — National Union — State Sovereignty.
Iowa — Our Liberties We Prize, and Our Rights We Maintain.
Kansas — Ad Astra per Aspera (To the Stars through Difficulties).
Kentucky — United We Stand, Divided We Fall.
Louisiana — Union, Justice and Confidence.
Maine — Dirigo (I Direct).
Maryland — Fatti Maschi Parole Femine (Deeds are Men; Words are Women). Scuto Bonae Voluntatis Tuae Coronasti Nos (With the Shield of Thy Good-will Thou hast Covered Us).
Massachusetts — Ense Petit Placidam sub Libertate Quietem (With the Sword She Seeks Quiet Peace under Liberty).
Michigan — Si Quaeris Peninsulam Amoenam Circumspice (If Thou Seekest a Beautiful Peninsula, Behold It Here).
Minnesota — Etoile du Nord (The Star of the North).
Mississippi — Virtute et Armis (By Virtue and Arms).
Missouri — The Welfare of the People Is the Supreme Law.
Montana — Gold and Silver.
Nebraska — Equality before the Law.
Nevada — All for Our Country.
New Jersey — Liberty and Prosperity.
New Mexico — Crescit Eundo (It Increases by Going).
New York — Excelsior (Higher).
North Carolina — Esse Quam Videri (To Be Rather Than to Seem).
North Dakota — Liberty and Union, One and Inseparable, Now and Forever.
Ohio — Imperium in Emperio (An Empire within an Empire).
Oregon — The Union.
Pennsylvania — Virtue, Liberty and Independence.
Rhode Island — Hope.
South Carolina — Dum Spiro, Spero (While I Breathe, I Hope).
South Dakota — Under God the People Rule.
Tennessee — Agriculture, Commerce.
Vermont — Freedom and Unity.
Virginia — Sic Semper Tyrannis (Ever Thus to Tyrants).
Washington — Al-ki (By and By).
West Virginia — Mountaineers Always Freemen.
Wisconsin — Forward.
Wyoming — Cedant Arma Togae (Let Arms Yield to the Gown).

NICKNAMES OF STATES

Alabama — Cotton State.
Arizona — Sunset State.
Arkansas — Wonder State.
California — Golden State.
Colorado — Centennial State.
Connecticut — Nutmeg State.
Delaware — Blue Hen State.
Florida — Everglade State.
Georgia — Cracker State.
Idaho — Gem State.
Illinois — Sucker State.
Indiana — Hoosier State.
Iowa — Hawkeye State.
Kansas — Sunflower State.
Kentucky — Blue Grass State.
Louisiana — Pelican State.
Maine — Pine Tree State.
Maryland — Old Line State.
Massachusetts — Bay State.
Michigan — Wolverine State.
Minnesota — Gopher State.
Mississippi — Bayou State.
Missouri — Iron Mountain State.
Montana — Treasure State.
Nebraska — Black-water State.
Nevada — Silver State.
New Hampshire — Granite State.
New Jersey — Garden State.

New Mexico — Sunshine State.
New York — Empire State.
North Carolina — Turpentine State.
North Dakota — Flickertail State.
Ohio — Buckeye State.
Oklahoma — Sooner State.
Oregon — Beaver State.
Pennsylvania — Keystone State.
Rhode Island — Little Rhody
South Carolina — Palmetto State.
South Dakota — Coyote State.
Tennessee — Volunteer State.
Texas — Lone Star State.
Utah — Bee Hive State.
Vermont — Green Mountain State.
Virginia — Old Dominion State.
Washington — Evergreen State.
West Virginia — Panhandle State.
Wisconsin — Badger State.
Wyoming — Equality State.

NICKNAMES OF CITIES

Akron, Ohio — Rubber City.
Atlanta, Ga. — Gate City.
Baltimore, Md.—Monumental City.
Bangor, Me. — Lumber City.
Binghamton, N. Y. — Parlor City.
Birmingham, Ala. — Steel City.
Boston, Mass. — Hub of the Universe.
Brockton, Mass. — Shoe City.
Brooklyn, N. Y.—City of Churches.
Buffalo, N. Y. — Queen City of the Lakes.
Chattanooga, Tenn. — Dynamo of Dixie.
Chicago, Ill. — Windy City.
Cincinnati, Ohio — Queen City of the West.
Columbia, S. C. — Golden Rule City.
Covington, Ky. — Dixie Gateway.
Dallas, Texas — City of the Hour.
Dayton, Ohio — Gem City.
Denver, Colo.—City of the Plains.
Des Moines, Ia. — City of Certainties.
Detroit, Mich. — City of the Straits, Motor Metropolis.
Duluth, Minn. — Zenith City of the Great Unsalted Seas.
Galveston, Texas—Oleander City.
Grand Rapids, Mich. — Furniture City.
Hartford, Conn. — Insurance City.
Indianapolis, Ind.—Railroad City.
Joplin, Mo. — The Town That "Jack" Built.
Kalamazoo, Mich. — Celery City.
Kansas City, Mo. — The Heart of America.
Little Rock, Ark. — City of Roses.
Los Angeles, Cal. — City of the Angels.
Louisville, Ky. — Falls City.
Lowell, Mass. — City of Spindles.
Lynchburg, Va. — Hill City.
Lynn, Mass. — City of Shoes.
Madison, Wis. — The Lake City.
Memphis, Tenn. — Bluff City.
Miami, Fla. — The Magic City.
Milwaukee, Wis. — Cream City.
Minneapolis, Minn. — Flour City.
Mobile, Ala. — City of Five Flags.
Nashville, Tenn. — City of Rocks.
New Bedford, Mass. — The Whaling City.
New Haven, Conn.—City of Elms.
New Orleans, La.—Crescent City.
New York, N. Y. — Gotham.
Niagara Falls, N. Y. — Cataract City; Power City of the World.
Orange, N. J. — The Hat City.
Paterson, N. J. — Silk City.
Philadelphia, Pa. — Quaker City.
Pittsburgh, Pa. — Smoky City.
Rochester, N. Y. — Flower City.
St. Joseph, Mo. — City Worth While.
St. Louis, Mo. — Mound City.
St. Paul, Minn.—The Saintly City.
St. Petersburg, Fla. — The Sunshine City.
Salem, Mass. — City of Witches.
Salt Lake City, Utah — Mormon City.
San Antonio, Texas—Alamo City.
San Francisco, Cal.—Golden Gate.
Savannah, Ga. — Forest City of the South.
Scranton, Pa.—The Electric City.
Seattle, Wash. — Cannery City.
Springfield, Mass. — City of Homes.
Syracuse, N. Y. — Salt City.
Tampa, Fla. — The Cigar City.
Tarpon Springs, Fla. — The Sponge City.
Terre Haute, Ind. — Prairie City.
Toledo, Ohio — Mud Hen City.
Troy, N. Y. — Collar City.
Washington, D. C. — City of Magnificent Distances.
Worcester, Mass. — The Heart of the Commonwealth.
Zanesville, Ohio — Pottery City.

CATHOLIC IDEALS IN GOVERNMENT

Thoughts from the Pastoral Letter of the American Hierarchy Issued in 1919

Purpose — Governments are organized to further the salvation of mankind.

Rights — The State, a creature of man, must respect the rights of the individual and the family.

Religion — The State has no right to hinder a citizen from performing his religious duties.

Classes — Whenever a particular class, such as the laboring class, suffers or is threatened by evils which cannot be met otherwise, the Government must meet them.

Industrial Evils — Governments rightly may be asked to help solve the industrial evils such as excessive labor, dangers to life and health, immoral shop conditions, interference with religion, etc.

Citizenship — Citizenship demands that the citizen obey the government and take an active interest in civic affairs.

Principles — The adoption of the true principles of government must be insisted upon.

Candidates — Only worthy candidates should be chosen for office.

Parties — Political parties should look for the nation's welfare, not party interests.

Elections — The purity of election is essential to a democracy.

Corruption — Politics is not exempted from the rules of morality. The will of the people must not be used for private or partisan advantage.

Peace — No international covenant can guarantee security or peace if it disregards divine commands.

Internationalism — In their dealings with one another, nations should observe both justice and charity.

Nationalism — The existence, integrity and rights of all nations must be respected by all Christian States.

Good Will — States should assist each other by acts of beneficence and good will.

Social Order—The State should appreciate the value of religion in preserving the social order.

Education — Rulers of the people should see the folly of excluding the teachings of the Gospel and of the Church from public instruction.

Union of Church and State — Any union of Church and State is not desirable in the United States. Each authority is supreme in its own sphere.

Schools—Catholic schools fulfill the obligation of training children to citizenship all the more fully by giving them religious instruction.

Duties — All citizens should be trained to fulfill their duties as citizens and individuals.

Compulsory Education—When persuasion fails, compulsion must be used in order to give all an adequate education for citizenship.

Public Opinion — An enlightened public opinion is necessary for the proper conduct of the democratic form of government.

Ignorance—The State has the right to establish schools and thus safeguard itself from the dangers resulting from ignorance.

Subversive Doctrines — The State has the right and the duty to exclude the teaching of doctrines aiming at the subversion of law and order.

Best Training for Citizenship — An education which unites intellectual, moral and religious elements is the best training for citizenship since it inculcates a sense of responsibility, a respect for authority and a consideration of the rights of others.

Freedom—Since in a democracy the citizen enjoys a larger freedom, he likewise has a greater obligation to govern himself.

Integrity of Life—Social righteousness depends upon individual morality. Integrity of life in each citizen is the only sure guarantee of worthy citizenship.

Law Observance — The efficacy of legislation and of all endeavor for the common good depends upon a personal observance of justice and charity by the individual citizens.

Amount of Government — Our aim should be not to multiply laws and restrictions, but to develop the spirit which will enable us to live in harmony under the simplest form with only the necessary amount of external regulation.

Democratic Government — Democracy implies that the people rule themselves, but if they are to rule wisely each must begin by governing himself, by performing his duty no less than by maintaining his right.

RELIGIOUS FREEDOM

Statements of Some of the Presidents

Washington — Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness — these firmest props of the duties of men and citizens. — Farewell Address.

Jefferson — All and every act of parliament by whatsoever title known or distinguished, which renders criminal the maintaining of any opinion in matters of religion... or exercising any mode of worship whatever... shall henceforth be of no validity or force within this commonwealth. — Statute of Virginia for Religious Freedom.

Lincoln — When the Know-nothings get control, it [the Declaration] will read: "All men are created equal except negroes, foreigners and Catholics." When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty. — Letter to Joshua F. Speed, 1855.

Theodore Roosevelt — Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offense against American principles and American institutions. — October 11, 1915.

Taft — There is nothing so despicable as a secret society that is based upon religious prejudice and that will attempt to defeat a man because of his religious beliefs. — December 20, 1914.

Wilson — It does not become America that within her borders, where every man is free to follow the dictates of his conscience, men should raise the cry of church against church. To do this is to strike at the very spirit and heart of America. — November 4, 1915.

Harding — I hold it [religious intolerance] to be a menace to the very liberties we boast and cherish. — March 24, 1922.

Coolidge — It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion. — American Legion Convention, Omaha, October, 1925.

Franklin D. Roosevelt — In the United States we regard it as axiomatic that every person shall enjoy the free exercise of his religion according to the dictates of his conscience. Our flag for a century and a half has been the symbol of the principles of liberty of conscience, of religious freedom and equality before the law, and these concepts are deeply ingrained in our national character. — October 2, 1935.

NATIONAL FLAG CODE

(Rules, as Adopted by the National Flag Conference)

1. The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions.

2. When carried in a procession with another flag or flags, the flag of the United States should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags the flag of the United States may be in front of the center.

3. When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the other flag.

4. When a number of flags are grouped and displayed from staffs, the flag of the United States should be in the center or at the highest point.

5. When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United States, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United States should be hoisted first. No flag or pennant should be placed above or to the right.

6. When flags of two or more nations are displayed, they should be flown from separate staffs of the same height and the flags should be of approximately equal size.

7. When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.

8. When the flag of the United States is displayed in a manner other than by being flown from a staff, it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right, i. e., to the observer's left.

9. When displayed over the middle of the street, as between buildings, the flag of the United States should be suspended vertically with the union to the north in an east-and-west street or to the east in a north-and-south street.

10. When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.

11. When used in unveiling a statue or monument, the flag should not be allowed to fall on the ground.

12. When flown at half staff, the flag is hoisted to the peak for an instant, and then lowered to the half staff position, but before lowering the flag for the day it is raised again to the peak. By "half staff" is meant hauling the flag down to one-half the distance between the top and bottom of the staff. On Memorial Day, May 30th, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset.

13. Flags flown from fixed staffs are placed at half staff to indicate mourning. When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spear head, allowing the streamers to fall naturally.

14. When used to cover a casket, the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground.

15. When the flag is displayed in the body of the church, it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or any other flag should be at the left of the congregation.

United States Census
1930 and 1940

UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

Area	Population		Increase	
	1940	1930	Amount	Percent
United States and all Territories and possessions	150,621,231	138,439,069	12,182,162	8.8
United States and Territories and possessions, excluding Philippine Islands	134,265,231	124,926,069	9,339,162	7.5
Continental United States	131,669,275	122,775,046	8,894,229	7.2
Territories and possessions, excluding Philippine Islands	2,595,956	2,151,023	444,933	20.7
Alaska	72,524	59,278	13,246	22.3
American Samoa	12,908	10,055	2,853	28.4
Guam	22,290	18,509	3,781	20.4
Hawaii	423,330	368,336	54,994	14.9
Panama Canal Zone	51,827	39,467	12,360	31.3
Puerto Rico	1,869,255	1,543,913	325,342	21 1
Virgin Islands	24,889	22,012	2,877	13.1
Military and naval services, etc., abroad	118,933	89,453	29,480	33.0
Philippine Islands	16,356,000	13,513,000	2,843,000	21.0

1790—1940

Census Year	Population	Increase Over Preceding Census		Land area in square miles	Population per square mile
		Number	Percent		
1940	131,669,275	8,894,229	7.2	3,026,789	43 4
1930	122,775,046	17,064,426	16.1	3,026,789	40.5
1920	105,710,620	13,738,354	14.9	2,973,776	35.5
1910	91,972,266	15,977,691	21.0	2,973,890	30.9
1900	75,994,575	13,046,861	20.7	2,974,159	25.6
1890	62,947,714	12,791,931	25.5	2,973,965	21.2
1880	50,155,783	11,597,412	30.1	2,973,965	16.9
1870	38,558,371	7,115,050	22.6	2,973,965	13.0
1860	31,443,321	8,251,445	35.6	2,973,965	10.6
1850	23,191,876	6,122,423	35.9	2,944,337	7.9
1840	17,069,453	4,203,433	32.7	1,753,588	9.7
1830	12,866,020	3,227,567	33.5	1,753,588	7.3
1820	9,638,453	2,398,572	33.1	1,753,588	5 5
1810	7,239,881	1,931,398	36.4	1,685,865	4 3
1800	5,308,483	1,379,269	35.1	867,980	6 1
1790	3,929,214	.....	.. .	867,980	4.5

URBAN AND RURAL POPULATION OF THE UNITED STATES: 1890 TO 1940

Class	1940	1930	1920	1910	1900	1890
Total, number	131,669,275	122,775,046	105,710,620	91,972,266	75,994,575	62,947,714
Urban	74,423,702	68,954,823	54,304,603	42,166,120	30,380,433	22,298,359
Rural	57,245,573	53,820,223	51,406,017	49,806,146	45,614,142	40,649,355
Total, percent	100.00	100.00	100.00	100.00	100.00	100.00
Urban	56.5	56.2	51.4	45.8	40.0	35.4
Rural	43.5	43.8	48.6	54.2	60.0	64.6

URBAN AND RURAL POPULATION, BY STATES: 1940 AND 1930

[A minus sign (-) denotes decrease]

Division and State	1940 Population			1930 Population		Increase, 1930-1940					Percent urban	
	Total	Urban	Rural	Urban	Rural	Total, percent	Urban		Rural			
							Number	Percent	Number	Percent	1940	1930
United States	131,669,275	74,423,702	57,245,573	68,954,823	53,820,223	7.2	5,468,879	7.9	3,425,350	6.4	56.5	56.2
Geographic Divisions:												
New England	8,437,290	6,420,542	2,016,748	6,311,976	1,854,365	3.3	108,566	1.7	162,383	8.8	76.1	77.3
Middle Atlantic	27,539,487	21,147,543	6,391,944	20,394,707	5,866,043	4.9	752,836	3.7	525,901	9.0	76.8	77.7
East North Central .	26,626,342	17,444,359	9,181,983	16,794,908	8,502,277	5.3	649,451	3.9	679,706	8.0	65.5	66.4
West North Central .	13,516,990	5,998,124	7,523,866	5,556,181	7,740,734	1.7	436,943	7.9	-216,868	-2.8	44.3	41.8
South Atlantic	17,823,151	6,921,726	10,901,425	5,698,122	10,095,467	12.9	1,223,604	21.5	805,958	8.0	38.8	36.1
East South Central .	10,778,225	3,165,356	7,612,869	2,778,687	7,108,527	9.0	386,669	13.9	504,342	7.1	29.4	28.1
West South Central .	13,064,525	5,208,401	7,861,124	4,427,439	7,749,391	7.3	775,962	17.5	111,733	1.4	39.8	36.4
Mountain	4,150,003	1,771,742	2,378,261	1,457,922	2,243,867	12.1	313,820	21.5	134,394	6.0	42.7	39.4
Pacific	9,733,262	6,355,909	3,377,353	5,534,881	2,659,552	18.8	821,028	14.8	717,801	27.0	65.3	67.5
New England:												
Maine	847,226	343,057	504,169	321,506	475,917	6.2	21,551	6.7	28,252	5.9	40.5	40.3
New Hampshire	491,524	283,225	208,299	273,079	192,214	5.6	10,146	3.7	16,085	8.4	57.6	58.7
Vermont	359,231	123,239	235,992	118,766	240,845	-0.1	4,473	3.8	-4,853	-2.0	34.3	33.0
Massachusetts	4,316,721	3,859,476	457,245	3,831,426	418,188	1.6	28,050	0.7	39,057	9.3	89.4	90.2
Rhode Island	713,346	653,383	59,963	635,429	52,068	3.8	17,954	2.8	7,895	15.2	91.6	92.4
Connecticut	1,709,242	1,158,162	551,080	1,131,770	475,133	6.4	26,392	2.3	75,947	16.0	67.8	70.4
Middle Atlantic:												
New York	13,479,142	11,165,893	2,313,249	10,521,952	2,066,114	7.1	643,941	6.1	247,135	12.0	82.8	83.6
New Jersey	4,160,165	3,394,773	765,392	3,339,244	702,090	2.9	55,529	1.7	63,302	9.0	81.6	82.6
Pennsylvania	9,900,180	6,586,877	3,313,303	6,533,511	3,097,839	2.8	53,366	0.8	215,464	7.0	66.5	67.8
East North Central:												
Ohio	6,907,612	4,612,986	2,294,626	4,507,371	2,139,326	3.9	105,615	2.3	155,300	7.3	66.8	67.8
Indiana	3,427,796	1,887,712	1,540,084	1,795,892	1,442,611	5.8	91,820	5.1	97,473	6.8	55.1	55.5
Illinois	7,897,241	5,809,650	2,087,591	5,635,727	1,994,927	3.5	173,923	3.1	92,664	4.6	73.6	73.9
Michigan	5,256,106	3,454,867	1,801,239	3,302,075	1,540,250	8.5	152,792	4.6	260,989	16.9	65.7	68.2
Wisconsin	3,137,587	1,679,144	1,458,443	1,553,843	1,385,163	6.8	125,301	8.1	73,280	5.3	53.5	52.9

West North Central:												
Minnesota	2,792,300	1,390,098	1,402,202	1,257,616	1,306,337	8.9	132,482	10.5	95,865	7.3	49.9	49.0
Iowa	2,538,268	1,084,281	1,454,037	979,292	1,491,647	2.7	104,939	10.7	-37,610	-2.5	42.7	39.6
Missouri	3,784,664	1,960,696	1,823,968	1,859,119	1,770,248	4.3	101,577	5.5	53,720	3.0	51.8	51.2
North Dakota	641,935	131,923	510,012	113,306	567,539	-5.7	18,617	16.4	-57,527	-10.1	20.6	16.6
South Dakota	642,961	158,087	484,874	130,907	561,942	-7.2	27,180	20.8	-77,068	-13.7	24.6	18.9
Nebraska	1,315,834	514,148	801,686	486,107	891,856	-4.5	28,041	5.8	-90,170	-10.1	39.1	35.3
Kansas	1,801,028	753,941	1,047,087	729,834	1,151,165	-4.3	24,107	3.3	-104,078	-9.0	41.9	38.8
South Atlantic:												
Delaware	266,505	139,432	127,073	123,146	115,234	11.8	16,286	13.2	11,839	10.3	52.3	51.7
Maryland	1,821,244	1,080,351	740,893	974,869	656,657	11.6	105,482	10.8	84,286	12.8	59.3	59.8
Dist. of Columbia	663,091	663,091	--	486,869	--	36.2	176,222	36.2	--	--	100.0	100.0
Virginia	2,677,773	944,675	1,733,098	785,537	1,636,314	10.6	159,138	20.3	96,784	5.9	35.3	32.4
West Virginia	1,901,974	534,292	1,367,682	491,504	1,237,701	10.0	42,788	8.7	129,981	10.5	28.1	28.4
North Carolina	3,571,623	974,175	2,597,448	809,847	2,360,429	12.7	164,328	20.3	237,019	10.0	27.3	25.5
South Carolina	1,899,804	466,111	1,433,693	371,080	1,367,685	9.3	95,031	25.6	66,008	4.8	24.5	21.3
Georgia	3,123,723	1,073,808	2,049,915	895,492	2,013,014	7.4	178,316	19.9	36,901	1.8	34.4	30.8
Florida	1,897,414	1,045,791	851,623	759,778	708,433	29.2	286,013	37.6	143,190	20.2	55.1	51.7
East South Central:												
Kentucky	2,845,627	849,327	1,996,300	799,026	1,815,563	8.8	50,301	6.3	180,737	10.0	29.8	30.6
Tennessee	2,915,841	1,027,206	1,888,635	896,538	1,720,018	11.4	130,668	14.6	168,617	9.8	35.2	34.3
Alabama	2,832,961	855,941	1,977,020	744,273	1,901,975	7.1	111,668	15.0	75,045	3.9	30.2	28.1
Mississippi	2,183,796	432,882	1,750,914	338,850	1,670,971	8.7	94,032	27.8	79,943	4.8	19.8	16.9
West South Central:												
Arkansas	1,949,387	431,910	1,517,477	382,878	1,471,604	5.1	49,032	12.8	45,873	3.1	22.2	20.6
Louisiana	2,363,880	980,439	1,383,441	833,532	1,268,061	12.5	146,907	17.6	115,380	9.1	41.5	39.7
Oklahoma	2,336,434	879,663	1,456,771	821,681	1,574,359	-2.5	57,982	7.1	-117,588	-7.5	37.6	34.3
Texas	6,414,824	2,911,389	3,503,435	2,389,348	3,435,367	10.1	522,041	21.8	68,068	2.0	45.4	41.0
Mountain:												
Montana	559,456	211,535	347,921	181,086	356,570	4.1	30,499	16.8	-8,649	-2.4	37.8	33.7
Idaho	524,873	176,708	348,165	129,507	315,525	17.9	47,201	36.4	32,640	10.3	33.7	29.1
Wyoming	250,742	93,577	157,165	70,097	155,468	11.2	23,480	33.5	1,697	1.1	37.3	31.1
Colorado	1,123,296	590,756	532,540	519,882	515,909	8.4	70,874	13.6	16,631	3.2	52.6	50.2
New Mexico	531,818	176,401	355,417	106,816	316,501	25.6	69,585	65.1	38,916	12.3	33.2	25.2
Arizona	499,261	173,981	325,280	149,856	285,717	14.6	24,125	16.1	39,563	13.8	34.8	34.4
Utah	550,310	305,493	244,817	266,264	241,583	8.4	39,229	14.7	3,234	1.3	55.5	52.4
Nevada	110,247	43,291	66,956	34,464	56,594	21.1	8,827	25.6	10,362	18.3	39.3	37.8
Pacific:												
Washington	1,736,191	921,969	814,222	884,539	678,857	11.1	37,430	4.2	135,365	19.9	53.1	56.6
Oregon	1,089,684	531,675	558,009	489,746	464,040	14.2	41,929	8.6	93,969	20.3	48.8	51.3
California	6,907,387	4,902,265	2,005,122	4,160,596	1,516,655	21.7	741,669	17.8	488,467	32.2	71.0	73.3

RANK OF STATES ACCORDING TO POPULATION 1940 and 1930

State	Rank		Population	
	1940	1930	1940	1930
New York	1	1	13,479,142	12,588,066
Pennsylvania	2	2	9,900,180	9,631,350
Illinois	3	3	7,897,241	7,630,654
Ohio	4	4	6,907,612	6,646,697
California	5	6	6,907,387	5,677,251
Texas	6	5	6,414,824	5,824,715
Michigan	7	7	5,256,106	4,842,325
Massachusetts	8	8	4,316,721	4,249,614
New Jersey	9	9	4,160,165	4,041,334
Missouri	10	10	3,784,664	3,629,367
North Carolina	11	12	3,571,623	3,170,276
Indiana	12	11	3,427,796	3,238,503
Wisconsin	13	13	3,137,587	2,939,006
Georgia	14	14	3,123,723	2,908,506
Tennessee	15	16	2,915,841	2,616,556
Kentucky	16	17	2,845,627	2,614,589
Alabama	17	15	2,832,961	2,646,248
Minnesota	18	18	2,792,300	2,563,953
Virginia	19	20	2,677,773	2,421,851
Iowa	20	19	2,538,268	2,470,939
Louisiana	21	22	2,363,880	2,101,593
Oklahoma	22	21	2,336,434	2,396,040
Mississippi	23	23	2,183,796	2,009,821
Arkansas	24	25	1,949,387	1,854,482
West Virginia	25	27	1,901,974	1,729,205
South Carolina	26	26	1,899,804	1,738,765
Florida	27	31	1,897,414	1,468,211
Maryland	28	28	1,821,244	1,631,526
Kansas	29	24	1,801,028	1,880,999
Washington	30	30	1,736,191	1,563,396
Connecticut	31	29	1,709,242	1,606,903
Nebraska	32	32	1,315,834	1,377,963
Colorado	33	33	1,123,296	1,035,791
Oregon	34	34	1,089,684	953,786
Maine	35	35	847,226	797,423
Rhode Island	36	37	713,346	687,497
Dist. of Columbia	37	41	663,091	486,869
South Dakota	38	36	642,961	692,849
North Dakota	39	38	641,935	680,845
Montana	40	39	559,456	537,606
Utah	41	40	550,310	507,847
New Mexico	42	45	531,818	423,317
Idaho	43	43	524,873	445,032
Arizona	44	44	499,261	435,573
New Hampshire	45	42	491,524	465,293
Vermont	46	46	359,231	359,611
Delaware	47	47	266,505	238,380
Wyoming	48	48	250,742	225,565
Nevada	49	49	110,247	91,058

STATES IN ORDER OF PERCENTAGE OF INCREASE 1930 to 1940

State	Per cent of increase*
1. Dist. of Columbia	36 2
2. Florida	29.2
3. New Mexico	25 6
4. California	21 7
5. Nevada	21.1
6. Idaho	17.9
7. Arizona	14 6
8. Oregon	14.2
9. North Carolina	12 7
10. Louisiana	12.5
11. Delaware	11.8
12. Maryland	11.6
13. Tennessee	11 4
14. Wyoming	11.2
15. Washington	11 1
16. Virginia	10 6
17. Texas	10.1
18. West Virginia	10.0
19. South Carolina	9 3
20. Minnesota	8.9
21. Kentucky	8 8
22. Mississippi	8.7
23. Michigan	8 5
24. Colorado	8 4
25. Utah	8.4
26. Georgia	7.4
27. Alabama	7 1
28. New York	7 1
29. Wisconsin	6 8
30. Connecticut	6 4
31. Maine	6 2
32. Indiana	5.8
33. New Hampshire	5 6
34. Arkansas	5 1
35. Missouri	4 3
36. Montana	4.1
37. Ohio	3 9
38. Rhode Island	3.8
39. Illinois	3.5
40. New Jersey	2 9
41. Pennsylvania	2.8
42. Iowa	2.7
43. Massachusetts	1.6
44. Vermont	—0 1
45. Oklahoma	—2.5
46. Kansas	—4.3
47. Nebraska	—4.5
48. North Dakota	—5.7
49. South Dakota	—7.2

A minus sign (—) denotes decrease.

CITIES OF 100,000 OR MORE POPULATION

	City	1940	1930	1920	1910	1900
1	New York, N. Y.	7,454,995	6,930,446	5,620,048	4,766,883	3,437,202
	Bronx Borough	1,394,711	1,265,258	732,016	430,980	200,507
	Brooklyn Borough	2,698,285	2,560,401	2,018,356	1,634,351	1,166,582
	Manhattan Borough	1,889,924	1,867,312	2,284,103	2,331,542	1,850,093
	Queens Borough	1,297,634	1,079,029	469,042	284,041	152,999
	Richmond Borough	174,441	158,346	116,531	85,969	67,021
2	Chicago, Ill.	3,396,808	3,376,438	2,701,705	2,185,283	1,698,575
3	Philadelphia, Pa.	1,931,334	1,950,961	1,823,779	1,549,008	1,293,697
4	Detroit, Mich.	1,623,452	1,568,662	993,678	465,766	285,704
5	Los Angeles, Calif.	1,504,277	1,238,048	576,673	319,198	102,479
6	Cleveland, Ohio	878,336	900,429	796,841	560,663	381,768
7	Baltimore, Md.	859,100	804,874	733,826	558,485	508,957
8	St. Louis, Mo.	816,048	821,960	772,897	687,029	575,238
9	Boston, Mass.	770,816	781,188	748,060	670,585	560,892
10	Pittsburgh, Pa.	671,659	669,817	588,343	533,905	451,512
11	Washington, D. C.	663,091	486,869	437,571	331,069	278,718
12	San Francisco, Calif.	634,536	634,394	506,676	416,912	342,782
13	Milwaukee, Wis.	587,472	578,249	457,147	373,857	285,315
14	Buffalo, N. Y.	575,901	573,076	506,775	423,715	352,387
15	New Orleans, La.	494,537	458,762	387,219	339,075	287,104
16	Minneapolis, Minn.	492,370	464,356	380,582	301,408	202,718
17	Cincinnati, Ohio	455,610	451,160	401,247	363,591	325,902
18	Newark, N. J.	429,760	442,337	414,524	347,469	246,070
19	Kansas City, Mo.	399,178	399,746	324,410	248,381	163,752
20	Indianapolis, Ind.	386,972	364,161	314,194	233,650	169,164
21	Houston, Tex.	384,514	292,352	138,276	78,800	44,633
22	Seattle, Wash.	368,302	365,583	315,312	237,194	80,671
23	Rochester, N. Y.	324,975	328,132	295,750	218,149	162,608
24	Denver, Colo.	322,412	287,861	256,491	213,381	133,859
25	Louisville, Ky.	319,077	307,745	234,891	223,928	204,731
26	Columbus, Ohio	306,087	290,564	237,031	181,511	125,560
27	Portland, Ore.	305,394	301,815	258,288	207,214	90,426
28	Atlanta, Ga.	302,288	270,366	200,616	154,839	89,872
29	Oakland, Calif.	302,163	284,063	216,261	150,174	66,960
30	Jersey City, N. J.	301,173	316,715	298,103	267,779	206,433
31	Dallas, Tex.	294,734	260,475	158,976	92,104	42,638
32	Memphis, Tenn.	292,942	253,143	162,351	131,105	102,320
33	St. Paul, Minn.	287,736	271,606	234,698	214,744	163,065
34	Toledo, Ohio	282,349	290,718	243,164	168,497	131,822
35	Birmingham, Ala.	267,583	259,678	178,806	132,685	38,415
36	San Antonio, Tex.	253,854	231,542	161,379	96,614	53,321
37	Providence, R. I.	253,504	252,981	237,595	224,326	175,597
38	Akron, Ohio	244,791	255,040	208,435	69,067	42,728
39	Omaha, Neb.	223,884	214,066	191,601	124,096	102,555
40	Dayton, Ohio	210,718	200,982	152,559	116,577	85,333
41	Syracuse, N. Y.	205,967	209,326	171,717	137,249	108,374
42	Oklahoma City, Okla.	204,424	185,389	91,295	64,205	10,037
43	San Diego, Calif.	203,341	147,995	74,361	39,578	17,700
44	Worcester, Mass.	193,694	195,311	179,754	145,986	118,421
45	Richmond, Va.	193,042	182,929	171,667	127,628	85,050
46	Fort Worth, Tex.	177,662	163,447	106,482	73,312	26,688
47	Jacksonville, Fla.	173,065	129,549	91,558	57,699	28,429
48	Miami, Fla.	172,172	110,637	29,571	5,471	1,681
49	Youngstown, Ohio	167,720	170,002	132,358	79,066	44,885
50	Nashville, Tenn.	167,402	153,866	118,342	110,364	80,865
51	Hartford, Conn.	166,267	164,072	138,036	98,915	79,850
52	Grand Rapids, Mich.	164,292	168,592	137,634	112,571	87,565
53	Long Beach, Calif.	164,271	142,032	55,593	17,809	2,252
54	New Haven, Conn.	160,605	162,655	162,537	133,605	108,027
55	Des Moines, Iowa	159,819	142,559	126,468	86,368	62,139
56	Flint, Mich.	151,543	156,492	91,599	38,550	13,103

Cities of 100,000 or More Population

	City	1940	1930	1920	1910	1900
57	Salt Lake City, Utah	149,934	140,267	118,110	92,777	53,531
58	Springfield, Mass.	149,554	149,900	129,614	88,926	62,059
59	Bridgeport, Conn.	147,121	146,716	143,555	102,054	70,996
60	Norfolk, Va.	144,332	129,710	115,777	67,452	46,624
61	Yonkers, N. Y.	142,598	134,646	100,176	79,803	47,931
62	Tulsa, Okla.	142,157	141,258	72,075	18,182	1,390
63	Scranton, Pa.	140,404	143,433	137,783	129,867	102,026
64	Paterson, N J.	139,656	138,513	135,875	125,600	105,171
65	Albany, N. Y.	130,577	127,412	113,344	100,253	94,151
66	Chattanooga, Tenn.	128,163	119,798	57,895	44,604	30,154
67	Trenton, N. J.	124,697	123,356	119,289	96,815	73,307
68	Spokane, Wash.	122,001	115,514	104,437	104,402	36,848
69	Kansas City, Kans.	121,458	121,857	101,177	82,331	51,418
70	Fort Wayne, Ind.	118,410	114,946	86,549	63,933	45,115
71	Camden, N. J.	117,536	118,700	116,309	94,538	75,935
72	Erie, Pa.	116,955	115,967	93,372	66,525	52,733
73	Fall River, Mass.	115,428	115,274	120,485	119,295	104,863
74	Wichita, Kans.	114,966	111,110	72,217	52,450	24,671
75	Wilmington, Del.	112,504	106,597	110,168	87,411	76,508
76	Gary, Ind.	111,719	100,426	55,378	16,802	....
77	Knoxville, Tenn.	111,580	105,802	77,818	36,346	32,637
78	Cambridge, Mass.	110,879	113,643	109,694	104,839	91,886
79	Reading, Pa.	110,568	111,171	107,784	96,071	78,961
80	New Bedford, Mass.	110,341	112,597	121,217	96,652	62,442
81	Elizabeth, N. J.	109,912	114,589	95,783	73,409	52,130
82	Tacoma, Wash.	109,408	106,817	96,965	83,743	37,714
83	Canton, Ohio	108,401	104,906	87,091	50,217	30,667
84	Tampa, Fla.	108,391	101,161	51,608	37,782	15,839
85	Sacramento, Calif.	105,958	93,750	65,908	44,696	29,282
86	Peoria, Ill.	105,087	104,969	76,121	66,950	56,100
87	Somerville, Mass.	102,177	103,908	93,091	77,236	61,643
88	Lowell, Mass.	101,389	100,234	112,759	106,294	94,969
89	South Bend, Ind.	101,268	104,193	70,983	53,684	35,999
90	Duluth, Minn.	101,065	101,463	98,917	78,466	52,969
91	Charlotte, N. C.	100,899	82,675	46,338	34,014	18,091
92	Utica, N. Y.	100,518	101,740	94,156	74,419	56,383

CONTINENTAL U. S. POPULATION ESTIMATES FOR 1942

The population of the continental United States was 133,965,000 on Jan. 1, 1942, according to preliminary estimates by the Census Bureau. This total does not take into account "the post-censal movements of the armed forces away from continental United States."

This latest population estimate showed an increase of 1,327,000 over the estimate of 132,638,000 for Jan. 1, 1941, and of 2,296,000 over the 131,669,275 registered in the census of April 1, 1940.

A rise in the birth rate was stated to be the chief reason for this increase. In 1941 about 2,728,000 babies were born, as compared with an annual average of 2,319,000 between 1930 and 1940. This was attributed "partly to an increase in the number of women in the child-bearing ages, but primarily to business prosperity induced by defense activity and to anticipation of conscription and the entry of the United States into the war."

The number of persons who died in 1941, 1,442,000, was about the same as the annual average of 1,425,000 during the 1930-40 decade.

During 1941 there was "a net civilian immigration almost as large as the net emigration during the whole intercensal decade, 1930-40."

In the latest estimate of population there was an almost equal division of sexes, the number of men per 100 women dropping from 100.7 in 1940 to 100.4 in 1942. White persons and non-whites remained in about the same ratio, there being 120,215,770 whites, and 13,749,051 non-whites at the beginning of 1942.

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

[A minus sign (−) denotes decrease]

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
ALABAMA				
Anniston	25,523	22,345	3,178	13.8
Birmingham	267,583	259,678	7,905	3.1
Gadsden	36,975	24,042	12,933	50.1
Mobile	78,720	68,202	10,518	15.4
Montgomery	78,084	66,079	12,005	18.1
Tuscaloosa	27,493	20,659	6,834	33
ARIZONA				
Phoenix	65,414	48,118	16,296	33
Tucson	36,818	32,506	4,312	13.4
ARKANSAS				
Fort Smith	36,584	31,429	5,055	16
Little Rock	88,039	81,679	6,960	8.4
CALIFORNIA				
Alameda	36,256	35,033	1,223	2.8
Alhambra	38,935	29,472	9,463	32
Bakersfield	29,252	26,015	3,237	12.3
Belvedere township	37,192	33,023	4,069	12 3
Berkeley	85,547	82,109	3,438	4.1
Beverly Hills	26,823	17,429	9,394	53.5
Burbank	34,337	16,662	17,675	106.0
Fresno	60,685	52,513	8,172	13
Glendale	82,582	62,736	19,846	32 5
Huntington Park	28,648	24,591	4,057	16.5
Inglewood	30,114	19,480	10,634	55.6
Long Beach	164,271	142,032	22,239	15.6
Los Angeles	1,504,277	1,238,048	266,239	22
Oakland	302,163	284,063	18,100	6.3
Pasadena	81,864	76,086	5,778	7.5
Riverside	34,696	29,696	5,000	16.9
Sacramento	105,958	93,750	12,208	13
San Bernardino	43,646	37,481	6,165	16.3
San Diego	203,341	147,995	55,346	37.5
San Francisco	634,536	634,394	142	....
San Jose	68,457	57,651	10,806	18.7
Santa Ana	31,921	30,332	1,599	3.4
Santa Barbara	34,958	33,613	1,235	3
Santa Monica	53,500	37,146	15,854	42.6
South Gate	26,945	19,632	7,313	37.2
Stockton	54,714	47,963	6,751	14
COLORADO				
Colorado Springs	36,789	33,237	3,552	10.2
Denver	322,412	287,861	34,551	12 1
Pueblo	52,162	50,096	2,066	4.1
CONNECTICUT				
Bridgeport	147,121	146,716	405	.3
Bristol	30,167	28,451	1,716	6
Hartford	166,267	164,072	2,195	1.3
Meriden	39,494	38,481	1,013	2 6
Middletown	26,495	24,554	1,941	7.8
New Britain	68,685	68,128	457	.6
New Haven	160,605	162,655	−2,050	−5.7
New London	30,456	29,640	816	1.7
Norwalk	39,849	36,019	3,830	10.6
Stamford	47,938	46,346	1,592	3.4
Torrington	26,988	26,040	948	3.6
Waterbury	99,314	99,902	−588	−.5
West Hartford town	33,776	24,914	8,835	35.5
West Haven town	30,012	25,808	4,213	16 3
DELAWARE				
Wilmington	112,504	106,597	5,907	5.5
DISTRICT OF COLUMBIA				
Washington	663,091	468,869	176,222	36.2
FLORIDA				
Jacksonville	173,065	129,549	43,516	33.6
Miami	172,172	110,637	61,535	55.5
Miami Beach	28,012	6,494	21,518	331.0
Orlando	36,736	27,330	9,406	34.4
Pensacola	37,449	31,579	5,870	18.6
St. Petersburg	60,812	40,425	20,385	53.6

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
FLORIDA—*Continued*				
Tampa	108,391	101,161	7,230	7.2
West Palm Beach	33,693	26,610	7,083	26.6
GEORGIA				
Atlanta	302,288	270,366	31,922	11.6
Augusta	65,919	60,342	4,577	7.5
Columbus	53,280	43,131	10,149	23.6
Macon	57,865	53,829	3,936	7.3
Rome	26,282	21,843	4,339	19.8
Savannah	95,998	85,024	10,972	12.8
IDAHO				
Boise City	26,130	21,554	4,586	21.3
ILLINOIS				
Alton	31,255	30,151	1,104	3.6
Aurora	47,170	46,589	581	1.2
Belleville	28,405	28,425	−20	.....
Bloomington	32,686	30,930	1,938	6.2
Chicago	3,396,808	3,376,438	20,370	.5
Cicero	64,712	66,602	−1,890	−2.8
Danville	36,919	36,765	244	.6
Decatur	59,305	57,510	1,795	3.1
East St. Louis	75,609	74,347	1,262	1.7
Elgin	38,333	35,929	2,404	6.7
Evanston	65,389	63,120	2,279	3.6
Galesburg	28,876	28,830	46	.....
Joliet	42,365	42,993	−628	−1.4
Maywood	26,648	25,829	819	3.1
Moline	34,608	32,236	2,372	7.3
Oak Park	66,015	63,982	2,033	3.1
Peoria	105,087	104,969	118	.1
Quincy	40,469	39,241	1,228	3.1
Rockford	84,637	85,864	−1,227	−1.4
Rock Island	42,775	37,953	4,822	12.7
Springfield	75,503	71,864	3,639	5
Waukegan	34,241	33,499	742	2.2
INDIANA				
Anderson	41,572	39,804	7,768	19.4
East Chicago	54,637	54,784	−147	−.2
Elkhart	33,434	32,949	485	1.4
Evansville	97,062	102,249	−5,187	−5
Fort Wayne	118,410	114,946	3,464	3.1
Gary	111,719	100,426	11,293	11.2
Hammond	70,184	64,560	5,624	8.7
Indianapolis	386,972	364,161	22,811	6.2
Kokomo	33,795	32,843	952	2.9
Lafayette	28,798	26,240	2,558	9.7
Marion	26,767	24,496	2,271	9.3
Michigan City	26,476	26,735	−259	−.9
Mishawaka	28,298	28,630	−332	−1.1
Muncie	49,720	46,548	3,172	6.8
New Albany	25,414	25,819	−405	−1.5
Richmond	35,147	32,493	2,654	8 1
South Bend	101,268	104,193	−2,925	−2.8
Terre Haute	62,693	62,810	−117	−.1
IOWA				
Burlington	25,832	26,755	−923	−3.4
Cedar Rapids	62,120	56,097	6,023	10.7
Clinton	26,270	25,726	544	2 1
Council Bluffs	41,439	42,048	−609	−1.4
Davenport	66,039	60,751	5,288	8 6
Des Moines	159,819	142,559	17,260	12.1
Mason City	27,080	23,304	3,776	16.1
Ottumwa	31,570	28,075	3,495	12 4
Sioux City	82,364	97,183	3,181	4
Waterloo	51,743	46,191	5,552	12
Dubuque	43,892	41,679	2,213	5.3
KANSAS				
Hutchinson	30,013	27,085	2,928	10.8
Kansas City	121,458	121,857	−399	−.2
Topeka	67,833	64,120	3,713	5.7
Wichita	114,966	111,110	3,856	3 3

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
KENTUCKY				
Ashland	29,537	29,074	463	1.5
Covington	62,018	65,252	−2,234	−3.4
Lexington	49,304	45,736	3,568	7.8
Louisville	319,077	307,745	11,332	3.6
Newport	30,631	29,744	887	2.9
Owensboro	30,245	22,765	7,480	32.9
Paducah	33,765	33,541	224	.6
LOUISIANA				
Alexandria	27,066	23,025	4,041	17.5
Baton Rouge	34,719	30,729	3,990	13
Monroe	28,309	26,028	2,281	8.7
New Orleans	494,537	458,762	35,775	7.6
Shreveport	98,167	76,655	21,512	28.1
MAINE				
Bangor	29,822	28,749	1,073	3.7
Lewiston	38,598	34,948	3,650	10.4
Portland	73,643	70,810	2,833	4
MARYLAND				
Baltimore	859,100	804,874	54,226	6.7
Cumberland	39,483	37,747	1,736	4.5
Hagerstown	32,491	30,861	1,630	5.2
MASSACHUSETTS				
Arlington town	40,013	36,094	3,919	10.8
Belmont town	26,867	21,748	5,119	22.5
Beverly	25,537	25,086	451	1.7
Boston	770,816	781,188	−10,372	−1.3
Brockton	62,343	63,797	−1,454	−2.2
Brookline town	49,786	47,490	2,296	4.8
Cambridge	110,879	113,643	−2,764	−2.4
Chelsea	41,259	45,816	−4,557	−10
Chicopee	41,664	43,930	−2,266	−5.1
Everett	46,784	48,424	−1,640	−3.3
Fall River	115,428	114,274	154	.1
Fitchburg	41,824	40,692	1,132	2.7
Haverhill	46,752	48,710	−1,958	−4
Holyoke	53,750	56,537	−2,887	−5.1
Lawrence	84,323	85,068	−745	−.8
Lowell	101,389	100,234	1,155	1.1
Lynn	98,123	102,320	−4,197	−4.1
Malden	58,010	58,036	−26	.....
Medford	63,083	59,714	3,369	5.6
Melrose	25,333	23,170	2,163	9.3
New Bedford	110,341	112,597	−2,256	−2
Newton	69,873	65,276	4,597	4.1
Pittsfield	49,684	49,677	7	.....
Quincy	75,810	71,983	3,827	5.3
Revere	34,405	35,680	−1,275	−3.5
Salem	41,213	43,353	−2,140	−4.9
Somerville	102,177	103,908	−1,731	−1.6
Springfield	149,554	149,900	−346	−.1
Taunton	37,395	37,355	40	.....
Waltham	40,020	39,247	773	1.9
Watertown town	35,427	34,913	514	1.4
Worcester	193,694	195,311	−1,617	−.8
MICHIGAN				
Ann Arbor	29,815	26,944	2,871	10.6
Battle Creek	43,453	43,573	−120	−.3
Bay City	47,956	47,355	601	1.2
Dearborn	63,584	50,358	13,226	26.1
Detroit	1,623,452	1,568,662	54,790	3.5
Flint	151,543	156,492	−4,949	−3.1
Grand Rapids	164,292	168,592	−4,300	−2.5
Hamtramck	49,839	56,268	−6,429	−11.4
Highland Park	50,810	52,959	−2,149	−4
Jackson	49,656	55,187	−5,531	−10
Kalamazoo	54,097	54,786	−689	−1.2
Lansing	78,753	78,397	356	.4
Muskegon	47,697	41,390	6,307	15.2
Pontiac	66,626	64,928	1,698	2.6
Port Huron	32,759	31,361	1,398	4.4

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
MICHIGAN—*Continued*				
Royal Oak	25,087	22,904	2,183	9.5
Saginaw	82,794	80,715	2,079	2 5
Wyandotte	30,618	28,368	2,250	7.9
MINNESOTA				
Duluth	101,065	101,463	−398	−.4
Minneapolis	492,370	464,356	18,014	3.8
Rochester	26,312	20,621	5,691	27.6
St. Paul	287,736	271,606	16,130	5.9
MISSISSIPPI				
Jackson	62,107	48,282	3,825	7.9
Meridian	35,481	31,954	3,428	10.7
MISSOURI				
Joplin	37,144	33,454	3,690	11
Kansas City	399,178	399,746	−568	−.1
St. Joseph	75,711	80,935	−5,224	−6.4
St. Louis	816,048	821,960	−5,912	−.7
Springfield	61,238	57,527	3,711	6.4
University City	33,023	25,809	7,214	28.9
MONTANA				
Butte	37,081	39,532	−2,451	−6 2
Great Falls	29,928	28,822	1,106	4
NEBRASKA				
Lincoln	81,984	75,933	6,051	7.9
Omaha	223,844	214,006	9,838	4.6
NEW HAMPSHIRE				
Concord	27,171	25,228	1,943	7.6
Manchester	77,685	76,834	851	1.1
Nashua	32,927	31,463	1,464	4.6
NEW JERSEY				
Atlantic City	64,094	66,198	−2,104	−3.1
Bayonne	79,198	88,979	−9,781	−11
Belleville	28,167	26,974	1,193	4.4
Bloomfield	41,623	38,077	3,546	9 3
Camden	117,536	118,700	−1,164	−.9
Clifton	48,827	46,875	1,952	4.1
East Orange	68,945	68,020	925	1.3
Elizabeth	109,912	114,589	−4,677	−4
Garfield	28,044	29,739	−1,695	−5.7
Hackensack	26,279	24,568	1,711	7
Hoboken	50,115	59,261	−9,146	−15.4
Irvington	55,328	56,733	−1,405	−2.4
Jersey City	301,173	316,715	−15,542	−4.9
Kearny	39,467	40,716	−1,249	−3
Montclair	39,807	42,071	−2,210	−5.2
Newark	429,760	442,337	−12,577	−2.8
New Brunswick	33,180	34,555	−1,375	−4
North Bergen township	39,714	40,714	−1,000	−2.4
Orange	35,717	35,399	318	.9
Passaic	61,394	62,959	−1,555	−2.4
Paterson	139,656	138,513	1,143	.8
Perth Amboy	41,242	43,242	−2,274	−5.2
Plainfield	37,469	34,422	3,047	8.8
Teaneck township	25,275	16,513	8,762	53.1
Trenton	124,697	123,356	1,341	1.1
Union City	56,173	58,659	−2,486	−4.2
West New York	39,439	37,107	2,322	6.2
Woodbridge township	27,191	25,266	1,925	7.6
NEW MEXICO				
Albuquerque	35,449	26,570	8,879	32.1
NEW YORK				
Albany	130,577	127,412	3,165	2.5
Amsterdam	33,329	34,817	−1,488	−4.3
Auburn	35,753	36,652	−899	−2.4
Binghamton	78,309	76,662	1,647	2.1
Buffalo	575,901	573,076	2,825	.5
Elmira	45,106	47,397	−2,291	−4.8
Jamestown	42,638	45,155	−2,517	−5.5
Kingston	28,589	28,088	501	1.7
Mount Vernon	67,362	61,499	5,863	9.5
Newburgh	31,883	31,275	608	1.9

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
NEW YORK—*Continued*				
New Rochelle	58,408	54,000	4,408	8.1
New York City	7,454,995	6,930,446	524,549	7.5
Bronx Borough	1,394,711	1,265,258	129,453	10.2
Brooklyn Borough	2,698,285	2,560,401	137,884	5.3
Manhattan Borough	1,889,924	1,867,312	22,612	1.2
Queens Borough	1,297,634	1,079,129	218,505	2
Richmond Borough	174,441	158,346	16,095	10.1
Niagara Falls	78,029	75,460	2,569	3.4
Poughkeepsie	40,478	40,288	190	.4
Rochester	324,975	328,132	−3,157	−.9
Rome	34,214	32,338	1,876	5.8
Schenectady	87,549	95,692	−8,143	−8.5
Syracuse	205,967	209,326	−3,359	−1.6
Troy	70,304	72,763	−2,459	−3.3
Utica	100,518	101,740	−1,222	−1 2
Watertown	33,385	32,205	1,180	3.6
White Plains	40,327	35,830	4,497	12 2
Yonkers	142,598	134,648	7,952	5.9
NORTH CAROLINA				
Asheville	51,310	50,193	1,117	2.3
Charlotte	100,899	82,675	18,224	2.1
Durham	60,195	52,037	8,158	15.6
Greensboro	59,319	53,569	5,750	10.3
High Point	38,495	36,745	1,750	4.2
Raleigh	46,897	37,379	9,518	25 3
Rocky Mount	25,568	21,412	4,156	19.3
Wilmington	33,407	32,270	1,137	3.5
Winston-Salem	79,815	75,274	4,541	6
NORTH DAKOTA				
Fargo	32,580	28,619	3,961	13.8
OHIO				
Akron	244,791	255,040	−10,249	−4
Canton	108,401	104,906	3,495	3.3
Cincinnati	455,610	451,160	4,450	.9
Cleveland	878,336	900,429	−22,093	−2 4
Cleveland Heights	54,992	50,945	4,047	7.9
Columbus	306,087	290,564	5,523	1 9
Dayton	210,718	200,982	9,736	4 8
East Cleveland	39,495	39,667	−172	−.4
Elyria	25,120	25,633	−513	−2
Hamilton	50,592	52,176	−1,584	−3
Lakewood	69,160	70,509	−1,349	−1.9
Lima	44,711	42,287	2,424	5.2
Lorain	44,125	44,512	−387	−.8
Mansfield	37,154	33,525	3,629	10.8
Marion	30,817	31,084	−264	−.8
Massillon	26,644	26,400	244	.9
Middletown	31,220	29,992	1,228	4
Newark	31,487	30,596	891	2.9
Norwood	34,010	33,411	599	1.7
Portsmouth	40,466	42,560	−2,084	−4.9
Springfield	70,662	68,743	1,919	2.7
Steubenville	37,651	35,422	2,229	6 2
Toledo	282,349	290,718	−8,369	−2 9
Warren	42,837	41,062	1,775	4.3
Youngstown	167,720	170,002	−2,282	−1.3
Zanesville	37,500	36,440	1,140	3.1
OKLAHOMA				
Enid	28,081	26,399	1,682	6.3
Muskogee	32,332	32,026	306	.9
Oklahoma City	204,424	185,389	19,035	10.3
Tulsa	142,157	141,258	899	.6
OREGON				
Portland	305,394	301,815	3,579	1.1
Salem	30,908	26,266	4,642	17.7
PENNSYLVANIA				
Aliquippa	27,023	27,116	−93	−.3
Allentown	96,904	92,563	4,341	4.7
Altoona	80,214	82,054	−1,840	−2.2
Bethlehem	58,490	57,892	598	1

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
PENNSYLVANIA—*Continued*				
Chester	59,285	59,164	121	.2
Easton	33,589	34,468	−879	−2.5
Erie	116,955	115,967	988	.8
Harrisburg	83,893	80,339	3,554	4.4
Haverford Township	27,594	21,362	6,232	29.2
Hazelton	38,009	36,765	1,244	3.3
Johnstown	66,668	66,993	−325	−4.9
Lancaster	61,345	59,949	1,396	2.3
Lebanon	27,206	25,516	1,645	6.1
Lower Merion Township	39,566	35,166	4,400	12.5
McKeesport	55,355	54,632	723	1.3
New Castle	47,638	48,674	−1,036	−2.1
Norristown	38,181	35,853	2,328	6.5
Philadelphia	1,931,334	1,950,961	−19,627	−1
Pittsburgh	671,659	669,817	1,842	.2
Reading	110,568	111,171	−603	−.5
Scranton	140,404	143,433	−3,029	−2.1
Sharon	25,622	25,908	−286	−1.1
Upper Darby Township	56,883	47,145	9,738	20
Washington	26,166	24,545	1,621	6.7
Wilkes-Barre	86,236	86,626	−390	−.4
Wilkinsburg	29,853	29,639	214	.7
Williamsport	44,355	45,729	−1,374	−3
York	56,712	55,254	1,458	2.6
RHODE ISLAND				
Central Falls	25,248	25,898	−650	−2.5
Cranston	47,085	42,911	4,174	9.7
East Provincetown	32,165	29,995	2,170	7.2
Newport	30,532	27,612	2,920	10.5
Pawtucket	75,797	77,149	−7,352	−9.5
Providence	253,504	252,981	523	.2
Warwick	28,757	23,196	5,561	24
Woonsocket	49,303	49,376	−73	−.1
SOUTH CAROLINA				
Charleston	71,275	62,265	8,010	12.8
Columbia	62,396	51,581	10,815	21
Greenville	34,734	29,154	5,580	19.2
Spartanburg	32,249	28,732	3,526	11.8
SOUTH DAKOTA				
Sioux Falls	40,832	33,362	7,470	22.2
TENNESSEE				
Chattanooga	128,163	119,798	8,365	7
Johnson City	25,332	25,080	252	1
Knoxville	111,580	105,802	5,778	5.4
Memphis	292,942	253,143	39,799	15.7
Nashville	167,402	153,866	13,536	8.8
TEXAS				
Abilene	26,612	23,175	3,437	14.8
Amarillo	51,686	43,132	8,554	19.8
Austin	87,930	53,120	34,810	65.7
Beaumont	59,061	57,732	1,329	2.2
Corpus Christi	57,301	27,741	29,560	106.7
Dallas	294,734	260,475	34,259	13.2
El Paso	96,810	102,421	−5,611	−5.4
Fort Worth	177,662	163,447	14,215	8.7
Galveston	60,862	52,938	7,924	14.9
Houston	384,514	292,352	92,162	31.5
Laredo	39,274	32,618	6,656	20.4
Lubbock	31,853	20,520	11,333	55.2
Port Arthur	46,140	50,902	−4,762	−9.3
San Angelo	25,802	25,308	494	1.9
San Antonio	253,854	231,542	21,312	9.2
Tyler	28,279	17,113	11,166	65.3
Waco	55,982	52,848	3,134	5.9
Wichita Falls	45,112	43,690	1,422	3.2
UTAH				
Ogden	43,688	40,272	3,416	8.4
Salt Lake City	149,934	140,267	9,667	6.8
VERMONT				
Burlington	27,686	24,789	2,897	11.7

CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
VIRGINIA				
Alexandria	33,523	24,149	9,374	38.8
Arlington County	57,040	26,615	30,425	114.2
Danville	32,749	22,247	10,502	47.3
Lynchburg	44,541	40,661	3,880	9.5
Newport News	37,067	34,417	2,650	7.7
Norfolk	144,332	129,710	14,622	11.3
Petersburg	30,631	28,564	2,067	7.2
Portsmouth	50,745	45,704	5,041	11
Richmond	193,042	182,929	10,113	5.5
Roanoke	69,287	69,206	81	.1
WASHINGTON				
Bellingham	29,314	30,823	−1,509	−4.8
Everett	30,324	30,567	−343	−1.1
Seattle	368,302	365,583	2,719	.7
Spokane	122,001	115,514	6,487	5.6
Tacoma	109,408	106,817	2,591	2.2
Yakima	27,221	22,101	5,120	23.1
WEST VIRGINIA				
Charleston	67,914	60,408	7,506	12.4
Clarksburg	30,579	28,866	1,713	5.9
Huntington	78,836	75,572	3,264	4.3
Parkersburg	30,103	29,623	480	1.6
Wheeling	61,099	61,659	−560	−.9
WISCONSIN				
Appleton	28,436	25,267	3,169	12.6
Beloit	25,365	23,611	1,754	7.4
Eau Claire	30,745	26,287	4,458	17
Fon du Lac	27,209	26,449	760	2.8
Green Bay	46,235	37,415	8,820	24.2
Kenosha	48,765	50,262	1,497	2.9
La Crosse	42,707	39,614	3,093	7.8
Madison	67,447	57,899	9,548	16.5
Milwaukee	587,472	578,249	9,223	1.6
Oshkosh	39,089	40,108	−1,019	−4
Racine	67,195	67,542	−347	−.5
Sheboygan	40,638	39,251	1,387	3.5
Superior	35,136	36,113	−977	−2.7
Wausau	27,268	23,758	4,510	19
Wauwatosa	27,769	21,194	6,575	31.1
West Allis	36,364	34,671	1,693	4.8

RELIGIOUS POPULATION OF THE WORLD

Sect	North America	South America	Europe	Asia	Africa	Oceania	Total
Roman Catholics	47,056,724	60,836,143	203,944,823	9,213,413	6,866,072	10,468,764	338,385,939
Orthodox Catholics	1,208,157	.....	112,447,669	8,106,071	5,868,098	.....	127,629,986
Protestants	38,998,467	657,481	81,767,054	4,422,777	2,782,864	6,372,250	135,000,893
Total Christians	87,263,348	61,493,624	398,159,546	21,742,261	15,517,025	16,841,014	585,859,818
Jews	4,409,712	26,954	9,372,666	572,930	542,869	266,958	15,192,089
Mohammedans	1,400	.....	5,672,225	138,299,144	55,538,211	21,467,868	220,978,848
Others	79,020,577	22,134,607	137,981,585	956,607,018	76,301,961	46,868,506	1,318,914,254
Total Non-Christians	83,431,689	22,161,561	153,026,476	1,095,479,092	132,383,041	68,603,332	1,555,085,191
Grand Total	170,695,037	83,655,185	551,186,022	1,117,221,353	147,900,066	70,287,346	2,140,945,009

JAPANESE POPULATION OF THE UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

There were 126,947 Japanese in the continental United States on April 1, 1940, of whom 47,305 were foreign born, and therefore alien and ineligible for citizenship.

The Pacific Coast States of Washington, Oregon and California had 112,353 Japanese, or 88.5 per cent of the total in the country. Furthermore, these States contained 40,869 alien Japanese or 86.4 per cent of the total. California alone had 93,717, or 73.8 per cent of the total Japanese in the United States and 33,569 alien Japanese or 71.0 per cent of the total. The Mountain States contained an additional 8,574 Japanese, of whom 3,137 were alien foreign-born, and the Middle Atlantic States had 3,060, of whom 2,017 were foreign-born.

Los Angeles had 23,321 Japanese residents, more than any other American city, according to figures based on the 1940 Census returns. Seattle, Wash., had the next largest number, 6,975; San Francisco had 5,280, Sacramento 2,879, New York City 2,087, and Portland, Ore., Oakland, Berkeley, Stockton and Torrance, Calif., each had between 1,000 and 2,000 Japanese. These ten cities contained 47,779 or 37.6 per cent of the total Japanese in the United States. Of these 19,043 were alien-born, and comprised 40.3 per cent of the total foreign-born Japanese in the country.

In the territories and possessions of the United States, excluding the Philippine Islands, in 1940 there were 158,501 Japanese, of whom 37,512 were foreign-born. Japanese were most numerous in Hawaii where they numbered 157,905, or 37.3 per cent of the total population. Of the total number of Japanese in Hawaii 37,353 were foreign-born. The remaining territories and possessions, excluding the Philippines, had 596 Japanese of whom 159 were alien foreign-born. The total number of persons of the Japanese race in the Philippines is not known, but all persons of the "yellow race" (mostly Chinese) numbered 141,811.

The following table gives the number of Japanese, by nativity, in the United States and its territories and possessions, including the Philippines.

AREA	TOTAL POPULATION	JAPANESE		
		Total	Citizens (born in the United States or its territories and possessions)	Aliens (foreign born)
United States and all territories and possessions	150,621,231	(§)	(§)	113,874
United States and territories and possessions, exclusive of the Philippines and military and naval services	134,146,298	285,448	200,631	84,817
Continental United States	131,669,275	126,947	79,642	47,305
Territories and possessions, exclusive of the Philippines	2,477,023	158,501	120,989	37,512
Alaska	*272,524	263	149	114
American Samoa	12,908	4	—	4
Guam	22,290	326	288	38
Hawaii	423,330	157,905	120,552	37,353
Panama Canal Zone	51,827	1	—	1
Puerto Rico	1,869,255	2	—	2
Virgin Islands of the United States	24,889	—	—	—
The Philippines	†16,356,000	(§)	(§)	‡29,057
Military and naval services, etc., abroad	118,933	—	—	—

§Not available.
*Census taken as of October 1, 1939.
†Estimate derived by extrapolation from censuses of 1918 and 1939.
‡From census taken as of January 1, 1939.

JAPANESE POPULATION OF THE UNITED STATES BY REGIONS, DIVISIONS, AND STATES: 1940

REGION, DIVISION, AND STATE	TOTAL POPULATION	JAPANESE		
		Total	Citizens (born in the United States or its territories and possessions)	Aliens (foreign born)
New England:				
Maine	847,226	5	4	1
New Hampshire	491,524	4	3	1
Vermont	359,231	3	2	1
Massachusetts	4,316,721	158	71	87
Rhode Island	713,346	6	1	5
Connecticut	1,709,242	164	54	110
Middle Atlantic:				
New York	13,479,142	2,538	766	1,772
New Jersey	4,160,165	298	164	134
Pennsylvania	9,900,180	224	113	111
East North Central:				
Ohio	6,907,612	163	100	63
Indiana	3,427,796	29	20	9
Illinois	7,897,241	462	233	229
Michigan	5,256,106	139	68	71
Wisconsin	3,137,587	23	17	6
West North Central:				
Minnesota	2,792,300	51	28	23
Iowa	2,538,268	29	24	5
Missouri	3,784,664	74	38	36
North Dakota	641,935	83	43	40
South Dakota	642,961	19	11	8
Nebraska	1,315,834	480	323	157
Kansas	1,801,028	19	9	10
South Atlantic:				
Delaware	266,505	22	19	3
Maryland	1,821,244	36	17	19
District of Columbia	663,091	68	35	33
Virginia	2,677,773	74	45	29
West Virginia	1,901,974	3	1	2
North Carolina	3,571,623	21	19	2
South Carolina	1,899,804	33	28	5
Georgia	3,123,723	31	11	20
Florida	1,897,414	154	64	90
East South Central:				
Kentucky	2,845,627	9	5	4
Tennessee	2,915,841	12	5	7
Alabama	2,832,961	21	14	7
Mississippi	2,183,796	1	—	1
West South Central:				
Arkansas	1,949,387	3	1	2
Louisiana	2,363,880	46	33	13
Oklahoma	2,336,434	57	41	16
Texas	6,414,824	458	291	167
Mountain:				
Montana	559,456	508	281	227
Idaho	524,873	1,191	765	426
Wyoming	250,742	643	390	253
Colorado	1,123,296	2,734	1,869	865
New Mexico	531,818	186	114	72
Arizona	499,261	632	412	220
Utah	550,310	2,210	1,381	829
Nevada	110,247	470	225	245
Pacific:				
Washington	1,736,191	14,565	8,882	5,683
Oregon	1,089,684	4,071	2,454	1,617
California	6,907,387	93,717	60,148	33,569

CATHOLIC POPULATION OF STATES AND DISTRICT OF COLUMBIA WITH THEIR ECCLESIASTICAL DIVISIONS

(Archdioceses, indicated by asterisk, and Dioceses)

(*Figures from the Official Catholic Directory, 1942*)

	Catholics
Alabama	
Mobile (Also comprises west Florida)	56,845
Arizona	
Tucson	100,000
Arkansas	
Little Rock	34,375
California	
*Los Angeles	340,000
*San Francisco	454,000
Monterey-Fresno	130,385
Sacramento	82,166
San Diego	145,000
	1,151,551
Colorado	
*Denver	87,907
Pueblo	78,376
	166,283
Connecticut	
Hartford	635,340
Delaware	
Wilmington (Comprises also eastern shores of Md. and Virginia)	35,683
Florida	
St. Augustine (East Fla.; west Fla. is included in Mobile)	69,458
Georgia	
Savannah-Atlanta	22,500
Idaho	
Boise	21,210
Illinois	
*Chicago	1,543,471
Belleville	77,051
Peoria	132,696
Rockford	66,000
Springfield	90,958
	1,910,176
Indiana	
Fort Wayne	181,594
Indianapolis	173,463
	355,057
Iowa	
*Dubuque	128,946
Davenport	60,887
Des Moines	42,088
Sioux City	76,677
	308,598
Kansas	
Concordia	41,400
Leavenworth	80,000
Wichita	53,358
	174,758
Kentucky	
*Louisville	116,514
Covington	65,000
Owensboro	29,178
	210,692
Louisiana	
*New Orleans	388,653
Alexandria	45,162
Lafayette	252,445
	681,260
Maine	
Portland	197,539
Maryland	
*Baltimore and *Washington (D. C.) (Baltimore includes all Maryland except the eastern shore, which is included in Wilmington; Washington comprises the District of Columbia)	391,529
Massachusetts	
*Boston	1,065,969
Fall River	192,090
Springfield	501,216
	1,759,275
Michigan	
*Detroit	800,638
Grand Rapids	74,160
Lansing	78,000
Marquette	88,864
Saginaw	100,053
	1,141,715

	Catholics
Minnesota	
*St. Paul	289,123
Crookston	30,204
Duluth	70,415
St. Cloud	84,181
Winona	70,000
	543,923
Mississippi	
Natchez	40,499
Missouri	
*St. Louis	440,000
Kansas City	78,356
St. Joseph	27,877
	546,233
Montana	
Great Falls	40,762
Helena	54,000
	94,762
Nebraska	
Grand Island	26,621
Lincoln	35,058
Omaha	101,050
	162,729
Nevada	
Reno	13,134
New Hampshire	
Manchester	170,369
New Jersey	
*Newark	772,518
Camden	112,189
Paterson	129,027
Trenton	232,316
	1,246,050
New Mexico	
*Santa Fe (Comprises all counties in N. M., except 7 which are included in El Paso)	141,201
Gallup	36,352
	177,553
New York	
*New York	1,111,718
Albany	247,272
Brooklyn	984,905
Buffalo	392,184
Ogdensburg	109,460
Rochester	230,212
Syracuse	215,074
	3,290,825
North Carolina	
Raleigh	11,865
Belmont Abbey (Abbey nullius)	748
	12,613

	Catholics
North Dakota	
Bismarck	52,581
Fargo	69,622
	122,203
Ohio	
*Cincinnati	257,179
Cleveland	546,129
Columbus	142,400
Toledo	158,007
	1,103,715
Oklahoma	
Oklahoma City and Tulsa	65,172
Oregon	
*Portland	55,780
Baker City	11,903
	67,683
Pennsylvania	
*Philadelphia	872,425
Altoona	125,475
Erie	141,859
Harrisburg	97,677
Pittsburgh	683,067
Scranton	351,475
	2,271,978
Rhode Island	
Providence	349,772
South Carolina	
Charleston	13,078
South Dakota	
Rapid City	38,640
Sioux Falls	63,032
	101,672
Tennessee	
Nashville	41,000
Texas	
*San Antonio	232,975
Amarillo	23,670
Corpus Christi	173,122
Dallas	50,000
El Paso (Comprises 12 counties in Texas and 7 in N. M.)	121,854
Galveston	210,178
	811,799
Utah	
Salt Lake	17,926

	Catholics
Vermont	
Burlington	98,175
Virginia	
Richmond (Includes all Va. except 2 counties in Wilmington and 18 in Wheeling; also includes 8 counties of W. Va.)	51,869
Washington	
Seattle	103,000
Spokane	34,475
	137,475
West Virginia	
Wheeling (Includes all W. Va. except 8 counties in Richmond; also includes 18 Va. counties)	68,125
Wisconsin	
*Milwaukee	460,000
Green Bay	171,350
La Crosse	139,238
Superior	64,793
	835,381
Wyoming	
Cheyenne	32,933

The Ukrainian Greek Catholic Diocese, established in 1913, with plenary faculties granted to the bishop, appointed in 1907, includes churches and missions in Conn., Del., Ill., Md., Mass., Mich., Minn., Mo., N. H., N. J., N. Y., N. D., Ohio, Pa., R. I., W. Va., Wis. Philadelphia is the seat of the bishop. Ukrainian Catholics number 295,207.

The Diocese of Pittsburgh embraces all Greek Catholics of Russian, Hungarian and Croatian nationalities in the United States, totaling 262,604.

CATHOLIC POPULATION OF OUTLYING POSSESSIONS AND DEPENDENCIES OF THE UNITED STATES

	Catholics
Alaska (Vicariate Apostolic; comprises also the Aleutian Islands)	13,053
Canal Zone (Under ecclesiastical jurisdiction of the Archdiocese of Panama, R. P., and Vicariate of Darien, Colon, R. P.)	5,950
Guam (Vicariate Apostolic)	21,500
Hawaiian Islands	
Diocese of Honolulu (Comprises also the Equatorial Islands)	85,392
Puerto Rico	
Diocese of San Juan (Includes Virgin Islands)	1,000,000
Diocese of Ponce	700,000
	1,700,000
Virgin Islands (Included in San Juan	4,775
Philippine Islands	
Archdiocese of Manila	1,480,000
Archdiocese of Cebu	1,590,888
Diocese of Bacolod	736,784
" " Cagayan	397,353
" " Calbayog	1,244,989
" " Jaro	1,648,827
" " Lingayen	1,000,000
" " Lipa	950,000
" " Nueva Caceres	1,046,267
" " Nueva Segovia	554,676
" " Palo	
" " Surigao	225,500
" " Tagbilaran	
" " Tuguegarao	437,779
" " Zamboanga	387,738
Prefecture Apostolic of Mindoro	106,921
Prefecture Apostolic of Mountain Province	89,598
Prefecture Apostolic of Palawan	61,058
	11,958,378
Samoa (Vicariate Apostolic; U. S. possession of Tutuila and attendant islets)	1,825

1942 STATISTICS OF THE CHURCH IN THE UNITED STATES

(Taken from the Official Catholic Directory)

Catholic population	22,556,242	Seminaries	203
Converts	82,087	Seminarians	17,545
Archbishops	22	Colleges for Men	140
Bishops	126	Colleges and Academies for Girls	669
Clergy		High Schools	1,468
Secular	23,818	Pupils attending Colleges, Academies and High Schools	501,088
Religious	12,762	Parishes with Schools	7,701
Total	36,580	Parochial School Children	2,065,198
Churches with priests		Orphan Asylums	300
Resident	13,315	Orphans	31,263
Mission	5,670	Homes for the Aged	179
Total	18,985	Hospitals	721

GROWTH OF THE CATHOLIC CHURCH

(As noted in a Comparative Study of the U. S. Religious Censuses)

Item	1936	1926	1916	1906
Churches (local organizations), number	18,409	18,940	17,375	12,472
Increase over preceding census:				
Number	*—531	1,565	4,903	.....
Percent	*—2. 8	9. 0	39. 3	.....
Members, number	19,914,937	18,605,003	15,721,815	14,210,755
Increase over preceding census:				
Number	1,309,934	2,883,188	1,511,060	.....
Percent	7. 0	18. 3	10. 6	.....
Average membership per church	1,082	982	905	1,139
Church edifices, number	16,637	16,794	15,120	11,881
Value—number reporting	15,661	16,254	14,489	10,293
Amount reported	$787,001,357	$837,271,053	$374,206,895	$292,638,787
Average value per church	$50,252	$51,512	$25,827	$28,431
Debt—number reporting	6,996	5,361	6,024	4,104
Amount reported	$189,350,733	$129,937,504	$68,590,159	$49,488,055
Parsonages, number	11,248	.....	.....	.....
Value—number reporting	10,354	11,042	8,976	6,360
Amount reported	$104,434,368	$135,815,789	$61,338,287	$36,302,064
Expenditures:				
Churches reporting, number	15,720	16,317	13,722	.....
Amount reported	$139,073,358	$204,526,487	$72,358,136	.....
Pastors' salaries	$11,816,859			
All other salaries	$29,128,421			
Repairs and improvements	$16,166,771			
Payment on church debt, excluding interest	$14,710,721	$181,737,884	$54,354,228	.....
All other current expenses, including interest	$46,791,438			
Local relief and charity	$5,108,325			
Home missions	$1,158,198			
Foreign missions	$743,598	$19,381,523	$9,978,356	.....
To headquarters for distribution	$3,844,247			
All other purposes	$9,604,780			
Not classified	.....	$3,407,080	$8,025,552	.....
Average expenditures per church	$8,847	$12,535	$5,273	.....
Sunday schools:				
Churches reporting, number	8,053	8,239	11,748	9,406
Officers and teachers	49,822	49,498	71,370	62,470
Scholars	972,891	1,201,330	1,860,836	1,481,535

* A minus sign (—) denotes decrease.

NOTABLE CENTENARIES OF 1943

During 1943 the Catholic Church in America will commemorate several important anniversaries. To contribute to a wider appreciation of the significance of these events, a brief history of some of the more outstanding accomplishments being honored is here presented.

The Archdiocese of Chicago (1843-1943)

On his return from his first voyage down the Mississippi River, the renowned Fr. James Marquette, S. J., entered the Illinois River and having visited and preached the Gospel to the Peoria Indians, continued on until he reached the Kaskaskia tribe. On Dec. 4, 1674, he returned to the mouth of the Chicago River to keep his promise then made of bringing the Gospel to them. If we were to choose the exact location of Fr. Marquette's second landing, we should cite a spot near Madison Street and the Lake: his first stable encampment would have been situated on what is now Grand Park near the end of Madison Street. Pushing on in exploration, Fr. Marquette finally halted at a point near the crossing of Rolly Street and the drainage canal. Here the first altar on Illinois soil of which we have any record was raised, and the first Mass of the Immaculate Conception was celebrated. The log-cabin erected by Pierre and Jacques — the companions of Fr. Marquette — was in all probability the first white dwelling and the first church erected on Illinois soil. On March 30, 1675, Marquette and his companions journeyed on to the Kaskaskia village and here on April 11, 1675, the Church was officially established in what is now known as Illinois. At this spot, on Holy Thursday, in the presence of some 3,000 Indians, Fr. Marquette established the mission of the Immaculate Conception — so named in fulfillment of a promise made to the Blessed Mother on his first voyage down the Mississippi. Thus the first Catholic church in Mid-America was situated within the limits of the Chicago diocese near the present city of Utica, Illinois.

During the succeeding years Fr. Marquette was followed in this territory by fellow-priests of his order. Contemporary with these early Jesuit missionaries were other priests: in 1680 came Rev. Gabriel de la Ribourde, Rev. Zenobius Membre and Rev. Louis Hennepin, all Franciscans; the Abbe Jean Cavelier, Sulpician, and Rev. Anastasius Douay, Franciscan, arrived in 1684; Fr. St. Cosme founded the Fathers of the Foreign Missions at Cahokia after his arrival in 1699; priests from the Seminary of Foreign Missions in Canada continued their ministrations in Cahokia until the year 1763.

Amongst these early priests there were several who would qualify as martyrs, having given their lives for the Faith either here or in other missionary fields. The first to give his life on Illinois soil was the aged and gentle Superior of the Franciscans, Fr. Gabriel de la Ribourde. On May 19, 1680, Fr. Membre and he halted about twenty miles down the Illinois River from Starving Rock. While Fr. Membre and a companion repaired the canoe, Fr. Ribourde wandered into the forest and was slain by a band of Kickapoo Indians. After serving the mission at Cahokia, Fr. St. Cosme moved to the south; here he was waylaid and slain by the Indians in 1706. Another to die for the Faith was Fr. James Gravier, S. J. A libertine Indian, having rebelled against church discipline, attacked Fr. Gravier, wounded him in the arm with an arrow, and thus brought about his death at Mobile, Ala., in 1708. Fr. Sebastian Rale, S. J., a zealous and gifted missionary, became a pawn of war and a victim of the English in the fight with the French. The English placed a price of one thousand pounds sterling on his head. In

giving himself up to the English to avert further bloodshed, he was riddled with bullets on Aug. 23, 1724, near the present town of Madison, Me.; his scalp was later sold in Boston. On March 25, 1736, Fr. Anthony Senat, S. J., was burned to death by the Chickasaw Indians at Pontotoc, Miss. The Abbe Joseph Gaston was killed by the Indians near Cahokia in 1730.

Until the Very Rev. John Carroll was appointed the superior of the missions in the thirteen United States on June 6, 1784, the affairs of the Illinois territory were governed by the Bishop of Quebec. From 1784 until 1811 the territory was under the direct supervision of Bishop Carroll, and was attended by Frs. Paul de St. Pierre, Peter Huet de la Valiniere, Gibault, Michael Levadoux and Ricard (Sulpicians), Charles Leander Lusson (Friar), John and Donatian Olivier.

During the administration of the last-named as Vicar General, the Illinois territory passed under the direct supervision of Rt. Rev. Benedict Joseph Flaget, Bishop of the newly erected Diocese of Bardstown (Kentucky), who sent Fr. Savine into the diocese. Rt. Rev. Joseph Rosati was appointed Bishop of the newly founded Diocese of St. Louis March 20, 1827; the Chicago territory then passed under his jurisdiction. Bishop Rosati was especially active and visited all parts of his jurisdiction. He administered confirmation at Kaskaskia every year from 1830 to 1840. In answer to a popular request he appointed Rev. John Mary Irenaeus St. Cyr as resident pastor at Chicago. Fr. St. Cyr celebrated his first Mass in a log cabin on Lake Street May 5, 1833; in October of the same year his new and modest church was dedicated. In 1834 the Diocese of Vincennes was erected to include Indiana and Illinois. The newly appointed Bishop Simon Brute wrote in reference to his visitation of Chicago: "It is now composed of about 400 souls of all countries — French, Canadians, Americans, Irish and a good number of Germans." Frs. Schaefer, O'Meara, de St. Palais and Fisher were appointed to the diocese during the administration of Bishop Brute, as were Frs. Plunket, Hypolite, du Pontavice and Gueguen during the succeeding administration of Bishop de la Hailandiere.

The Fifth Provincial Council of Baltimore (1843) recommended the erection of new sees at Chicago, Hartford, Milwaukee and Little Rock, and repeated the petition for the erection of a see at Pittsburgh. All these requests were granted. Bishop William Quarter was appointed to the see of Chicago, Nov. 23, 1843.

Bishop Quarter was born in King's County, Ireland, Jan. 21, 1806. After attending Maynooth College, he emigrated to America. Upon the completion of his studies for the priesthood at Mt. St. Mary's College, Emmitsburg, he was ordained Sept. 19, 1829, for the Diocese of New York. He was consecrated first Bishop of Chicago by the Rt. Rev. John Hughes March 10, 1844, in St. Patrick's Cathedral, New York. On his arrival in Chicago, there were but 20 priests serving the diocese. The Church of St. Mary's was as yet unfinished and had a debt of $5,000 which the Bishop and his brother paid from their own funds. Two years after his arrival there were at least 32 priests serving the diocese; and during the four years of his administration he ordained 21 priests and erected three other churches — St. Peter's, St. Joseph's and St. Patrick's. He opened the first institution of higher education in Chicago — the University of St. Mary of the Lake — July 4, 1846. In September of the same year the Sisters of Mercy came from Pittsburgh to open the first parochial school in the diocese and they later opened academies and hospitals. In April, 1846, Bishop Quarter held the first Diocesan Synod and on Nov. 18 he held the first theological conference — a new departure in

the ecclesiastical history of the United States. Bishop Quarter died April 10, 1848, leaving an astounding record of achievements.

James Oliver van de Velde, S. J., succeeded Bishop Quarter. Bishop van de Velde was born in Belgium, April 3, 1795, entered the Society of Jesus at Georgetown, and was ordained priest in Baltimore, Sept. 25, 1827. He was consecrated bishop in St. Francis Xavier Church, St. Louis, Feb. 11, 1849. During his administration an orphan asylum was erected on Wabash Avenue, between Jackson and Van Buren Streets, as well as several schools and churches. After a visit to Rome in 1852 he was transferred to Natchez (Sept., 1853) because of his failing health.

Bishop Anthony O'Regan, his successor, was born in County Mayo, Ireland, 1809. He was educated at Maynooth College, and ordained there in 1833. Having taught in Ireland for fifteen years, he came to America in 1849. He was consecrated Bishop of Chicago in St. Louis July 25, 1854, and installed Sept. 23, 1855. Bishop O'Regan requested the Holy See to divide the diocese and by a decree of 1857 the See of Alton was created. During his episcopate different religious orders came to the diocese and the University of St. Mary of the Lake passed under the supervision of the Holy Cross religious. When Bishop O'Regan resigned his see in 1858 he became titular Bishop of Dora.

His successor, the Rt. Rev. James Duggan, was born in County Kildare, Ireland, May 22, 1825, and ordained priest at St. Louis May 29, 1847. After serving as Auxiliary to Bishop Kenrick for two years he became Bishop of Chicago Jan. 21, 1859. Bishop Duggan organized the parochial school system and introduced numerous religious congregations to the diocese. Because of illness he was relieved of his office in 1869.

During the illness of Bishop Duggan, the Rt. Rev. Thomas Foley acted as Administrator. The great fire demolished about one million dollars worth of ecclesiastical property. After the fire, the new Cathedral of the Holy Name replaced the demolished St. Mary's. During the administration of Coadjutor-Bishop Foley (who never bore the title Bishop of Chicago) the diocese was redivided and the new Diocese of Peoria created. Bishop Foley had been born at Baltimore, March 6, 1822, and ordained Aug. 16, 1846. He was appointed titular Bishop of Pergamum and Coadjutor of Chicago Nov. 19, 1869 and consecrated Feb. 27, 1870 at Baltimore. He died Feb. 19, 1879.

By a decree of the Holy See dated Sept. 10, 1880, the Diocese of Chicago was elevated to the rank of Archdiocese, and the Bishop of Nashville, Patrick Augustine Feehan, was appointed first Archbishop. He had been born in Ireland, Aug. 29, 1829. The new Archbishop gave special care to the charitable institutions of the archdiocese. In the twenty-two years of his administration the Church in Chicago grew tremendously. Schools, hospitals, orphanages, churches were almost doubled, the number of priests was more than doubled, and the increased work necessitated the appointment of an Auxiliary Bishop. Archbishop Feehan died July 12, 1902, greatly mourned by all who had known him.

The second Archbishop of Chicago, the Most Rev. James Edward Quigley, was born in Canada, Oct. 15, 1855, and ordained in Rome, April 13, 1879. Having served in the Diocese of Buffalo for seventeen years, he was consecrated Bishop of Buffalo Feb. 24, 1897. He was installed as the second Archbishop of Chicago, March 11, 1903. Archbishop Quigley was justly styled "the great administrator." When he came to Chicago there were 252 diocesan churches with resident priests and 50 missions; at his death there were 326 churches and 25 missions. In the fall of

1908 the archdiocese was again divided and the Diocese of Rockford erected. De Paul University and Loyola University were established during the occupancy of Archbishop Quigley, as was also the diocesan seminary, Cathedral College. The Catholic Church Extension Society, under the auspices of which the first Catholic Missionary Congress was held, Nov. 16-18, 1908, was founded under his guidance. Archbishop Quigley worked strenuously for the spiritual care of the laboring classes and the foreign-born members of his flock. He died at Buffalo, N. Y., July 10, 1915.

His Eminence, George Cardinal Mundelein, became the next Archbishop of Chicago. Born in New York, July 2, 1872, he attended Manhattan College, St. Vincent's Archabbey, and Propaganda College, Rome, where he was ordained June 8, 1895. He was appointed Auxiliary Bishop of Brooklyn June 30, 1909, and was translated to Chicago, Dec. 9, 1915. During his administration of almost 24 years he established more than 91 parishes; between 600 and 700 buildings were erected. The outstanding memorial to Cardinal Mundelein is the New Major Seminary of St. Mary of the Lake, in the township of Area, now called Mundelein in his honor. In 1935 Collegio Santa Maria del Lago was established in Rome for graduate students of the archdiocese. On March 24, 1924, Archbishop Mundelein was elevated to the cardinalate, thus becoming the first Cardinal of the West. The Twenty-eighth International Eucharistic Congress to which Cardinal Mundelein was host, was celebrated in Chicago, June 20-24, 1926. The Congress was attended by Cardinal Bonzano as Papal Legate, 12 other cardinals, 64 archbishops, 309 bishops, 500 monsignori, 8,000 priests and approximately 1,000,000 pilgrims. The profoundness of devotion and the magnificence of ceremonial made the Congress the grandest spectacle in the history of American Catholicism. The inner life of the archdiocese was especially promoted during the term of Cardinal Mundelein. This was felt in such spheres as the education of children in poorer districts, the revivification of the Holy Name Society, the establishment of Associated Catholic Charities and the erection of Rosary College for the higher education of young women. His Eminence died Oct. 2, 1939, and was succeeded on Jan. 3, 1940, by Archbishop Samuel A. Stritch. Today because of a providential line of saintly and able prelates, because of the unstinting labors of priests and religious, because of the wholehearted cooperation of the laity, the Archdiocese of Chicago is in a flourishing condition. What was a hundred years ago a handful of Catholics in a wilderness is now the see with the largest Catholic population in the United States and the world.

The Diocese of Hartford (1843-1943)

(*Written for The National Catholic Almanac by Rev. John S. Kennedy.*)

The Diocese of Hartford covers the state of Connecticut and now numbers some 700,000 Catholics. There was no resident priest in Connecticut until fourteen years before the establishment of the diocese in 1843. In colonial times a few Catholics settled in Congregational Connecticut — some of their own accord, some because they were forced to, but none because they were invited or welcomed. Lacking the sustenance of the Mass and the sacraments, without the presence of even one priest, and deprived of the Word of God, many lost their faith. But others in an alien, sometimes hostile, atmosphere, clung devotedly to it.

An occasional priest visited Connecticut prior to the founding of the first parish in its green reaches. It is known that a Jesuit, Fr. Druillettes, came in 1651. For the next century others, too, passed through, bringing some little com-

fort to the Irish servants who were "sold cheap," or fortifying Catholic residents who would have to renounce with an oath the doctrine of Transubstantiation before they might become citizens. Archbishop John Carroll, the first American bishop, visited New London in 1791 during a trip to and from Boston. Two years later, Fr. John Thayer, a convert from Congregationalism, preached in Norwich. Despite the anti-Catholic feeling in the state, he gave his sermon in the Congregational church on the invitation of the minister. Subsequent priestly visitors and missionaries likewise were allowed the use of Congregational pulpits.

The first New England bishop was the great Cheverus. His see city was Boston, to which he came in 1808. Having jurisdiction over Connecticut, he made several missionary trips through the state. But it was not until Bishop Fenwick had succeeded him in Boston that a resident priest was appointed. In 1828 Bishop Fenwick assigned the Rev. R. D. Woodley as pastor of no less a territory than all of Rhode Island and Connecticut.

In the following year the Bishop came to Hartford to purchase the former Episcopalian church for use as Connecticut's first Catholic church. The Episcopalian bishop said to him, "Well, Bishop Fenwick, as we have a fine new church building we will let you have the old one." To which Bishop Fenwick replied very neatly, "Yes, and you have a fine new religion and we will keep the old one." The Rev. Bernard O'Cavanaugh, a studious and literary priest, was the first pastor. His successor was the zealous Fr. Fitton, whose name is reverenced to this day throughout New England.

The Diocese of Hartford was established on Sept. 18, 1843. The Rev. William Tyler, who had become a Catholic at the age of fifteen and had been serving as Vicar General of the Boston diocese, was named first Bishop of Hartford (1843-49). Although his see city was Hartford, he decided, with Rome's permission, to take up residence in Providence, which had a Catholic population of 2,000 as compared with Hartford's 600. William Tyler, of the ascetic face, was a true missionary bishop in the pioneer tradition. He acted as a kind of parish priest at-large to his scattered flock, travelling constantly in order to see them and to care for them. He sought, and obtained, generous financial help from the Prince Archbishop of Vienne. From Ireland priests came to assist him. He had little to give them in the way of money, for his funds were scant indeed; but he could and did give them the inspiration of a selfless priestly life — hard, busy, and without compensation or comfort. When he died, he left behind almost nothing in the form of material accomplishment, but no diocese has received from its first father a richer heritage of merit and inspiration.

In 1850 a junior diocese, Buffalo, gave Hartford its second bishop, the Rt. Rev. Bernard O'Reilly (1850-56). A native of Ireland, he had been ordained in New York and for twenty years had labored in different parts of New York State. Bishop O'Reilly was vigorous in mind and person. He tirelessly promoted the growth and integration of the Church in his diocese. During his six years' stewardship he established 14 parishes in Connecticut. He had to contend with virulent outbursts of anti-Catholicism, but he was a fearless man and an experienced controversialist. He went to Ireland in 1855 to secure Christian Brothers to teach in his increasing parochial schools: the ship on which he was making his return passage was never heard of after it left Liverpool.

The third Bishop of Hartford found, upon his appointment after a two-year interregnum, that Connecticut now had 27 churches and 26 priests. He was thirty-nine year old Francis P. MacFarland (1857-

74). His portraits show an erect, stern-faced man, with a strong profile and intellectual eyes and forehead. He was a native of Pennsylvania and had taught at Fordham before he was given a pastorate in Utica. He was Bishop of Hartford during the Civil War, and some indication of the numerical increase of Catholics in Connecticut is given by the fact that 7,900 were in the ranks of the so-called "Irish Regiment." This increase, spurred even more by the industrial boom following the war, led Bishop MacFarland, perhaps during his visit to Rome for the Vatican Council, to request a division of the diocese. It was effected in 1872, with the state line between Connecticut and Rhode Island as the boundary. Removing to Hartford, Bishop MacFarland said at a farewell ceremony in Providence, "Many of you remember well when Bishop Tyler came, and know the rapid progress Catholicity has made since; the 8,000 Catholics have become more than 200,000, with 100 churches and 111 priests." He did not live long after moving to Hartford, but before his death in 1874 he had purchased land as a cathedral site.

In 1875 Boston became a metropolitan see, with all the New England dioceses belonging to its province. It was as a suffragan of the Archbishop of Boston that the Rt. Rev. Thomas Galberry, an Augustinian Father who was born in Ireland, took up his duties as the fourth Bishop of Hartford (1875-78). During his reign of only twenty months, the cornerstone of the cathedral was laid, on April 29, 1877, with 15,000 people in attendance.

The fifth Bishop of Hartford, the Rt. Rev. Lawrence S. McMahon (1879-93), was born in New Brunswick. After beginning his priestly life in the Diocese of Boston, he served heroically as a chaplain to Union troops in the Civil War. During his fourteen years as Hartford's bishop, he established 48 parishes, dedicated 70 churches, founded 16 parochial schools and the same number of convents. So great were the demands on the priests ministering to the rapidly expanding Catholic population, that it became a commonplace that the life of a priest in Connecticut lasted, on an average, less than ten years. The size and strength of the diocese they were constructing at such cost to themselves were well symbolized by the great cathedral which was consecrated in 1892.

The sixth Bishop of Hartford, the Rt. Rev. Michael Tierney (1894-1908), was a man of vision and a great builder. During his episcopate the diocesan minor seminary, under the patronage of St. Thomas Aquinas, was established. Charitable institutions, notably hospitals and schools, were multiplied. A number of communities of religious women came into the diocese to staff these projects. The many racial elements in Connecticut's body Catholic were recognized by the Bishop's action in sending candidates for the priesthood to provincial seminaries in European countries — Italy, for example, and France, Hungary and Poland — for their higher studies and the acquisition of languages. The standing by this time achieved by the Church in Connecticut was by nothing better signalized than by the spontaneous acceptance of the Bishop of Hartford as one of the principal figures in the life of the state. From scores of Protestant pulpits Bishop Tierney's death was pronounced a grievous civic loss.

Bishop John J. Nilan (1910-34) was the shepherd of Connecticut Catholics during the greatest war in which the country had, up to that time, been engaged. Relative stability marked the social order and the status of the Church during his long episcopate. In this period the Church flourished no less remarkably than before — but the pioneer days and the foundation-building days seemed to be over. The diocese was well organized.

It could take the continuing phenomenal growth in its stride.

Bishop Nilan was succeeded in 1934 by the present Ordinary, the Most Rev. Maurice F. McAuliffe, the first native of the diocese to become its head. In Bishop McAuliffe's time the beginning of a new era in the history of the world, our country, and the Church have come. The numerical growth of the Church in Connecticut continues. Several new parishes are established each year; the diocesan clergy is 600 strong; women religious number almost 2,500; there are 313 churches. But the most striking feature of the latest chapter of the Catholic story is its fresh evidence of the universality of the Church — meaning not so much the fact that the Church reaches and appeals to men of every nationality and class and is everywhere the same, but rather its readiness and ability to meet every new situation in society with an abundance of apposite resources. Thus there is at present an improvement, intensification and diversification of education, social service, Confraternity of Christian Doctrine work, Catholic rural life endeavor, participation in community activity for the general good, presentation of the teaching of the Church as applied to the problems of the hour through such media as labor schools, and so forth.

The Diocese of Little Rock (1843-1943)

(Written for The National Catholic Almanac by Rev. Claiborne Lafferty.)

The history of the Catholic Church in Arkansas begins with the coming of the Spaniards in 1541. When De Soto crossed the Mississippi River, landing at a point commonly believed to be the present site of the city of Helena, there were eight priests with him, the first missioners. Of these, three died on the soil of Arkansas. Arkansas was again visited by Europeans in 1673, when Marquette and Joliet descended the Mississippi as far as the Arkansas River. It was not, however, until LaSalle conceived the plan of building a string of forts along the Mississippi that a permanent settlement was made in Arkansas. Accompanied by Tonti and several priests, LaSalle reached the Arkansas River in March, 1682. A cross was erected and the "Te Deum" sung. As this was considered an ideal location for a trading post, a group of soldiers was left to build a fort, which was called Arkansas Post.

The territory was under the ecclesiastical jurisdiction of the Bishop of Quebec. In 1698 he sent three priests to the lower Louisiana Territory, in which Arkansas was included; they were joined the following year by two more. While the Jesuits continued to make trips up and down the Mississippi, Arkansas was always one of the stopping places. The first resident priest at Arkansas Post was Fr. Nicholas Foucault, who arrived in 1700. He remained for two years, then was transferred to Mobile. He left the Post with two Indian guides, but was killed a little distance down the river.

In 1763 the territory was ceded to Spain and passed to the jurisdiction of the Bishop of Havana. During the Spanish regime, the religious needs of the people were cared for by the priests at S. Genevieve, Mo., who made regular trips through the Arkansas country.

The United States bought the Louisiana Territory in 1803. With the transfer of civil authority, the country came under the ecclesiastical jurisdiction of John Carroll,

Bishop of Baltimore. Because the East which had scarcely enough priests for its own wants was expected to provide for this territory, the Arkansas missions were not visited by a priest for fifteen years. The Diocese of New Orleans was erected in 1816, and Arkansas was included in it. In 1826 the jurisdiction of Arkansas was transferred to the newly constituted Diocese of St. Louis. While Arkansas Post remained the center of Catholicity, new parishes were established at Pine Bluff, Little Rock and New Gascony.

The Diocese of Little Rock was established in 1843. To this see Gregory XVI appointed the Rev. Andrew Byrne. The new diocese comprised Arkansas and the Indian Territory, now Oklahoma. Bishop Byrne was a native of Ireland and a priest of the Diocese of Charleston, South Carolina. He had been one of the theologians at the Second Provincial Council of Baltimore in 1833. He also had served in New York City for a time, and was consecrated in St. Patrick's Cathedral, March 10, 1844, by Bishop Hughes.

The first priest ordained in the Diocese of Little Rock was Rev. Thomas McKeone, whom Bishop Byrne ordained at St. Ambrose's Church, Arkansas Post, Nov. 1, 1845. He lived only seven months after his ordination. The first nuns to come to Little Rock Diocese were the Sisters of Mercy who settled at Little Rock and Fort Smith in 1851. Bishop Byrne died on June 10, 1862.

The see was vacant for five years in the early days of the reconstruction period. The next Bishop was Edward Fitzgerald, who was born at Limerick in 1833. He had studied with the Vincentian Fathers at Perryville, Mo., and was the first graduate of that seminary to become a bishop. He completed his theology at Mt. St. Mary's, Emmitsburg, and was ordained to the priesthood, Aug. 22, 1857, by Archbishop Purcell of Cincinnati. After working in Columbus, Ohio, he was consecrated Bishop of Little Rock in St. Patrick's Church, in that city, Feb. 3, 1867. At his coming to Little Rock, the known Catholic population of the diocese was around 1,600 scattered souls. Little Rock had a fine cathedral and about 400 Catholics; Fort Smith had services in a school house on the Post; Pine Bluff had a small frame church which was later washed away; Helena had a church and a school; New Gascony, a plantation town below Pine Bluff, had a church with a large gallery for the Negroes; Napoleon, on the river, had a beautiful church but it was completely destroyed and the town wiped out in the great flood of 1867; there was a small frame church at St. Mary's, below Pine Bluff. This was the total of the Church properties at the time of Bishop Fitzgerald's arrival.

Realizing the necessity of Christian education and the dearth of priests and candidates for the priesthood, the Bishop introduced into the diocese two orders of men: the Benedictine Monks who settled at Subiaco, and the Holy Ghost Fathers who settled at Morrilton. Two orders of Benedictine Nuns and the Sisters of Charity of Nazareth came to take charge of the schools and the hospitals. After providing for the rural section, Bishop Fitzgerald decided to build a cathedral that would accomodate the faithful of Little Rock, for which the cornerstone was laid July 7, 1878; the cathedral is one of the outstanding buildings in the state.

In 1876 the Holy See separated

the Indian Territory, now Oklahoma, from the Diocese of Little Rock and made it a Vicariate Apostolic.

On Jan. 21, 1900, Bishop Fitzgerald suffered a stroke of paralysis. He petitioned the Holy See to give him a coadjutor, and Rt. Rev. Msgr. John B. Morris, Vicar General of the Diocese of Nashville, was appointed. Bishop Fitzgerald, after an episcopacy of 41 years, died on Feb. 21, 1907.

The present Bishop, Most Rev. John B. Morris, was born on June 29, 1866, at Hendersonville, Tenn. He received his theological training at the North American College and the Urban College in Rome and was ordained priest June 11, 1892. On April 6, 1906, he was precognized Bishop of Acmonia and Coadjutor of Little Rock with the right of succession; he was consecrated in the cathedral of Nashville on June 11, 1906. One of the new Bishop's first major undertakings was to found St. Joseph Orphanage under the care of the Benedictine Sisters, in September, 1907. From the very beginning of his episcopate he expended particular efforts on the spiritual welfare of the Negroes. He purchased for them a half-block at Sixteenth and Marshal Streets in Little Rock, where they now have a church, rectory, school and convent; and, in 1917 he organized St. John the Baptist Parish in Fort Smith, in care of the Holy Ghost Fathers. There are other Negro parishes throughout the state in charge of these Fathers, the Fathers of the Divine Word and the diocesan priests. Notable among institutions for their care is the one run by the Franciscan Brothers at Pine Bluff.

In 1908 the Bishop brought the Sisters of the Good Shepherd to Hot Springs. In 1920 he invited the Poor Brothers of St. Francis to come to the diocese; these now have a series of splendidly equipped modern buildings at Armstrong Springs. St. John's Seminary was founded in 1911. It is operated and staffed by the diocesan clergy. From its doors emerged priests to serve the missionary dioceses of the South and the Southwest. It counts among its graduates many prominent clergy who have contributed to the welfare of both the Church and the State. Its most distinguished alumnus is Most Rev. Albert L. Fletcher, Auxiliary Bishop of Samos and Auxiliary to the Bishop of Little Rock. Another institution opened by Bishop Morris in late years is the Catholic High School for Boys in Little Rock. The teachers are enrolled from among the diocesan clergy. In 1910 the "Guardian," the official diocesan newspaper was founded. During the summer the advanced theological students at the seminary carry on Evidence work throughout the diocese. They live among the people under the direction of the pastors. While they are absent from the seminary, its buildings are given over to lay retreats held weekly.

In December, 1939, Pius XII named the Vicar-General of the Diocese, Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock. He was consecrated by Archbishop Cicognani, the Apostolic Delegate, April 25, 1940. Bishop Fletcher was born in Arkansas, Oct. 28, 1896, and reared in the state, the descendant of a pioneer family.

In this centenary year there are 97 diocesan priests and 58 priests of religious orders; 126 churches; four religious orders of men; seven religious orders of women; one seminary for diocesan clergy; one seminary of a religious order; two colleges for boys; ten academies; one orphan asylum; and ten hospitals.

Wisconsin formed part of the vast territory to which Spain laid claim by reason of the discovery of Florida. No Spanish explorer, however, came within miles of it. In 1608 Champlain laid the foundations of New France when he founded Quebec on the St. Lawrence River, and in a few years the adventurous French explorers penetrated into the heart of the continent, together with intrepid missionaries. In 1665 the Jesuit missionary, Fr. Claude Allouez, established the first known mission in Wisconsin at La Pointe du Sainte Esprit, now Bayfield; in 1669 he founded the mission of St. Francis Xavier at Green Bay which became one of the central missions for the Jesuits in the Northwest; in 1672 he founded another permanent mission, which was St. James, south of Green Bay. Among the Jesuit missionaries who labored in Wisconsin was the famed and saintly Fr. Marquette. He, together with Joliet, on their expedition to explore the Mississippi River in 1673, crossed Wisconsin from Green Bay to Prairie du Chien by way of the Fox and Wisconsin Rivers. Despite hardships and setbacks, these missions as well as others in the surrounding territory were continued for a hundred years. Conversions among the Indians were slow and often insincere; yet at the end of a hundred years about half the Indians were good Christians. These early missions were closed as a result of the suppression of the Jesuits by the French and the capitulation of New France to England.

Though Wisconsin became American territory as a result of the War of Independence, it was not until the year 1796 that the English ceased their occupation of Wisconsin following Jay's treaty. Thenceforward this territory was under the jurisdiction of Bishop Carroll of Baltimore. With the erection of new dioceses in the course of years, Wisconsin came successively under the care of the Bishops of Bardstown (1808), Cincinnati (1821) and Detroit (1833). The Catholic missions through these years remained centers of Catholicism, though it was seldom that they had a priest until the erection of the Detroit Diocese. The old French and Indian Catholics remained, and in the first three decades of the nineteenth century there came many Irish and German Catholic immigrants. With the erection of the Diocese of Dubuque in 1837, still more active work was done in the old Wisconsin missions.

On Nov. 28, 1843, Pope Gregory XVI erected the Diocese of Milwaukee. The Most Rev. John Martin Henni was at the same time appointed the first Bishop. He was born in Switzerland, June 15, 1805, pursued his philosophical and theological studies in Rome and, coming to the United States in 1828, finished them in the Seminary at Bardstown, Kentucky. He was ordained priest at Cincinnati, Feb. 2, 1829. While a priest in the Cincinnati Diocese he founded the first German Catholic newspaper in the United States, "Der Wahrheitsfreund." He was consecrated Bishop, March 19, 1844, by Bishop Purcell in Cincinnati. On reaching his diocese the new Bishop had 20 congregations of Catholics (approximately 20,000 souls in all), 14 churches, some still in the process of construction, and 4 or 5 priests. A large-scale immigration was just beginning, and to meet the problems created by it was the Bishop's constant effort. Realizing that priests could not be obtained from other sections to any great extent, one of his first acts was to start a seminary. Under Fr. Heiss and Dr. Salzmann, who came from Austria in 1847, St. Francis de Sales Seminary, the nursery for priests of the Northwest, was founded and conducted. Religious, priests, Brothers and Sisters were introduced to cope with the multifarious needs of the dioceses. In

1847 the Bishop laid the cornerstone for the Cathedral of St. John the Evangelist, and in 1853 it was consecrated by Archbishop, afterwards Cardinal, Bedini. The growth of the Church in the United States has been phenomenal, but nowhere was it more evident than in the Diocese of Milwaukee at this time. After ten years the diocese numbered 100,000 Catholics and 73 priests; and after twenty-five years it numbered 300,000 Catholics and 177 priests. In 1868 two new dioceses, Green Bay and La Crosse, were erected largely out of the territory of Bishop Henni. In 1875 Milwaukee was made an archdiocese by Pope Pius IX, and on June 3, 1875, Bishop Henni received the Sacred Pallium as the first Archbishop. On Sept. 1, 1881, almost forty years after his consecration as Bishop the "Patriarch of the Northwest," looking back on a busy day, closed his eyes and passed to his reward.

Rt. Rev. Michael Heiss, who had come to Milwaukee with Bishop Henni as his secretary, succeeded him as Archbishop. Born of peasant stock in Pfahldorf, Bavaria, April 12, 1818, he took his higher studies at the University of Munich and the seminary at Eichstatt. Ordained at Nyphenburg, Oct. 18, 1840, he was attracted by the American missions and arrived here two years later. After pastoral work in Covington, Kentucky, and Milwaukee, he held the rectorship of St. Francis Seminary from 1856 to 1868. He was then appointed first Bishop of the new Diocese of La Crosse and was consecrated by Bishop Henni, Sept. 6, 1868. In 1880 he was appointed Coadjutor to the aged Archbishop Henni, succeeding him on his death, Sept. 7, 1881.

Being an expert canonist Archbishop Heiss gave more definitive organization to the diocese, and presided over the first Provincial Council of Milwaukee in 1886. It was due probably to the influence of Archbishop Heiss more than to any other that the "Bennet Law," a law attacking the Lutheran and Catholic parochial schools, was repealed. He was one of the bishops who helped establish the Catholic University of America and the author of several important theological works. He died at La Crosse, March 26, 1890.

The third Archbishop, Frederic Xavier Katzer, was born in Ebensee, Upper Austria, Feb. 7, 1844. He took his higher studies at Linz, and came to America in 1864. Finishing his studies at the Milwaukee diocesan seminary of St. Francis, he was ordained priest by Bishop Henni, Dec. 21, 1866. For some years he taught mathematics, philosophy and theology at St. Francis Seminary. Appointed third Bishop of Green Bay, he was consecrated by Archbishop Heiss, Sept. 21, 1886; on the death of Archbishop Heiss he was appointed third Archbishop of Milwaukee, Jan. 30, 1891. His administration was marked by a solidifying of the gains made by his two predecessors. He carried the fight against the "Bennet Law" to the end. Learned theologian that he was, he issued an important pastoral on secret societies in 1895. He died on July 20, 1903.

Sebastian Gebhard Messmer, the fourth Archbishop, was born at Goldach, Switzerland, Aug. 29, 1847. He took his philosophy and theology at the University of Innsbruck, Austria, and was ordained priest there, July 23, 1871. In the same year he came to America, entered the Diocese of Newark and taught at Seton Hall College, South Orange, New Jersey. His ability as a canonist was recognized, and his services were employed at the third Plenary Council of Baltimore, 1884. Called to the chair of Canon Law in the Catholic University of America at Washington, D. C., he first went to Rome for a two-year course in Roman civil law. He taught at the University until his appointment as third Bishop of Green Bay. He was consecrated in St. Peter's Church, Newark, March 27, 1892, by Bishop Zardetti of St. Cloud.

He succeeded to the Archdiocese of Milwaukee, Nov. 28, 1903.

Archbishop Messmer was known for his profound learning and interest in education which he kept throughout his whole life even during the busiest years of his administration. He carefully looked after the education of the Indians in the Milwaukee Archdiocese, erected forty parochial schools, improved the diocesan seminary in both equipment and staff, and ever remained in contact with the affairs of the Catholic University of America. He was alive to the social and economic problems of the day, giving his sympathy and support to the laboring classes by promoting trade unionism. During his incumbency 10 hospitals and sanitariums and 15 additional charitable institutions were erected in the archdiocese. His staunch loyalty to the United States during the First World War had a great influence on the German-speaking people throughout the country. On a trip to his birthplace in Switzerland, in hope of recovering his health, he died, Aug. 4, 1930.

Samuel Alphonsus Stritch was the next occupant of the see. He was born in Nashville, Tenn., Aug. 17, 1887. He studied at St. Gregory's College, Cincinnati, and the North American College in Rome from which he was graduated at the age of twenty-two with a Doctorate in philosophy and theology. He was ordained priest in Rome, May 21, 1909. Returning to America, he labored first in Memphis, then in Nashville, Tenn. Appointed Bishop of Toledo, Ohio, he was consecrated by Archbishop Henry Moeller of Cincinnati, Nov. 30, 1921. He was named Archbishop of Milwaukee, Aug. 26, 1930.

Archbishop Stritch's ten years in the Milwaukee Archdiocese were marked by an intensification of the spiritual life and external activities of both clergy and laity. During his tenure of office Catholic charities were increased fivefold; Catholic Action was made effective by coordinating and expanding the numerous societies; youth programs were initiated or developed; the Catholic Youth Organization of the archdiocese was so well established that it became a model for the rest of the country; in the educational field a standard was set that is comparable to the best in the country, special instruction for underprivileged and exceptional children and special teacher training for such a course being established. He was transferred, Jan. 5, 1940, to the Archdiocese of Chicago.

Moses Elias Kiley, his successor, was born Nov. 13, 1876, in Margaree, Nova Scotia. His higher studies were pursued in St. Mary's Seminary, Baltimore, and in the North American College, Rome. Ordained priest in Rome, he returned to America to engage in pastoral work in the archdiocese of Chicago. He was the first diocesan supervisor of Catholic Charities in the Chicago Archdiocese, a post he held from 1916 till 1926. In 1926 he returned to Rome as the spiritual director of the North American College. Elected to the See of Trenton, New Jersey, he was consecrated Bishop in Rome by Cardinal Rossi March 17, 1934. On Jan. 5, 1940 he was promoted to the Metropolitan See of Milwaukee as its sixth Archbishop. Archbishop Kiley is continuing the program of his predecessor and in addition has reorganized the seminary and is restoring the cathedral.

In contrast with the heathen tribes that inhabited Wisconsin three hundred years ago, and in contrast with the meagre handful of Catholics who dwelt in the Diocese of Milwaukee at its foundation one hundred years ago, the present status of the diocese, territorially much smaller, is a glorious one. The 4 or 5 priests of a hundred years ago have increased to 850; the 14 churches have increased to 326 churches and 43 chapels; the 20,000 Catholics have increased to 460,000. In addition to that, the diocese has 24 high schools, 191 parochial schools and 46 charitable institutions.

Fort Duquesne — the present day Pittsburgh—was built by the French between 1753-1754. The honor of having celebrated the first Mass in what is the present diocese probably belongs to Fr. Bonnecamp, S. J., who accompanied Celeron on his expedition of 1749. Several Franciscan Friars — Denys Baron, Gabriel Amheuser, and Luke Collet — accompanied the French troops in their campaigns. The first chapel inside Fort Duquesne was erected some time after April 16, 1754, and was named "The Assumption of the Blessed Virgin of the Beautiful River."

In 1758 the French retired from the territory and the settlement became known as Pittsburgh. During the decades immediately following the French retirement, no priests worked in this territory although the number of Catholics increased. Probably the first priest to come to Pittsburgh was Fr. Peter Huet de la Vilieniere, who walked from Philadelphia. Occasionally other priests would be able to spend a few days or weeks there in spiritual ministrations.

The first permanent Catholic settlement in the present diocese was on the present site of St. Vincent's Archabbey at what was then known as "Sportsman's Hall." Here Fr. Theodore Browers, a Franciscan priest, organized a permanent Catholic settlement in 1790. In March, 1789, property was obtained at Greensburg, and there in the following June Fr. John B. Causse, likewise a Franciscan, said Mass for the first time. Fr. Patrick Lonergan, of the same Order, settled a colony and established a church at Waynesburg in 1799 or 1800.

One of the most interesting settlements was that of the "Rev. Mr. Smith," Demetrius Gallitzin, son of an illustrious Russian family. In youth he became acquainted with many of the prominent atheistic free-thinkers of French society, but through the prayers of his converted mother he embraced the Catholic faith in the Latin Church. Having come to the United States, he met Bishop Carroll and decided to enter the Sulpician Seminary at Baltimore. He was ordained in 1795 by Bishop Carroll, joining the Sulpicians. In 1799 he came to Loretto, Cambria County; and in the vicinity he erected churches, founded villages and encouraged Catholic settlers by grants of land. After forty-one years of labor and energy in establishing a stable and thoroughly Catholic community, and having spent $150,000 of family endowments, he died, May 6, 1840, leaving a flock of 10,000 Catholics. Although his station was situated in what is now the Diocese of Altoona, his mission field included a great part of what constitutes the present Diocese of Pittsburgh.

Also worthy of special mention are the labors of Fr. Peter Heilbron who came to Sportsman's Hall, Nov. 17, 1799, and remained to the time of his death seventeen years later. He was the first priest regularly to attend the faithful of Pittsburgh. Fr. Heilbron was succeeded by Fr. W. F. X. O'Brien of Washington, D. C., who became the first resident pastor of Pittsburgh. Fr. O'Brien lodged for a while in the home of John Kelley and soon afterwards rented a frame house on State Street — now Second Avenue—between Smithfield and Grant Streets, the front room of which he used for a chapel. In 1808 he started St. Patrick's Church on a lot outside the town which was donated by Col. James O'Hara. It was dedicated by the Rt. Rev. Michael Egan, O. F. M., on his visit — the first of a Bishop to this part of the state — August, 1811. During the greater part of the ministry of Fr. O'Brien the only other priests in Western Pennsylvania were Fr. Gallitzin, Fr. Heilbron at Sportsman's Hall, and a pastor at Sugar Creek from 1806 to 1811.

After a twelve-year ministry Fr. O'Brien had to retire, and was suc-

ceeded by Fr. Charles Bonaventure McGuire, an Irish Franciscan who had taught for some time at St. Isidore's College, Rome. Fr. McGuire was admirably gifted to cope with the growing city and its problems. He wished to found a Franciscan monastery and a convent of the Poor Clares in Pittsburgh: for the former he purchased a two-storied log house and erected a log chapel at a short distance. Fr. Anthony Kenny, who was probably born in Pittsburgh, joined the community. A man of exceptional austerity, he practised the severest mortifications on his feeble body. After having been assistant pastor for a couple of years he died with a reputation for holiness, Feb. 5, 1827, at the age of 26. He was the first priest to die in the city. Among the accomplishments of Fr. McGuire may be mentioned the building of St. Paul's Church, which was finished and dedicated, May 4, 1834, and the establishment of a Poor Clare Monastery at Nunnery Hill: this latter was transferred to another site but closed in 1837. Fr. McGuire died of cholera, July 17, 1833, and was succeeded by Fr. O'Reilly, who completed St. Paul's and introduced the Sisters of Charity to the diocese. The sisters conducted an orphan asylum, 1838-45, and in 1835 started Catholic schools. The first permanent religious community of men was established in Pittsburgh April 8, 1839, when the Redemptorists undertook the care of St. Patrick's parish and established St. Philomena's.

In the summer of 1826 Bishop Conwell of Philadelphia visited the eastern part of the present diocese of Pittsburgh and appointed Fr. Gallitzin Vicar General for the western part of the state. Bishop Conwell had thought of making this missionary his coadjutor, but for some reason this did not take place.

In 1823 Fr. Gallitzin suggested that the territory be raised to a bishopric. Other authorities made a similar proposal, and in January, 1836, the documents erecting the new see of Pittsburgh were being prepared in Rome. The matter was dropped for time, but at the Fifth Provincial Council of Baltimore the erection of the see was again recommended. Finally by the brief, "Universi Dominici," dated Aug. 11, 1843, the see was erected and St. Paul's was made the Cathedral Church; the Rev. Michael O'Connor was appointed the first Bishop.

Bishop O'Connor was born Sept. 27, 1810, at Cobh, Ireland. He was educated at the Urban College of the Propaganda, Rome, and ordained June 11, 1833. He was for a time Vice-Rector of the Irish College in the Eternal City, and professor of Sacred Scripture at the Propaganda; and for five years he was engaged in the sacred ministry in Ireland. In 1839 on the invitation of Bishop Kenrick he came to Philadelphia and was professor at St. Charles Borromeo's Seminary for some time. He was consecrated Bishop, Aug. 15, 1843, in Rome. On his return from Rome he brought with him from Ireland seven of the newly founded Sisters of Mercy. At his arrival he found a diocese of 33 churches, 16 priests and 25,000 Catholics. In June, 1844, the first Diocesan Synod was held; a church was shortly thereafter opened for the colored; in the same year the publication of "The Catholic" was commenced, and St. Michael's Seminary established. The following religious communities entered the diocese: Benedictines, establishing an Abbey at Beatty (1847); Franciscans from Ireland, settling at Loretto (1848); Sisters of Notre Dame and Passionists from Rome (1852).

By a Bull dated April 29, 1853, the new see of Erie was carved out of the original territory; and Bishop O'Connor was appointed its first Bishop at his own request. The people of Pittsburgh soon presented a petition to the Holy See, asking for the return of Bishop O'Connor; and the Holy See in February, 1854, restored the former bishop. On May 23, 1860, he resigned

his see; and soon after entered the Jesuit Order. He died at Woodstock, Md., Oct. 18, 1872. The condition of the diocese at the time of his resignation is as follows: 86 priests, 77 churches, 1 seminary and a Catholic population of 50,000.

Rev. Michael Domenec, C. M., succeeded to the see. He was born, Dec. 27, 1816, at Ruez, Tarragona, Spain. Educated at the Lazarist Seminary, Paris, he became a Vincentian, and was ordained June 30, 1839, at Perryville by Bishop Rosati, C. M. For some time he taught in the Perryville Seminary and helped to found St. Vincent's College, Cape Girardeau, Mo. He had charge of the diocesan seminary at Philadelphia before he was elected to the See of Pittsburgh, Sept. 18, 1860. On Dec. 9, 1860, he was consecrated at Pittsburgh by Archbishop Kenrick. During his episcopacy new churches, schools, orphanages and asylums were erected. In 1862 he went to Madrid to present the views of the American Government on the possible recognition of the Confederate States by the Spanish Government. During the later part of his episcopacy, out of the diocese a new see was erected at Allegheny City, to which he was transferred Jan. 11, 1876. Under pressure of ill health, Bishop Domenec resigned the See of Allegheny City and died at Tarragona, Jan. 5, 1878.

The third Bishop of the diocese, the Rt. Rev. John Tuigg, was born Feb. 19, 1820, at Donaghmore, County Cork. He attended All Hallows College, Dublin, and then St. Michael's Seminary, Pittsburgh, where he was ordained, May 14, 1850, by Bishop O'Connor. He was consecrated, March 19, 1876, at Pittsburgh by Archbishop James F. Wood of Philadelphia. He undertook the care of the diocese in a particularly dark period of church history in Western Pennsylvania. Clerical and lay factions were at loggerheads; mistrust and apprehension due to the recent division of the diocese were rife. Thanks to his zeal, firmness and personal poverty, confidence was again restored. The Holy See appointed him administrator of the vacant See of Allegheny City, and this action greatly reduced the bitterness of the situation. Bishop Tuigg died Dec. 7, 1889, at Altoona. It is interesting to note that the Diocese of Allegheny City was suppressed by a Bull dated July 1, 1889.

The Rt. Rev. Richard Phelan, the next Bishop, was born at Kilkenny, Ireland, Jan. 1, 1828. He received his early education at St. Kieran's College, in his native city and completed his priestly studies at St. Mary's, Baltimore. He was ordained at Pittsburgh, May 4, 1854, by Bishop O'Connor. After serving as Vicar General, he was consecrated Coadjutor of Pittsburgh Aug. 2, 1885, by Archbishop Patrick J. Ryan of Philadelphia; he succeeded to the see Dec. 7, 1889. Through his long priestly ministry of thirty years he was well acquainted with the condition of the diocese and his episcopacy thus gave great promise. He accomplished much. The large congregations, requiring the ministry of pastors who spoke their languages, were soon attended by priests of the respective nationalities. In May, 1901, the See of Altoona was established from part of the Pittsburgh territory. Bishop Phelan's genius for organization was shown especially during those fifty years when Pittsburgh became the great iron, steel and coke metropolis and he ably coped with the apostolic problems created by the great influx of foreign nationalities, and the bigotry which was at times prevalent. His death took place at Idlewood, Pa., Dec. 20, 1904, after an episcopate of almost twenty years.

The Rt. Rev. John F. Regis Canevin succeeded him. He was born in Westmoreland County, June 5, 1853, and educated at St. Vincent's College and Seminary, Beatty, Pa. Ordained June 4, 1879, at Pittsburgh by Bishop Tuigg, he served the dio-

cese for twenty-four years in various posts. His consecration took place Feb. 24, 1903, Archbishop John Ryan of Philadelphia was the officiating prelate, and he succeeded to the see Dec. 20, 1904. The Pittsburgh Apostleship under the direction of Very Rev. Edward P. Griffin, in the period under consideration, contributed outstanding aid to the spread of Catholicity in the sparsely populated districts. During the term of Bishop Canevin 33 English, 19 German, 17 Polish, 13 Italian, 16 Slavish, 1 Lithuanian, 3 Croatian, 2 Slovak, 3 Hungarian, 1 Kreimer, 1 Syrian and 30 other churches were erected. A conference of Christian Charities, which incorporated all individual and organizational Catholic Charities in the diocese, has done excellent work, especially in the care of neglected and maltreated children, the placement of immigrants in becoming positions, and the relieving of destitute families. Numerous institutions of an educational nature also have been established, especially for the care of the destitute and afflicted. Bishop Canevin did much to solve the special problems of his diocese. Three-fifths of the diocesan population speak a foreign tongue; the Gospel is read in ten languages. The difficulties in preaching the Gospel are largely met by the Confraternity of Christian Doctrine. Lay missionaries of this organization working under the direction of priests bring the doctrine of Christ to thousands of workers in the numerous industries. In 1921 these missionaries had under their direction about 15,000 children. To equip these teachers a school had been established with a graded course of two years leading to a diploma. Bishop Canevin, after a fruitful episcopate, resigned the see, Nov. 26, 1920; he died March 22, 1927.

Most Rev. Hugh C. Boyle, the present occupant of the see, was born Oct. 8, 1873, at Cambria, Pa. He received his education at St. Vincent's College and Seminary, Beatty, and was ordained July 2, 1898, at Latrobe, by Bishop Phelan. He was engaged in various capacities in the diocese from 1898 to 1921, when he was appointed Bishop, and on June 29 he was consecrated by Archbishop Canevin. In the twenty-one years that Bishop Boyle has governed the diocese the Catholic population of the area has increased by 133,000 people, the total Catholic population being today 683,067 people; 64 new churches and missions have been opened, bringing the total to 448; the number of priests in the diocese has increased by 189, giving a total of 812 priests active today, 602 of whom are diocesan and 210 members of religious orders.

An educational campaign conducted by Bishop Boyle throughout the diocese has resulted in a remarkable increase in the secondary schools. Central Catholic, opened in 1928, and North Catholic, opened in 1939, are large district high schools, educating 1,600 and 1,300 boys respectively. Many parishes in these same districts have opened high schools to take care of their girls. Today there are 6,100 boys and girls in Catholic high schools, a total increase of 4,000 over 1921. The total Catholic school population has increased by 12,400, giving a total of 86,304 boys and girls in the elementary and secondary schools in the diocese today. In conjunction with the Pittsburgh School Board a plan has been devised by which Catholic pupils in public high schools are now being freed for regular periods of instruction. A program of Catholic Action, sponsored by the Diocesan Union of Holy Name Societies and the Diocesan Union of Sodalities, has done effective work, notably in developing the Retreat movement. In July, 1940, the Catholic Historical Society of Western Pennsylvania was formed to further historical research and to plan a commemoration of the centenary of the founding of the diocese during 1943.

Since seventeenth-century England was the mother country of the United States, it was natural that the language, opinions and modes of thinking prevalent in that country should take root in the colonies. Anti-Catholic prejudice was, for that reason, found in English-speaking America from the very start. For in England of that day, the Church was subjected to tremendous discrimination. What had originally been a theological bitterness had, with the growth of English nationalism, turned into a political hate. England's growth and expansion were threatened by France and Spain, both strong Catholic powers. The Church was, in the popular mind, identified with these national rivals, and as the result there was a widespread feeling of distrust and suspicion toward her. The colonists, having brought these prejudices with them, a conflict with Catholicism was inevitable in the New World wherever settled by the English.

The Colonies

The British Crown helped to foster this attitude by the restrictions against Catholics embodied in all colonial charters. These charters, while not actually forbidding the entry of Catholics, contained provisions curtailing the freedom of worship and the exercise of political rights by Catholics.

Virginia. In 1641 and 1642 the Virginia House of Burgesses provided that thereafter no "popish recusants" were to hold office in the colony and that any priest entering its borders was to leave immediately on being warned by the governor; Catholics were likewise disenfranchised.

Massachusetts. In New England conditions were much the same. In 1629, even before sailing, the Puritans stated in the "General Consideration for the Plantation in New England" that the new settlement was to "raise a bulwark against the kingdom of anti-Christ which the Jesuits labor to rear up in all parts of the world." In the first year of the history of the Massachusetts Bay Colony Sir Christopher Gardiner was banished on the mere suspicion that he was a Catholic. In 1647 the General Court decreed that any Jesuit or priest coming within the colony was to be banished, and, if he should return, executed.

New York was also troubled. Governor Thomas Dongan, an appointee of James II, was a Catholic and his tolerance permitted the entrance of many Catholics fleeing from persecution in the other colonies. This caused alarm among the Protestant groups, ever fearful of a "popery center" being established in the colonies. A revolt ensued against Catholicism, and the Protestants placed Jacob Leisler in power and called an assembly which agreed "to suspend all Roman Catholics from command and places of trust." Reputed Catholics were also arrested and an attempt was made to remove all Catholics from the colony. Leisler was subsequently removed in favor of a regularly appointed governor, but conditions were not improved. Office holders were required to sign a declaration against the doctrine of Transubstantiation and to take the sacrament according to the rites of the Church of England.

New Hampshire. In some of the colonies, though the feeling of anti-Catholicism was strong, it was less aggressive. Thus the first assembly of New Hampshire in 1680 gave the franchise to "all Englishmen being Protestants" who met the age and property qualifications. In 1696 the conspiracy against William and Mary aroused Protestant prejudice, and the New Hampshire legislature required all inhabitants to take an oath against the Pope and the doctrines of the Catholic religion.

Pennsylvania. In the beginning Penn, the Quaker founder of Penn-

sylvania, did his utmost to provide religious freedom for all. Eleven years after the final colonial charter was granted, however, anti-Catholic opinion had become so strong, and the pressure of the Established Church on the Crown so insistent, that laws were passed in the colony forbidding anyone to hold public office who would not deny the Real Presence and declare the Mass idolatrous.

Rhode Island. Even in Rhode Island, one of the most tolerant of all the colonies, Catholics felt the sting of bigotry. When Roger Williams fled from the Massachusetts Bay Colony, he obtained a charter for Rhode Island from Charles II which guaranteed "full liberty in religious discernments," and provided that no one was to be "molested, punished, disquieted or called in question for any difference in opinion in matters of religion." However, Catholics were excluded from voting by a law passed in 1664. (Whether this law was actually put into effect in 1664 is questioned, but at any rate it was added by a committee of revision in 1744.) In the Volume of Laws for 1719 there is a statute providing that all men professing Christianity, "Roman Catholics alone excepted," shall have liberty to choose and be chosen for civil and military offices.

Maryland. In 1632 the English Crown gave a charter to Cecil Calvert, second Lord Baltimore, making him a patron of all churches established within his grant of Maryland. This implied toleration for Catholics, since Baltimore himself was a Catholic; but the concession was propounded in veiled terms so that Massachusetts and Virginia would not be offended. Thus in 1634, the Calverts established a land of sanctuary where those of "every creed might find an end of persecution and a peaceful home." Yet anti-Catholicism flared up in this Catholic-sponsored colony of Maryland in 1645 when William Clayborne, secretary of the Colony of Virginia, attacked the colony. The year 1649 saw the passage of the General Toleration Act which declared that "no one believing in Jesus Christ should be molested in his or her religion." This Act attracted the Puritans of New England, and by 1654 the Puritans had gained such control of the government of Maryland that they had the Toleration Act repealed. Though Baltimore's government was again in control in 1658 with the result that the Toleration Act was enforced, by 1671 the predominance of Anglicans again rendered the position of Catholics uncertain. John Coode led a Protestant uprising in 1676, on the pretext that the Senecas and "Papists" were planning to massacre the Protestants living in the isolated districts. Shortly after the accession of William and Mary to the throne, Lord Baltimore was accused of being a Jacobite; and under this pretense he was deprived of his rights as proprietor of the colony of Maryland. The Crown took over the colony, and the Church of England became the established religion in 1692.

French Influence

England's wars with Catholic Spain and France over the colonies aggravated the already sad plight of the Catholic colonist. Anti-Catholicism loomed more and more as the patriotic duty for the loyal subjects of the Crown. Thus were prejudice and patriotism made synonymous during this period of struggle.

In 1759, after more than half a century of intermittent wars, France surrendered to the victorious English and the Articles of Capitulation were drawn up; in 1763 the Treaty of Paris was signed. The Articles and Treaty guaranteed to the King's new subjects the free exercise of their religion. However, Article IV of the Treaty contained the qualifying clause, "so far as the laws of Great Britain permit." The French representatives protested, and some concessions were granted in favor of the French Catholics. Specifically, no provision had been

made for ordaining clergymen. To rectify this a sympathetic governor aired the colonists' grievances in London. Some time later Rev. Oliver Briand was consecrated a Bishop in France. He returned to Canada and was known as "superintendent of the clergy," but his episcopal duties had to be performed without the insignia of his office. The liberal policy thus begun by the British was to develop slowly, and finally to emerge in the Quebec Act of 1774. One section of the Act concerning religion gave full freedom of religion to Canadian Catholics, and stated that the "clergy of the said church may hold, receive and enjoy their accustomed dues and the rights with respect to such persons only as shall profess the said religion." Likewise the Act freed the Catholic Church in the territory northwest of the Ohio from the penal laws of England and her colonies.

The passage of the Quebec Act unfortunately coincided with the adoption of the so-called "Intolerable Acts" which were, as their name implies, especially odious to the Americans. Consequently it shared in the colonists' hatred of these punitive measures. Samuel Adams, an arch-agitator of his day, in his address to the Mohawks cried: "Brothers . . . they have made a law to establish the religion of the Pope in Canada which lies so near you. We much fear some of your children will be induced, instead of worshiping the only true God, to pay his dues to images made in their own hands." Adams' views were shared by many others, and it was mainly through his efforts that the later Puritan bigotry flared up once more. King and Parliament were ridiculed for this Act, which was represented as surrounding the colonists on all sides by enemies. Consequently the American Continental Congress of 1774 balked at accepting the Quebec Act.

When in 1775 the colonists began to break from their mother country, under the impact of the emergency the anti-Catholic spirit began to wane somewhat. Catholics, in proportion to their numbers, played an important part in the struggle for freedom. The Carroll family especially was outstanding, and their important work helped to show that Catholics were wholeheartedly in sympathy with the American cause. Of Catholics, Fr. John Carroll wrote to a contemporary detractor: "Their blood flowed as freely to cement the fabric of independence, as that of any of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order and civil and religious liberty." As a sign of a growing change in the general attitude, it may be noted that General Washington, on one notable occasion, intervened to prevent the Army in New England from participating in the orgies of a Pope's Day.

On February 15, 1776, the Continental Congress appointed a committee, whose members were Benjamin Franklin, Samuel Chase and Charles Carroll, to approach the Canadians in an attempt to gain their aid in the revolutionary struggle. Carroll's French education and his religious affiliations made him acceptable to the Catholics in Canada. Fr. John Carroll was also asked to accompany the delegation so that he might use his influence with the Canadian clergy. The commission, however, failed in its purpose since the reaction of the colonies to the Quebec Act was still fresh in the minds of the Canadians; yet that the colonists should recognize the power of the Canadian Catholics to help them was a blow to bigotry and prejudice.

When in 1778 Catholic France became an ally of the colonies, the cry of "No Popery" was heard only from the English Tories in America. Many distinguished French Catholics took a leading part in the military operations. Their presence and devotion to the American cause did much to allay suspicion.

A more general spirit of toleration resulting from the common struggle for political liberty helped to prepare the ground for an explicit statement of religious freedom.

Effect of the U. S. Constitution

Anti-Catholicism was too deeply rooted in America to expire immediately under the influence of the French alliance and the Declaration of Independence. Though the principle of religious freedom had gained ground during the war, still only four of the new states (Pennsylvania, Delaware, Virginia and Maryland) laid aside the old penal laws and permitted Catholics absolute equality with other citizens. In the Bill of Rights drafted by the Virginia Convention of 1776 a statement of religious freedom was embodied. It held that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience." Gradually this principle became the model for other states. The Federal Constitutional Convention of 1787, however, failed to give a sufficiently strong statement of religious liberty. Some fears of Catholicism were voiced in the ratifying conventions of the various states, and though these sentiments were in a distinct minority there was a general feeling that a more explicit expression was needed. The First Amendment to the Constitution, therefore, provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Federalist party which was a power until 1800 showed, despite the Constitution, an antipathy to foreigners and a tendency to maintain the political superiority of Protestantism in the new states. Catholics, although free to worship according to their consciences and to support their own churches, for years remained disenfranchised in many sections but were taxed for the support of public Protestant institutions. With Jefferson's election in 1800 the Federalists lost their power. By this time, too, many of the states had relaxed their rulings and replaced them with liberal constitutions, and the American Catholic came on an equal footing, at least legally, with his fellow citizens.

At the time of the Constitutional Convention the number of Catholics in America was about 35,000 out of a total population of 3,000,000. Soon after the organization of the government many French, German and especially Irish Catholics entered America. This mass immigration continued during the early decades of the nineteenth century. The early years of that century were not without demonstrations against Catholics, though such outbreaks were for the most part insignificant.

The Native American Party

During the War of 1812 religious prejudice again subsided, but shortly after the Peace of Ghent was signed outbreaks of bigotry once more began. Prominent in beating the drums of hate were "The American Protestant Vindicator" and the "Protestant," leading anti-Catholic newspapers of the time. In 1835 the Native American party was formally organized in New York City. For about ten years it existed as a political body only in those states where foreigners and Catholics were numerous and powerful enough to cause alarm. The storm center of the Nativist movement in Philadelphia was the school question. In November, 1843, Bishop Kendrick petitioned the school board of that city to permit Catholic children the liberty of using the Catholic version of the Bible where Scripture-reading was prescribed. The board ruled that no children whose parents objected to Bible reading were obliged to be present at Bible exercises. This caused great furor, and Catholics were accused of excluding the Bible from the public schools. In 1844 rioting followed, in which two Catholic churches, St. Michael's and St. Augustine's, and a convent were burned to the ground. In July, 1845, the first Native American convention was held at Philadelphia.

The convention issued a document warning Americans of "foreign influence." The Catholic Church was not mentioned by name, but it was unmistakeably referred to as "a body, armed with political power, in a country of whose system it is ignorant, and in whose institutions it feels little interest, except for the purpose of personal advancement." The Church was described as having "armed and equipped militia companies wearing costumes and insignia of foreign description, with words of command given in a foreign tongue." The document promulgated a set of principles which stated, among other things, that, as no foreigner could entirely forget his fatherland and become a voter to be trusted, it was better to limit the franchise to the native-born.

In the meantime immigration to America had increased. The Irish famine of 1846, and the governmental disturbances in France, Germany and Italy caused many to seek refuge in America. The census of 1850 showed one-seventh of the total population to be immigrants. The majority of these immigrants were Catholics.

Know-Nothingism

The year 1850 witnessed a decline in the ranks of the Native American party, but in 1852 it produced an offshoot — the Know-Nothing party. This faction, virtually unheard of until 1854, enjoyed phenomenal success and for a time seemed destined to be a permanent addition to the parties of the United States. The Know-Nothing party was formally organized in 1852 in New York City by Charles B. Allen as a secret patriotic society known as the "Order of the Star Spangled Banner." Within a few months more than a thousand were enrolled, and the society made its influence felt in the municipal elections of 1852 in New York City. The success in New York was for them opportune. Franklin Pierce, a Democrat, had been elected President of the United States in the same year. The Whigs and Nativists agreed that the foreign-born vote was largely responsible for his election. Smarting under the sting of defeat, the Whigs were ready to join any nativistic group in order to avenge their defeat. Thus it was that the local Know-Nothing party was able to branch out into a national organization. Three years after its foundation the Know-Nothing party was established in thirty-five states and territories. Until 1856 the new party was a serious threat to the other political groups. It was momentarily checked in the Virginia gubernatorial race in 1855, but was still powerful enough to nominate Millard Fillmore as its candidate for President in the election of 1856. James Buchanan was chosen by the Democrats, and John C. Fremont carried the banners of the newly organized Republican party. Both Buchanan and Fremont were at one in their denunciation of the nativistic tendencies of Know-Nothingism. Buchanan won the election, defeating Fillmore by an overwhelming margin; and with this defeat the collapse of the Know-Nothing movement was complete.

American Patriotic Association

Know-Nothingism lingered on in Maryland and other border states until the Civil War; but it was merely a compromise party, with its nativistic principles completely abandoned. It appeared in 1887 under the label of the American Patriotic Association, the familiar A. P. A. By 1893 the A. P. A. had spread to twenty states. The chief cause of its agitation was the increase in social and industrial strength of the American Catholic citizen. After the panic of 1893 many Republicans entered the fold of this organization, but the party ceased to exercise any political power after the presidential election of 1896 in which it had opposed the victorious McKinley. The oath taken by the members of the A.P.A. was violently anti-Catholic. The party had its own papers, pamphlets and literature abounding in

anti-Catholic utterances. It employed bogus ex-priests and ex-nuns for lectures which it sponsored.

The Ku Klux Klan

The greatest organization founded on religious hate which this country has ever known appeared in the first quarter of the twentieth century. On Thanksgiving Day, 1915, the founding of the Invisible Empire of the Knights of the Ku Klux Klan took place on Stone Mountain near Atlanta, Georgia. Under the blazing light of a fiery cross a group of white-hooded figures swore an oath of fealty to William J. Simmons, the first Emperor and Imperial Wizard. Until 1920 it was mainly a local organization, operating in Georgia with a membership of probably not more than 5,000. Then with violent suddenness the K. K. K. leapt forward embracing the forty-eight states. Like the A. P. A. before it, the Klan obtained political power; but it used it to far greater advantage than did the American Patriotic Association. In 1921 the Klan was investigated by Congress, and in October of that same year hearings were conducted by the House. Simmons' testimony incriminated the Klan, but by this time the organization had become so powerful, and the Klan was so rapidly assuming the rôle of an important political factor, that the hearings were dropped. In 1922 Simmons resigned from the Klan and Hiram W. Evans of Texas succeeded him. Under Evans' leadership the Klan underwent a complete overhauling. He made strategic appointments and reshaped its politics. Most of all, he supplied it with a clear outline of ideas and principles, which were violently anti-Catholic and anti-Jewish. The 1924 Democratic National Convention held in New York City became a debâcle because of the Klan. Alfred E. Smith, a Catholic, was a candidate for the nomination; William Gibbs McAdoo of California was also in the running for the nomination. The relation between Smith and the Klan was obvious, but McAdoo did not openly condemn the Klan. A battle was waged as to whether the Klan was to be condemned in the party platform or not, and after a stormy period the Klan forces won by three votes. Smith and McAdoo were replaced by John W. Davis of West Virginia as the Democratic candidate. It was the Klan's boast from 1924 until 1928 that it had beaten Smith and saved America from "Rum, Romanism and the city fellows." In the election of 1928 the Klan again played an important part in the defeat of Smith, holding meetings, burning crosses and distributing vile propaganda during the campaign. Shortly after the election of 1928 the Klan went into seclusion and has never regained the prominence which it enjoyed in the 'twenties.

Jehovah's Witnesses

In recent years the society known as Jehovah's Witnesses has come to the fore as an anti-Catholic menace. This society was founded by a certain "Pastor" Russell about 1916. Russell engaged "Judge" Rutherford, a Missouri lawyer, as his advisor, and when the founder died Rutherford succeeded him as head of the society. Rutherford, who recently died, was a conscientious objector to America's part in the first World War, and served time in Atlanta Penitentiary. The group now has a four-fold dominion variously known as "Jehovah's Witnesses," the "Watch Tower Bible and Tract Society," "The People's Pulpit Association," and the "International Bible Students' Association." Violently anti-Catholic and anarchical, this organization is a menace not only to religion but to society as well, and has for that reason been outlawed in many countries. It spreads its teachings of hate with an almost diabolical zeal through the medium of the radio, the lecture platform, the phonograph and the press. Its rapid spread shows that anti-Catholic bias in America still has fertile ground upon which to thrive.

UNITED STATES CENSUS (1936) OF RELIGIOUS BODIES

The following analysis of the 1936 Religious Census is condensed from the Report of the Bureau of the Census, Department of Commerce:

Number of religious bodies in the United States..... 256
Denominations reporting less than 1,000 members 63
Denominations reporting from 1,000-5,000 members..... 64
Denominations reporting more than 200,000 members..... 27

The Bureau of the Census announces that, according to the returns received, there were in continental United States in 1936, 256 religious bodies with 199,302 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. Comparative figures are shown in the following table for number of churches (or other local organizations) and members for the denominations for which data were collected in 1936 and 1926. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1926 included statistics for 213 denominations, 9 of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 57 denominations shown at this census not reported in 1926. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1926.

At the census of 1936 the total expenditures were $518,953,571, as compared with $817,214,528 in 1926. Under this item are included the amount expended for salaries, repair, etc.; for payments on church debt; for benevolences, including home and foreign missions; for denominational support; and for all other purposes.

The value of church edifices in 1936 was $3,411,875,467, as compared with $3,839,500,610 in 1926. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

All figures for 1936 are preliminary and subject to correction.

Denomination	Churches		Membership	
	1936	1926	1936	1926
All denominations	199,302	232,154	55,807,366	54,576,346
Adventist bodies:				
Advent Christian Church	346	444	26,258	29,430
Church of God (Oregon, Ill.)..	71	86	4,163	3,528
Church of God (Adventist) ...	45	58	1,250	1,686
Life and Advent Union.....	6	7	352	535
Seventh-day Adventist Denomination	2,054	1,981	133,254	110,998
Primitive Advent Christian Church	14	———	538	———
African Orthodox Church	13	13	1,952	1,568
Amana Church Society	7	7	847	1,385
American Ethical Union	7	6	2,659	3,801
American Rescue Workers	19	97	797	1,989
Apostolic Overcoming Holy Church of God	23	16	863	1,047

Denomination	Churches		Membership	
	1936	1926	1936	1926
Assemblies of God, General Council	2,611	671	148,043	47,950
Assyrian Jacobite Apostolic Church	4	3	3,100	1,407
Baha'is	88	44	2,584	1,247
Baptist bodies:				
Northern Baptist Convention.	6,284	7,611	1,329,044	1,289,966
Southern Baptist Convention.	13,815	23,374	2,700,155	3,524,378
Negro Baptists	23,093	22,081	3,782,464	3,196,623
American Baptist Association.	1,064	1,431	115,022	117,858
Christian Unity Baptist Association	7	———	188	———
Colored Primitive Baptists...	1,009	925	43,897	43,978
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	91	98	7,951	7,340
Free Will Baptists	920	1,024	76,643	79,592
General Baptists	422	465	36,573	31,501
General Six Principle Baptists.	4	6	294	293
Independent Baptist Church of America	8	13	129	222
National Baptist Evangelical Life and Soul Saving Assembly of the United States of America	28	———	2,300	———
Primitive Baptists	1,726	2,267	69,157	81,374
Regular Baptists	266	349	17,186	23,091
General Association of Regular Baptist Churches in the United States of America.	84	———	22,345	———
Separate Baptists	69	65	5,287	4,803
Seventh Day Baptists	66	67	6,698	7,264
Seventh Day Baptists (German, 1728)	3	14	137	1114
Two-Seed-in-the-Spirit Predestinarian Baptists	16	27	201	304
United American Free Will Baptist Church (Colored).	226	166	19,616	13,396
United Baptists	277	221	27,000	18,903
Brethren, German Baptist (Dunkers):				
The Brethren Church (Progressive Dunkers)	163	174	30,636	26,026
Church of the Brethren (Conservative Dunkers)	1,143	1,030	153,516	128,392
Church of God (New Dunkers)	8	9	549	650
Old German Baptist Brethren (Old Order Dunkers)	67	62	3,589	3,036
Brethren, Plymouth :				
Plymouth Brethren I	74	166	3,370	4,877
Plymouth Brethren II	344	307	15,684	13,497
Plymouth Brethren III	22	24	1,000	684
Plymouth Brethren IV	56	47	1,909	1,663
Plymouth Brethren V	67	83	1,766	2,152
Plymouth Brethren VI	2	6	34	88

Denomination	Churches		Membership	
	1936	1926	1936	1926
Plymouth Brethren VII	38	———	800	———
Plymouth Brethren VIII	61	———	1,243	———
Brethren, River:				
Old Order or Yorker Brethren	7	10	291	472
Brethren in Christ	90	81	5,494	4,320
United Zion's Children	24	28	1,240	905
Buddhist Mission of North America	35	———	14,388	———
Catholic Apostolic Church	7	11	2,577	3,408
Christadelphians	109	134	2,755	3,352
The Christian and Missionary Alliance	444	332	32,145	22,737
Christian Nation Church	5	———	112	———
Christian Union	93	137	6,124	8,791
Christ's Sanctified Holy Church.	31	———	665	———
Church of Armenia in America..	37	29	18,787	28,181
Church of Christ (Holiness) U. S. A.	106	82	7,379	4,919
Church of Christ, Scientist	2,113	1,913	268,915	202,098
Church of Eternal Life	1	———	128	———
Churches of God:				
Church of God	1,081	644	44,818	23,247
Church of God (Headquarters, Anderson, Ind.)	1,032	932	56,911	38,249
Church of God (Salem, W. Va.)	39	———	1,154	———
The (Original) Church of God	58	50	2,269	1,869
(Tomlinson) Church of God...	441	———	18,351	———
Church of God and Saints of Christ	213	112	37,084	6,741
Church of God in Christ	772	733	31,564	30,263
Church of the Full Gospel, Incorporated	4	———	300	———
Church of the Gospel	2	———	73	———
Church of the Nazarene	2,197	1,444	136,227	63,558
Church of Revelation	3	———	345	———
Churches of Christ	3,815	6,226	309,551	433,714
Churches of Christ in Christian Union of Ohio	86	———	3,568	———
Churches of God, Holiness	35	29	5,872	2,278
General Eldership of the Churches of God in North America	352	428	30,820	31,596
Churches of the Living God:				
Church of the Living God, Christians Workers for Fellowship	96	149	4,525	11,558
Church of the Living God, "The Pillar and Ground of Truth"	119	81	4,838	5,844
Churches of the New Jerusalem:				
General Convention of the New Jerusalem in the United States of America	82	85	5,099	5,442
General Church of the New Jerusalem	15	13	865	996
Congregational and Christian Churches	5,300	26,072	976,388	2994,491

Denomination	Churches		Membership	
	1936	1926	1936	1926
Congregational Holiness Church	56	25	2,167	939
Disciples of Christ	5,566	7,648	1,196,315	1,377,595
Divine Science Church	18	22	4,085	3,466
Eastern Orthodox Churches:				
Albanian Orthodox Church	13	9	3,137	1,993
American Holy Orthodox Catholic Apostolic Eastern Church	4	———	1,420	———
Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church)	12	———	6,389	———
Bulgarian Orthodox Church	5	4	969	937
Greek Orthodox Church (Hellenic)	241	153	189,368	119,495
Holy Orthodox Church in America (Eastern Catholic and Apostolic)	4	———	804	———
Roumanian Orthodox Church	35	34	15,090	18,853
Russian Orthodox Church	229	199	89,510	95,134
Serbian Orthodox Church	27	17	20,020	13,775
Syrian Antiochian Orthodox Church	61	30	18,451	9,207
Ukrainian Orthodox Church of America	28	———	11,480	———
Erieside Church	1	———	85	———
Evangelical and Reformed Church	2,875	32,996	723,877	3675,804
Evangelical Church	1,695	2,054	212,446	206,080
Evangelical Congregational Church	160	153	23,894	20,449
Evangelistic associations:				
Apostolic Christian Church (Nazarean).	31	———	1,663	———
Apostolic Christian Church	57	53	5,841	5,709
Apostolic Faith Mission	17	14	2,288	2,119
Christian Congregation	1	2	57	150
Church of Daniel's Band	5	4	122	129
Church of God (Apostolic)	13	18	314	492
Church of God as Organized by Christ	13	19	361	375
Hephzibah Faith Missionary Association	20	14	709	495
Metropolitan Church Association	14	40	961	1,113
Missionary Bands of the World	6	11	222	241
Missionary Church Association	47	34	3,648	2,498
Pillar of Fire	46	48	4,044	2,442
Faith Tabernacle	1	———	206	———
Federated Churches	508	361	88,411	59,977
Fire Baptized Holiness Church of the Americas	59	———	1,973	———
Free Christian Zion Church of Christ	9	5	1,840	187
Friends:				
Friends (Primitive)	1	1	14	25

Denomination	Churches		Membership	
	1936	1926	1936	1926
Orthodox Conservative Friends (Wilburite)	31	41	3,351	2,966
Society of Friends (Hicksite)	115	128	14,680	16,105
Society of Friends (Orthodox)	570	715	75,652	91,326
Holiness Church	15	32	404	861
House of David	1	———	167	———
House of God, Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People	4	———	200	———
House of the Lord	4	———	302	———
The Church of Illumination	1	———	250	———
Independent Churches	384	259	40,276	40,381
Independent Negro Churches	50	———	12,337	———
International Church of the Foursquare Gospel	205	———	16,147	———
Italian bodies:				
General Council of the Italian Pentecostal Assemblies of God	16	———	1,547	———
The Unorganized Italian Christian Churches of North America	104	———	9,567	———
Jewish Congregations	3,728	3,118	4,641,184	4,081,242
Kodesh Church of Immanuel	9	———	562	———
Latter-day Saints:				
Church of Christ (Temple Lot)	16	———	689	———
Church of Jesus Christ (Bickertonites)	31	———	1,639	———
Church of Jesus Christ (Cutlerites)	2	———	31	———
Church of Jesus Christ of Latter-day Saints	1,452	1,275	678,217	542,194
Church of Jesus Christ (Strangites)	4	———	123	———
Reorganized Church of Jesus Christ of Latter-day Saints	567	592	93,470	64,367
The Latter House of the Lord, Apostolic Faith	2	———	29	———
Liberal Catholic Church	33	39	1,527	1,799
Lithuanian National Catholic Church of America	7	4	2,904	1,497
Lutherans:				
American Lutheran Conference:				
American Lutheran Church	1,803	41,786	499,899	4474,923
Evangelical Lutheran Augustana Synod of North America	1,133	1,180	327,472	311,425
Norwegian Lutheran Church of America	2,400	2,554	516,400	496,707
Lutheran Free Church	341	393	47,140	46,366
United Danish Evangelical Lutheran Church in America	178	190	33,531	29,198

Denomination	Churches		Membership	
	1936	1926	1936	1926
Evangelical Lutheran Synodical Conference of North America:				
Evangelical Lutheran Synod of Missouri, Ohio, and Other States	4,014	3,917	1,192,553	1,040,275
Evangelical Lutheran Joint Synod of Wisconsin and Other States	718	709	235,402	229,242
Slovak Evangelical Lutheran Synod of the United States of America	54	55	18,910	14,759
Norwegian Synod of the American Evangelical Lutheran Church	59	71	7,632	8,344
Negro Mission of the Synodical Conference	81	———	8,985	———
United Lutheran Church in America	3,484	3,650	1,286,612	1,214,340
Church of the Lutheran Brethren of America	30	26	2,066	1,700
Evangelical Lutheran Church of America (Eielsen Synod)	13	15	831	1,087
Finnish Apostolic Lutheran Church of America	123	138	16,293	24,016
Finnish Evangelical Lutheran Church of America, or Suomi Synod	160	185	21,466	32,071
Finnish Evangelical Lutheran National Church of America	67	70	6,157	7,788
Icelandic Evangelical Lutheran Synod in North America	13	14	1,808	2,186
Danish Evangelical Lutheran Church in America	80	96	16,057	18,921
The Protestant Conference (Lutheran)	22	———	3,253	———
Independent Lutheran Congregations	15	50	2,423	11,804
Mayan Temple	2	———	1,053	———
Mennonite bodies:				
Central Conference of Mennonite)	26	29	3,434	3,124
Church of God in Christ (Mennonite)	20	26	2,024	1,832
Conference of the Defenseless Mennonites of North America	12	10	1,432	1,060
Evangelical Mennonite Brethren Conference	10	9	1,184	818
Conservative Amish Mennonite Church	20	7	2,538	691
General Conference of the Mennonite Church of North America	142	136	26,535	21,582

Denomination	Churches		Membership	
	1936	1926	1936	1926
Hutterian Brethren, Mennonites	6	6	501	700
Krimmer Mennonite Brueder-Gemeinde	12	14	1,283	797
Mennonite Brethren in Christ.	112	99	7,841	5,882
Mennonite Brethren Church of North America	55	61	7,595	6,484
Mennonite Church	342	295	46,301	34,039
Mennonite Kleine Gemeinde	2	4	275	214
Old Order Amish Mennonite Church	100	71	9,887	6,006
Old Order Mennonite Church (Wisler)	20	19	1,822	2,227
Reformed Mennonite Church.	27	31	1,044	1,117
Stauffer Mennonite Church	2	4	161	243
Unaffiliated Mennonite Congregations	5	5	480	348
Methodist bodies:				
African Methodist Episcopal Church	4,578	6,708	493,357	545,814
African Methodist Episcopal Zion Church	2,252	2,466	414,244	456,813
African Union Methodist Protestant Church	45	43	4,239	4,086
Apostolic Methodist Church	2	———	31	———
Colored Methodist Episcopal Church	2,063	2,518	269,915	202,713
Colored Methodist Protestant Church	1	3	216	533
Congregational Methodist Church	121	145	8,293	9,691
Free Methodist Church of North America	1,084	1,375	37,587	36,374
Holiness Methodist Church	3	7	239	459
Independent African Methodist Episcopal Church	29	29	1,064	1,003
Methodist Episcopal Church.	18,349	26,130	3,509,763	4,080,777
Methodist Episcopal Church, South	11,454	18,096	2,061,683	2,487,694
Methodist Protestant Church.	1,498	2,239	148,288	192,171
New Congregational Methodist Church	25	26	1,449	1,229
Primitive Methodist Church in the United States of America	91	80	12,395	11,990
Reformed Methodist Church	9	14	288	390
Reformed Methodist Union Episcopal Church	25	25	1,836	2,265
Reformed New Congregational Methodist Church	8	———	329	———

Denomination	Churches		Membership	
	1936	1926	1936	1926
Reformed Zion Union Apostolic Church	54	48	5,035	4,538
Union American Methodist Episcopal Church	71	73	9,369	10,169
Wesleyan Methodist Connection (or Church) of America	565	619	22,017	21,910
Moravian bodies:				
Bohemian and Moravian Brethren Churches	3	3	285	303
Evangelical Unity of Bohemian and Moravian Brethren in North America	41	34	5,330	5,241
Moravian Church in America	132	127	30,904	31,699
National David Spiritual Temple of Christ Church Union	11	———	1,880	———
New Apostolic Church	56	25	6,147	2,938
Old Catholic Churches in America:				
American Catholic Church	7	11	1,333	1,367
American Old Catholic Church (Incorporated)	2	———	452	———
North American Old Roman Catholic Church	36	27	14,985	14,793
Old Catholic Church in America	24	9	5,470	1,888
Pentecostal assemblies:				
Pentecostal Fire Baptized Holiness Church	55	———	1,348	———
Church of God in Christ (Pentecostal)	9	———	210	———
Pentecostal Assemblies of Jesus Christ	245	———	16,070	———
International Pentecostal Assemblies	98	———	6,333	———
Pentecostal Assemblies of the World	87	126	5,713	7,850
Pentecostal Church of God of America	81	———	4,296	———
Pentecostal Church, Incorporated	168	———	9,681	———
Calvary Pentecostal Church, Incorporated	16	———	1,046	———
Pentecostal Holiness Church	375	252	12,955	8,096
Pilgrim Holiness Church	510	441	20,124	15,040
Polish National Catholic Church of America	118	91	63,366	61,574
Presbyterian bodies:				
The General Synod of the Associate Reformed Presbyterian Church	141	143	21,981	20,410
The Synod of the Associate Presbyterian Church of North America	9	11	308	329
Colored Cumberland Presbyterian Church	145	178	10,668	10,868

Denomination	Churches		Membership	
	1936	1926	1936	1926
Cumberland Presbyterian Church	699	1,097	49,975	67,938
Presbyterian Church in the United States	2,967	3,469	449,045	451,043
Presbyterian Church in the United States of America.	7,789	8,947	1,797,927	1,894,030
Reformed Presbyterian Church in North America, General Synod	11	13	1,686	1,929
The Orthodox Presbyterian Church	63	———	4,710	———
Synod of the Reformed Presbyterian Church of North America	83	89	6,386	7,166
United Presbyterian Church of North America	778	901	170,967	171,571
Protestant Episcopal Church	6,407	7,299	1,735,335	1,859,086
Reformed bodies:				
Christian Reformed Church	272	245	107,993	98,534
Free Magyar Reformed Church in America	19	11	7,165	3,992
Reformed Church in America	695	717	184,536	153,739
Reformed Episcopal Church	67	69	7,656	8,651
Roman Catholic Church	18,409	18,940	19,914,937	18,605,003
Salvation Army	1,088	1,052	103,038	74,768
Scandinavian Evangelical bodies:				
Norwegian and Danish Evangelical Free Church Association of North America	44	41	3,989	3,781
The Evangelical Free Church of America	102	107	8,857	8,166
Evangelical Mission Covenant Church of America	407	357	43,981	36,838
Schwenkfelders	5	6	1,896	1,596
Social Brethren	14	22	788	1,214
Spiritualists:				
General Assembly of Spiritualists	96	———	2,894	———
National Spiritual Alliance of the United States of America	49	59	1,845	2,015
National Spiritualist Association	258	543	11,266	41,233
Progressive Spiritualist Church	21	9	11,347	7,383
Triumph the Church and Kingdom of God in Christ	2	———	69	———
Unitarians	305	353	59,228	60,152

Denomination	Churches		Membership	
	1936	1926	1936	1926
United Brethren bodies:				
Church of the United Brethren in Christ	2,500	2,988	376,905	377,436
United Christian Church	14	15	591	577
Church of the United Brethren in Christ (Old Constitution)	248	372	15,401	17,872
United Holy Church of America, Incorporated	162	———	7,535	———
United Society of Believers (Shakers)	3	6	92	192
Universal Emancipation Church.	1	———	18	———
Universalist Church	339	498	45,853	54,957
Vedanta Society	10	3	628	200
The Volunteers of America	72	133	7,923	28,756
Other denominations [5]	———	285	———	11,085

[1] Enumerated with Brethren, German Baptists, in 1926.
[2] Represents merger of Congregational Churches with General Convention of the Christian Church, since 1926.
[3] Represents merger of Evangelical Synod of North America with Reformed Church in the United States, since 1926.
[4] Represents federation of Evangelical Lutheran Joint Synod of Ohio and Other States, Lutheran Synod of Buffalo, and Evangelical Lutheran Synod of Iowa and Other States.
[5] Not represented in 1936.

JEWS IN THE WORLD, BY COUNTRIES

The estimated number of Jews in the world, previous to Nazi oppression, and consequent flight and expulsion from Germany and occupied countries of Europe, was as follows: Europe, 9,390,113; the Americas, 4,739,769; Asia, 774,049; Africa, 593,736; Australia, 26,954; total, 15,525,000. The estimated number of Jews in various countries and in Latin America and North Africa, in 1940, was as follows:

Country	Jews	Country	Jews
Austria	50,000	Netherlands	200,000
Belgium	85,000	North Africa	380,000
Bohemia-Moravia	85,000	Norway	3,500
Bulgaria	50,000	Palestine	500,000
Canada	160,000	Poland (German)	1,250,000
Denmark	8,000	Portugal	13,000
Egypt	75,000	Rumania	375,000
France	450,000	Slovakia	80,000
Germany	185,000	Spain	4,000
Great Britain	400,000	Sweden	12,000
Greece	100,000	Switzerland	26,000
Hungary	750,000	Turkey	56,000
Iraq	75,000	U. S. S. R.	5,500,000
Italy	60,000	Union of South Africa	100,000
Latin America	460,000	United States	4,500,000
		Yugoslavia	70,000

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Adventists	Dresden, N. Y.	William Miller	1831	Believed Christ would come the second time in 1843. Thereafter they split into five parts, all believing in the second coming of Christ, immersion and congregational government.	165,815
Amana Church Society	Buffalo, N. Y.	Christian Metz Barbara Hinemann	1843	Located at Amana, Iowa, it is a socialistic settlement of German Protestants.	847
American Rescue Workers (formerly American Salvation Army)	United States	Thomas E. Moore	1882	Withdrew from the Salvation Army in 1882. Changed name from American Salvation Army to American Rescue Workers in 1913. Observe the sacraments of Baptism and the Lord's Supper.	797
Assemblies of God	Arkansas, Missouri	Evangelizing Missions banded together	1914	Emphasize the inspiration of the Scriptures; claim they cannot take part in war.	148,043
Baptists	England	John Smith Thomas Helwys	1611	The first Baptist Church in America was founded 1638 at Providence, Rhode Island, by Roger Williams. All Baptists hold that immersion is necessary for Baptism and that the Scripture is the sole rule of faith and conduct. There are eighteen Baptist sects.	8,262,287
Brethren, German Baptist (Dunkers)	Germany	Arose out of the Pietist movement	17th Century	Persecuted in Germany in the eighteenth century, they came to America and settled around Philadelphia. Practice trine immersion.	188,290

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Brethren, Plymouth		John Nelson Darby	1830	Called Darbyites in England and on the continent of Europe. There are six groups in the United States.	25,806
Catholic Apostolic Church	London, England	Edward Irving	1835	Deposed by the Established Church of Scotland, his followers were first termed Irvingites, then called the Catholic Apostolic Church.	2,577
Christadelphians	United States, Canada, Great Britain	Dr. John Thomas	1844	They did not accept the doctrine of the Trinity; practice baptism by immersion, and have a congregational government.	2,755
Christian Scientists	Boston, Mass.	Mrs. Mary Baker Glover (Patterson) Eddy	1879	Believed cured by the mesmerist, Quimby. Mrs. Eddy studied his methods and founded a church based on "healing" and negation of evil.	268,915
Christian Union	Indiana	Rev. Eli Farmer	1857	To unite various creeds under certain principles of union.	6,124
Church of God	Pittsburgh, Pa.	John Weinbrenner	1830	First called Christian Union, then Holiness Church, and finally Church of God; follows the teaching of Arminius; observes the Lord's Supper, Baptism by Immersion, and the Washing of the Feet.	44,818

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Church of God and Saints of Christ	Lawrence, Kans.	M. S. Crowdy	1896	Crowdy, a Negro cook on the Santa Fe Railroad, claimed to have a vision of God, ordering him to lead the Negro people to a true religion, and endowing him with the gift of prophecy; practiced Baptism by Immersion, the Lord's Supper, the Washing of the Feet, and the "Pledge of the Holy Kiss."	37,084
Church of the Nazarene	New England, New York City, Los Angeles, Cal.		....	Methodist dissenters who first united as the Association of Pentecostal Churches of America; emphasize the doctrine of entire satisfaction.	136,227
Churches of the Living God	United States	William Christian	1889	Observe the sacraments of Baptism by Immersion, the Lord's Supper, and "The Washing of the Feet."	9,363
Churches of the New Jerusalem	London, England	Robert Hindmarsh	1787	Based on the writings of Emmanuel Swedenborg, their first church in America was founded in Baltimore, 1792.	5,964
Congregational and Christian Churches	London, England	Robert Brown	1560-1633	Originally called Brownism, a dissent from the Anglican Church. The first American church was established at Plymouth in 1620 by the Pilgrims; called the National Council of Congregational Churches in the United States. Since 1926 the General Convention of the Christian Church has merged with it.	976,388

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Disciples of Christ (Campbellites)	Lexington, Ky.	Alexander Campbell Barton W. Stone	1832	Followers of the two founders united as Campbellites until in convention they adopted a new name; celebrate the Lord's Supper every Sunday; congregational in government.	1,196,315
Evangelical Church	Pennsylvania	Jacob Albright	1803	Adhere to the articles of faith of the Methodist Episcopal Church; congregational government.	212,446
Evangelical Congregational Church	Cincinnati, Ohio	German Protestant Ministers	1911	Believe in the Gospel, grant individual examination and research.	23,894
Foursquare Gospel	Los Angeles, Calif.	Aimee Semple McPherson	1923	Broadly evangelical; they practise baptism by immersion; celebrate the Lord's Supper.	16,147
Friends	Leicestershire, England	George Fox	1648	Include four groups; first tolerated slavery and disowned slave owners; refused to fight in the Revolution because of religion; teach peace and non-resistance.	93,697
Independent Catholic Church in the United States	United States	Rev. Anthony Kozlowski	1897	A union of the Lithuanian National Catholic Church of America and the Polish Catholic Church in America; accept Seven General Councils, and use the Nicene and Constantinopolitan Creeds.	66,270

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Latter Day Saints Mormons	Palmyra, N. Y.	Joseph Smith	1829	Were first expelled from Missouri, because of friction with the early settlers; Smith was killed by a mob in 1844 when Brigham Young was chosen president, and established headquarters in Salt Lake Valley, Utah. They regard the Bible and Book of Mormon as the word of God; advocate polygamy; since 1890, plural marriages have been forbidden.	774,169
Lutherans	Germany	Martin Luther	1517	Doctrine: Accept Apostles, Nicene and Athanasian Creeds; scriptures as the rule of life; justification by faith alone, consubstantiation; worship is based on the Mass but eliminates the idea of sacrifice. The various groups show a tendency to unite.	4,244,890
Mennonites	Holland	Menno Simons	1525	First Mennonite Church in America, organized in Germantown, Pa., 1683; observe Lord's Supper twice a year, "washing of the saint's feet," baptism by pouring.	114,337
Methodists	Oxford, England	John and Charles Wesley, George Whitefield	1729	Charles Wesley and Whitefield came and preached in America; they reject the stricter doctrines of Calvinism, predestination and reprobation, and emphasize repentance, faith and holiness.	7,001,637

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Moravians	Kunwald, Bohemia	Peter Chelczicky	1467	Broadly evangelical; the Moravian principle is "in essentials, unity; in non-essentials, liberty, and in all things, charity." They practice infant baptism and communicate six times in the year.	36,519
Old Catholic Churches in America	Germany and Switzerland	Episcopacy is descended from the Jansenists of Holland	1870	Withdrew from the Catholic Faith rather than accept the decree of Papal Infallibility.	22,240
Pentecostal Assemblies of the World	Cincinnati, Ohio	Rev. Martin W. Knapp	1897	Lord's Supper is observed, and individual opinion governs the method of Baptism.	5,712
Pentecostal Holiness Church	Anderson, S. C.	Originated from Methodists	1898	Originated from Methodists; observe Baptism and the Lord's Supper.	12,955
Pilgrim Holiness Church	California	Rev. Henderson Wallace	1896	Wallace, a minister of the Free Methodist Church, organized the new body.	20,124
Presbyterian Church	Scotland	John Knox	1560	Accept Calvinistic theology but have modified the rigor of the system. Organized in the United States 1706, at Philadelphia. Divided into a number of separate bodies.	2,513,653
Protestant Episcopal Church	American Colonies	Samuel Seabury, first bishop of Protestant Episcopal Church (Anglican Church in U. S.), received Anglican orders from Scotch Anglican bishop.	18th Century	An offspring of the Church of England: the Anglican Church in the United States: holds the Apostles' and Nicene Creeds; Baptism by pouring or immersion.	1,735,335

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Reformed Churches	Switzerland, Holland, Germany	Outcome of the Reformation	16th Century	Calvinistic in doctrine, employ the Heidelberg Catechism. Include Reformed Churches in America, Free Magyar Reformed Church in America, and Christian Reformed Church.	299,694
Reformed Church, Episcopal	England	George Cummins	1873	Accepts the Apostles' Creed, Baptism, and the Lord's Supper; adheres to the thirty-nine articles of Protestant Episcopal Church.	7,656
Roman Catholic Church	Jerusalem	Jesus Christ	33	The name "Roman" was applied after the Reformation as a phrase of reprobation; as understood now the word "Roman" draws attention to the unity of the Church.	19,914,937
Salvation Army	London, England	William Booth	1865	Philanthropic body in harmony with evangelical creeds. Aims to evangelize the masses outside the influence of churches. Organized in America by George Railton in 1880.	103,038
Scandinavian Evangelical Bodies	United States	Dissenters from the State Churches of Sweden, Norway and Denmark	....	Accept the Bible as the only guide in matters of faith, doctrine, and practice.	56,827
Spiritualists	Hydeville, N. Y.	Fox Family	1848	Date from the seances of the Fox Family.	.....

AGE AND ORIGIN OF THE PRINCIPAL CHURCHES IN THE UNITED STATES

Name	Origin	Founder	Date	Comment	Membership
Spiritualist Association	United States	Andrew Jackson Davis	1893	Believe religion is the correct understanding of the physical and spiritual phenomena, and the living in accord with these phenomena; also in communication with the dead.	11,266
Theosophical Societies	New York City	Madame Helene Petrovena Blavatasky and Colonel Henry S. Olcott	1875	Have no regular churches or ministers; believe in a principle transcending human comprehension, and the Universal Oversoul.	.....
Unitarians	Boston	Liberal Christians	1785	Do not believe in the Trinity, but only one God and one Person; insist on freedom in belief, reliance on the guidance of reason, tolerance in religious differences.	59,228
United Brethren	Susquehanna Valley	William Otterbein	1766	Resemble the Methodist Church; adhere to thirteen articles of Faith; observe Baptism and Lord's Supper.	392,897
United Society of Believers (Shakers)	England	Jane Wardley	Middle 18th Century	Organized in the United States near Watervliet, N. Y., by Anna Fee in 1776. They are emotionalists who shake their bodies and hence are called Shakers; noted for inspirational singing.	92

U. S. FEDERAL CENSUS FROM 1790 to 1940

Year	Census Figure	Increase	Pct. Increase
1790	3,929,214		
1800	5,308,483	1,379,269	35.1
1810	7,239,881	1,931,398	36.4
1820	9,638,453	2,398,572	33.1
1830	12,866,020	3,227,567	33.5
1840	17,069,453	4,203,433	32.7
1850	23,191,876	6,122,423	35.9
1860	31,443,321	8,251,445	35.6
1870	38,558,371	7,115,050	22.6
1880	50,155,783	11,597,412	30.1
1890	62,947,714	12,791,931	25.5
1900	75,994,575	13,046,861	20.7
1910	91,972,266	15,977,691	21.0
1920	105,710,620	13,738,354	14.9
1930	122,775,046	17,064,426	16.1
1940	131,669,275	8,894,229	7.2

U. S. POPULATION WITH AGE DISTRIBUTION: 1890-1940

In this table ages are based upon the age at the last birthday. The distribution figures clearly show how the decline in the birth rate has affected the percentage of the population in the younger age brackets.

Age Period	1890	1900	1910	1920	1930	1940
All ages	62,622,250	75,994,575	91,972,266	105,710,620	122,775,046	131,669,275
Under 5 yrs....	7,634,693	9,170,628	10,631,364	11,573,230	11,444,390	10,541,524
5 to 14 yrs.....	14,607,507	16,954,357	18,867,772	22,039,212	24,612,486	22,430,557
15 to 24 yrs....	12,754,239	14,881,105	18,120,587	18,707,577	22,422,493	23,921,358
25 to 44 yrs....	16,858,086	21,297,427	26,809,875	31,278,522	36,152,869	39,672,246
45 to 64 yrs....	8,188,272	10,399,976	13,424,089	17,030,165	21,414,981	26,084,276
65 and over....	2,417,288	3,080,498	3,949,524	4,933,215	6,633,805	9,019,314
Age unknown..	162,165	200,584	169,055	148,699	94,022	.. ..

U. S. POPULATION BY SEX AND AGE

On April 10, 1942, the Bureau of Census issued figures on the nation's population as of April, 1940, as distributed by sex and age:

Age	Total	Male	Female
All ages	131,669,275	66,061,592	65,607,683
Under 5 years	10,541,524	5,354,808	5,186,716
5 to 9 years	10,684,622	5,418,823	5,265,799
10 to 14 years	11,745,935	5,952,329	5,793,606
15 to 19 years	12,333,523	6,180,153	6,153,370
20 to 24 years	11,587,835	5,692,392	5,895,443
25 to 29 years	11,096,638	5,450,662	5,645,976
30 to 34 years	10,242,388	5,070,312	5,172,076
35 to 39 years	9,545,377	4,745,659	4,799,718
40 to 44 years	8,787,843	4,419,135	4,368,708
45 to 49 years	8,355,225	4,209,269	4,045,956
50 to 54 years	7,256,846	3,752,750	3,504,096
55 to 59 years	5,843,865	3,011,364	2,832,501
60 to 64 years	4,728,340	2,397,816	2,330,524
65 to 69 years	3,806,657	1,896,088	1,910,569
70 to 74 years	2,569,532	1,270,967	1,298,565
75 years and over	2,643,125	1,239,065	1,404,060

POPULATION, BIRTHS, AND DEATH RATE OF VARIOUS COUNTRIES

Unless otherwise indicated, the population figures given in the table below are for 1936; the births and death rate are for 1935.

Country	Population	Births	Death Rate
Australia	6,806,752[4]	111,325	9.5
Belgium	8,330,959[4]	132,568	12.2[1]
Ceylon	5,312,548	192,755	36.6
Chile	4,522,136[4]	153,151	25.0
Denmark	3,706,349[3]	65,223	11.1
England and Wales	40,839,000	598,756	11.7
Finland	2,756,552[4]	69,942	12.5
France	42,013,506	677,878[1]	15.7[2]
Germany (excluding Austria)	66,030,491[5]	1,182,789[1]	11.8[2]
Italy	42,527,561	992,966[1]	13.9[2]
Jamaica	1,138,558[4]	37,379	17.7
Japan	69,254,148[3]	2,043,783[1]	12.5
Netherlands	8,556,920	170,425	8.7[2]
New Zealand	1,491,484	23,965	8.2
Norway	2,881,605[3]	41,833[1]	10.2[2]
Scotland	4,966,000	87,928	13.2
Sweden	6,250,506[3]	85,902	11.7[2]
Switzerland	4,143,500[6]	66,378	12.1
United States	128,429,000[4]	2,155,105	10.9

1. Figure for 1934
2. Estimate for 1935
3. Figure for 1935
4. Estimate for 1936
5. Estimate for 1933
6. Estimate for 1934

U. S. BIRTH AND DEATH RATES

The following figures are based on returns received from the birth registration area and the death registration area, both designations covering territory under proper registration laws, properly carried out. Territories in the registration areas include about 95 per cent of the entire population for the year 1930. In 1933 registration areas for both the birth and death statistics included 100 per cent of the entire population. Figures on that proportion of the population from which the birth rate is compiled before 1930 vary from 59.8 per cent in 1920 to 94.7 per cent in 1930; those from which the death rate is compiled vary from 82.3 per cent in 1920 to 96.2 per cent in 1930.

The appended table shows that while the absolute numbers of births is generally increasing, the rate of increase is gradually diminishing. It has been estimated that by 1960 a maximum of 140,000,000 population will be reached and that thereafter the population will remain stationary for a time and then gradually decline. In twenty years the birth rate has declined from 23.7 per cent to 17.9 per cent. From a Catholic viewpoint this decline is an evil sign of the times.

In view of the declining birth rate it also is argued that the death rate likewise shows a decline in twenty years from 13.1 per cent to 10.8 per cent. The decrease however is less and may be explained by the fact that the average span of life has been increased. Since the population is thus increasing in average age this decline in the death rate will not long be maintained. Precalculations point to a further decreasing birth rate and an increasing death rate.

Year	(Live) Births	Birth Rate Per 1,000 Pop.	Deaths	Death Rate Per 1,000 Pop.
1920	1,508,874	23.7	1,118,070	13.1
1921	1,714,261	24.2	1,009,673	11.5
1922	1,774,911	22.3	1,083,952	11.7
1923	1,792,646	22.1	1,174,065	12.1
1924	1,930,614	22.2	1,151,076	11:6
1925	1,878,880	21.3	1,191,809	11.7
1926	1,856,068	20.5	1,257,256	12.1
1927	2,137,836	20.5	1,211,627	11.3
1928	2,233,149	19.7	1,361,987	12.0
1929	2,169,920	18.8	1,369,757	11.9
1930	2,203,958	18.9	1,327,240	11.3
1931	2,112,760	18.0	1,307,273	11.1
1932	2,074,042	17.4	1,293,269	10 9
1933	2,081,232	16.6	1,342,106	10.7
1934	2,167,636	17.2	1,396,903	11.1
1935	2,155,105	16.9	1,392,752	10.9
1936	2,144,790	16.7	1,479,228	11.6
1937	2,203,337	17.1	1,450,427	11.3
1938	2,286,962	17.6	1,381,391	10.6
1939	2,265,588	17.3	1,387,897	10.6
1940	2,360,399	17.9	1,417,269	10.8

U. S. MARRIAGES AND DIVORCES: 1900-1940

Of the male population for 1930, 60 per cent were reported married; of the female population, 61.1 per cent. Males in the single state were reported as 34.1 per cent of the male population; females, 26.4 per cent. The state of the remainder was reported as widowed, divorced or unknown.

Divorce statistics for 1930 show that of the total of 189,863, 52,554 or 27.2 per cent were granted to the husband and 137,309 or 73.8 per cent to the wife. The principal causes for which divorces were granted were listed as: 79,381 for cruelty; 54,802 for desertion; 14,841 for adultery; 7,719 for non-support; 3,168 for drunkenness, and 29,953 for other causes.

Of the whole number of divorces, 163,320 or 86 per cent were reported as uncontested. In 63.2 of the cases there were no children or children were not affected by the divorce. About 100,000 children are affected every year by divorces.

Year	Marriages		Divorces			Year	Marriages		Divorces		
	No.	Per 1,000 Pop.	No.	Per 1,000 Pop.	Per 100 Mrgs		No.	Per 1,000 Pop.	No.	Per 1,000 Pop	Per 100 Mrgs
1900...	685,101	9.32	55,751	0.73	7.9	1921....	1,163,863	10.73	159,580	1.47	13.7
1901...	716,287	9.57	60,984	0.79	8.2	1922...	1,134,151	10.32	148,815	1.35	13.1
1902....	746,364	9.80	61,480	0.78	8.0	1923..	1,229,784	11.30	165,096	1 48	13.4
1903...	785,926	10.15	64,925	0.81	8.0	1924...	1,184,574	10.46	170,952	1.51	14.4
1904...	780,856	9.92	66,199	0.81	8.2	1925...	1,188,334	10.35	175,449	1.53	14.8
1905...	804,016	10.04	67,976	0.82	8.2	1926...	1,202,574	10.32	180,853	1.55	15 0
1906....	853,079	10.47	72,062	0.86	8.2	1927...	1,201,053	10.16	192,037	1.62	16.0
1907...	936,936	10.71	76,571	0.88	8.2	1928...	1,182,497	9.87	195,939	1.63	16.6
1908...	857,461	9.63	76,852	0.86	9.0	1929...	1,232,559	10.14	201,468	1 66	16.3
1909...	897,345	9.89	79,671	0.88	8.9	1930...	1,126,856	9.15	191,591	1.56	17.0
1910...	948,166	10.28	83,045	0.90	8.8	1931...	1,060,914	8.57	183,664	1 48	17 3
1911...	955,287	10.20	89,219	0.95	9.3	1932....	981,903	7.87	160,000	1.28	16.3
1912...	1,004,602	10.56	94,318	0.99	9.4	1933, est.	1,098,000	8.74	165,000	1.31	15.0
1913...	1,021,398	10.58	91,307	0.95	8.9	1934, est.	1,302,000	10.28	204,000	1.61	15.7
1914..	1,025,092	10.47	100,584	1.03	9.8	1935, est.	1,327,000	10.41	218,000	1.71	16.4
1915	1,007,595	10.14	104,298	1.05	10.4	1936, est.	1,369,000	10.66	236,000	1.84	17.2
1916..	1,075,775	10.68	114,000	1.13	10.6	1937, est.	1,438,000	11.2	249,000	1.93	17.5
1917	1,144,200	11.20	121,564	1.20	10.6	1938, est.	1,319,000	10.2	244,000	1.9	
1918...	1,000,009	9.65	116,254	1.12	11 6	1939, est.	1,375,000	10.5	251,000	1.9	
1919....	1,150,186	10.95	141,527	1.35	12.3	1940, est.	1,565,000	11.9	264,000	2.0	
1920....	1,274,476	11.98	170.505	1.60	13.4						

The information contained herein is only general. In a legal matter the facts are all important and may change the entire situation and the legal solution thereof. It is recommended that an attorney be consulted in all legal affairs and that the statutes of the various states be consulted for particular practices.

For those who cannot afford the services of an attorney there are Legal Aid Societies in all or most of the larger cities. For Catholics who require legal assistance and cannot afford an attorney their pastor should be able to recommend a Catholic attorney who will render such assistance.

The Law of Contracts

A contract is a promise or set of promises for the breach of which the law gives a remedy (either in the form of damages or by requiring the fulfilment of the contract), or the performance of which the law in some way recognizes as a duty.

Contracts may be written or oral. The following contracts are generally by statute required to be in writing.

(a) Contracts not to be performed within a year from the date of their making.

(b) A promise to be responsible for the debt, default or miscarriage of another. By miscarriage is meant the failure of another to fulfil a contract.

(c) Contracts made in consideration of marriage, but not the mutual promises of marriage.

(d) Contracts for the sale or leasing of real estate with the exception of leases for one year or less.

(e) Contracts for the sale of goods above a certain value (determined by statute, generally $50) unless a part of the price is paid, or the goods or part of them delivered.

Parties to a Contract — In order to form a contract there must be at least two or more parties or persons who desire to enter into contractual relations with each other. The parties or persons must have contractual capacity; that is, a person cannot be a party to a contract if he is an infant (in most states an infant is anyone under the age of twenty-one years), insane or forced or tricked into the contract. In the case of contracts made with infants they are not binding on him unless they are for the necessaries of life or unless he ratifies the contract after he becomes of age.

For the creation of a valid contract there must be in addition to contractual capacity:

(a) Complete agreement. The minds of the contracting parties must meet and be in complete agreement on all points involved in the contract. There must be an offer and acceptance in accordance with the terms of the contract.

(b) There must be consideration, not necessarily of a "money" character.

(c) The intention of the contracting parties must be lawful; agreements made in violation of laws or against public policy are void and not enforceable.

Discharge of Contracts — After a contract has been made it can only be discharged in one of the following ways:

(a) By mutual agreement of the contracting parties.

(b) By full and complete performance in accordance with its terms.

(c) By breach; where one breaks the contract obligation which has been imposed on him by the terms of the contract the other party is no longer required to fulfil his part of the agreement.

(d) By an act of God, e. g., the death of the party who has contracted to render personal services.

(e) By operation of law, e. g., bankruptcy.

Negotiable Instruments

The ordinary forms of negotiable instruments are checks, bills of exchange and promissory notes.

To be negotiable an instrument must conform to the following facts and requirements:

(a) Must be in writing and be signed by the maker or drawer.

(b) Must contain an unconditional promise or order to pay a "Sum Certain" in money.

(c) Must be payable on demand or at a fixed and determinable date in the future.

(d) Must be payable to order or bearer.

(e) Where the instrument is addressed to a drawee (e. g., a bank) it must be named or otherwise indicated therein with reasonable certainty.

Negotiation and Indorsement — An instrument is said to be negotiated when it is transferred to another party so as to vest title in that party. This may be done:

(a) By delivery, that is, merely handing over the instrument, if the instrument is payable to "Bearer" or indorsed in blank (the name of the last holder being signed to it without any qualifications).

(b) If the instrument is payable to order, by indorsement and delivery, by the party to whose order it is drawn. One who negotiates or transfers an instrument by indorsement (unless he qualifies his indorsement with the statement "without recourse") warrants or guarantees to all subsequent holders of the instrument: that the instrument is genuine and in all respects what it purports to be; that he has good title to it; that all prior parties had capacity to contract; that he has no knowledge of any fact that would render the instrument valueless; that the instrument at the time of its indorsement is valid and subsisting; and he agrees that on due presentation it shall be accepted or paid or both as the case may be, according to its tenor and that if it is not paid or accepted he, the indorser, will pay the amount to the holder, or to any indorser subsequent to him who may be required to pay it.

When an indorser is compelled to pay he may hold any indorser prior to him through whom he has received the instrument by sending him notice *promptly* of non-payment.

Certified Checks — A check is a bill of exchange drawn on a bank and payable on demand. A check must be presented for payment within a reasonable time after issued or the drawer will be discharged from liability thereon to the extent of the loss occasioned by the delay.

When a check is certified by a bank the bank becomes primarily liable to pay it. The drawer of the check and all the indorsers are released from liability and the holder of the check looks to the bank for payment. The drawer of a check cannot stop payment on it after it has been certified by the bank.

Will and Last Testaments

A will or last testament is the final disposition of a person's property to take effect after his death. A will must be in writing signed at the end thereof by the testator or by someone else for the testator at his direction and in his presence. The will must be witnessed by at least two witnesses who must subscribe their signatures as witnesses in the presence of the testator. The law of most states requires two witnesses. Connecticut, Maine, Massachusetts, New Hampshire, South Carolina, Vermont require three. Even where the law requires only two witnesses it is good policy to have three in case one or more of the witnesses predecease the testator.

A witness can never benefit by or receive anything under a will.

The form or wording of a will is immaterial as long as the intention of the testator is made clear.

A codicil is an addition to or an alteration in an original will. It must be made in the same manner as the will itself.

A nuncupative will or unwritten will is permitted only in the case of a soldier on active service or by a mariner at sea.

All persons are competent to make a will except idiots, persons of unsound minds and infants. The legal age for the making of a will is determined by statute in the various states.

A will may be revoked by subsequent marriage (see statutes of the various states) or by the burning, tearing or otherwise destroying the same by the testator or by some person in his presence and at his direction with the intention of revoking the will; also by the subsequent making of a new will with the intention of revoking the old one.

Funds may be left for charitable or religious purposes either outright or in trust. Most states place a limitation on the amount which can be left for charity if there are dependent relatives.

FINANCE AND BANKING

Money

Money, in some form or other, has probably been used by man since the very earliest time. The form in which money has been used ranges all the way from the skins of animals, cattle, corn, tobacco, shells, beads, the precious metals, to the paper currency in use today. Originally its only use was as a measurement of the value of unlike quantities. When however people found that this unit of measurement was readily acceptable to all, it came to possess a value that was not intrinsic. Many of the units of themselves could not supply the needs of those who used them, as, for instance, the wampum of the American Indians.

From this we are able to understand the principal characteristic of money in its general acceptability by all and to all. With this quality it is able to discharge its functions of being both a medium of exchange and a standard of value.

Probably one of the earliest writings in which there is made mention of this unit of measurement is in the "Iliad" of Homer, in the Sixth Book, in which two sets of armor are estimated in terms of oxen. In the pastoral stage of man's civilization, cattle were often used in reckoning values. It is quite commonly believed that the Latin word for money, *pecunia* is derived from the word *pecus* of the same language, which means "cattle."

History tells us that the ancient Egyptians used metallic currency, and that of gold. On these pieces of gold was stamped a cow, and each piece was equal to the value of a full-grown cow. In Lydia, in Asia Minor, as early as the eighth century before Christ, there was in vogue a system of coinage which made use of coins of pure gold and silver. The Greeks copied them in this, and thus the art of coinage was introduced into Europe.

There is frequent mention in the Bible, both in the Old as well as in the New Testament, of money and money transactions. Probably the first time it is mentioned is in the Book of Genesis, wherein in the sixteenth chapter there is narrated the purchase, for 400 sicles of silver, or about $320, of a field by Abraham to provide a burial place for his wife Sara. In the Book of Tobias, we are told that Tobias gave Gabelus, one of his kindred, ten talents of silver (about $20,000) in exchange for a note of Gabelus. In the New Testament, Saint Paul in his First Epistle to Timothy utters that prophetic statement: "The desire of money is the root of all evils."

In the course of centuries the precious metals usurped the position held by the other forms of currency, and came to be recognized as the principal monetary standards. Today in addition to gold and silver, almost all nations have a subsidiary metallic currency in the form of coins of silver, nickel and copper, and in addition a regulated paper currency.

Banks

In general, banks may be defined as institutions working under a charter from the state or national government and serve as a depository for the funds of individuals and corporations. Of course the deposit function is not the bank's sole activity. They also loan money to individuals and to corporations, act as investment agents, issue their own money in the form of banknotes, and perform innumerable duties which make them wellnigh indispensable in the present economic set-up.

In a sort of broad way, banks may be classified under three general types:

Commercial Banks — Business of these institutions primarily consists in making loans to and receiving deposits from its customers. In the United States they represent the largest group of banking institutions, and are usually represented by the national and state banks.

Trust Companies — Originally, their main object was taking care of the investments and financial affairs of their customers; but today they have for the most part extended themselves into the functions of the ordinary banking institutions, with the exception of note issue.

Savings Banks are institutions devoted principally to receiving small accounts for long-term deposit.

Stocks and Bonds

The main difference between stocks and bonds may be simply stated by saying that stocks represent ownership, proportioned to the number of shares held, in the company or corporation. Bonds on the other hand are, as it were, loans of a definite sum (usually $1,000) and payable at a definite date in the future. In other words, the stockholders are the owners of the company, and the bondholders are the creditors. The stockholders share in the management, and in the profit or loss of the organization in which the stocks are held. Bondholders receive a fixed income, the interest on their investment. Should the corporation or company fail to pay dividends, that is a loss the stockholders must be prepared to suffer. However, failure to pay interest on its bonds, or fixed charges as they are called, makes the organization liable to legal action on the part of the bondholders. In the liquidation, the claims of the bondholders take precedence over all other claims.

Usual Types of Stock

Common: Holders usually enjoy the voting rights in the management, and participate in dividends after preferred shareholders have received their dividends.

Preferred: Holders usually lack voting rights, and enjoy preference in the payment of dividends.

Cumulative Preferred: Holders enjoy right of receiving all unpaid dividends before the common shareholders can receive any.

Participating Preferred: Holders have the right to proportional division of surplus profits, if there are any, after common shareholders have received their dividends.

CORPORATION UNDISTRIBUTED PROFITS TAX

The Corporation Undistributed Profits Tax is a measure to tax corporations earning above $40,000 annually, at rates ranging from 7 to 27 per cent on all income not paid out as dividends, in addition to a normal tax of approximately 15 per cent. Among those exempt are banks and life insurance companies.

It appears that the main purpose of the tax is an attempt at closer government control of industry. The Treasury advances three reasons for the bill's adoption: "(1) It aims to prevent tax evasion on the part of the ultra-wealthy individuals who, by corporate retention of income, have been paying 12½ to 15 per cent corporation tax rather than individual income taxes ranging from 4 to 75 per cent. (2) It claims that

corporation income retention tends to dry up the stream of purchasing power. (3) It contends corporations were not bearing their fair share of taxes." The bill seeks to overcome the avoidance of surtax by individuals through accumulation of income by corporations. It will try to remove the inequality that exists between large and small shareholders resulting from the present flat-rate corporate taxes. The burden of taxation will be placed on those best able to bear it. It will redistribute wealth now held as surplus profits by large corporations.

Those who are opposed to the law state that while the law apparently aims at large corporations and the wealthier among their stockholders, it is really striking at the small corporations since they will be forced to give up each year part of their small profits, and will thereby be prevented from building up a reserve. The bill will crucify small businesses. It will not redistribute wealth since that portion of the public drawing dividends is small. The efforts of industry to absorb the unemployed will be checked. And there will be a doubtful flow of money to the government.

A BRIEF SUMMARY OF THE SOCIAL SECURITY ACT

(Courtesy of Social Security Board)

The Social Security Act of 1935 provided for the establishment of a federally operated system of old-age insurance and for federal co-operation with the states in unemployment insurance systems and in programs for giving financial aid to three groups of the needy — the aged, the blind, and dependent children. It also made available more federal aid to the states for health and welfare services and for vocational training.

In 1939 the act was materially strengthened by amendments. Under the original law there was begun the most comprehensive social welfare program ever undertaken in this or any other country. Under the law as revised the insurance protection given the wage earner was extended to his family. The amendments also resulted in liberalization of other features of the general program and made possible an improvement in administrative procedures. Of particular significance was the requirement that state agencies, which administer the programs operated on a federal-state co-operative basis, establish and maintain personnel standards on a merit basis.

Responsibility for administration of the provisions of the Social Security Act relating to old-age and survivors insurance, unemployment compensation, and public assistance rests upon the Social Security Board. The members of the Board, which is a part of the Federal Security Agency, are A. J. Altmeyer, chairman, Ellen S. Woodward and George E. Bigge.

Old-Age and Survivors Insurance

Under the 1939 amendments the old-age insurance system was expanded to provide protection not only for the insured wage earner, but also for his dependents. It became an old-age and survivors insurance system. Monthly benefits are payable under the new system to retired workers over 65, their wives when they become 65, and their children under 18 years of age. In the event of the death of an insured wage earner, similar monthly benefits are payable: to his widow when she reaches 65; his children; his widow, regardless of her age if she has such children in her care; or his dependent parents over 65, if he leaves no widow or child under 18. These monthly benefits became payable January 1, 1940. This is the only program included in the Social Security Act which is entirely administered by the Federal Government without state co-operation.

The benefits provided by this system are financed by equal taxes paid by workers and their employers into an Old-Age and Survivors Insurance Trust Fund in the United States Treasury. The tax rate up to 1943 is 1% each for employees and employers on the first $3,000 a year in wages. For 1943, 1944 and 1945, it is 2% each, for 1946, 1947 and 1948, it is 2% each, and for 1949 and thereafter the rate is 3% each.

The system covers practically all industrial and commercial employment, such as work in factories, shops, mines, mills, stores, offices, banks, other places of business or on American ships. Occupations not covered include agricultural labor, domestic service, employment by federal, state or local governments or any of their instrumentalities, service for certain non-profit educational, charitable or religious organizations, and railroad employment (which comes under the Railroad Retirement Act).

Workers 65 years old or over, who were not covered by the original plan, are now afforded insurance protection as a result of the amendments. Many workers who could not have qualified under the original act, because they were 65 or near that age, now can qualify for monthly benefits.

Old-Age and Survivors Insurance benefits are based on the individual's average monthly wages under the system. The worker's own monthly benefit is figured as follows: 40% of the first $50 of average monthly wages, plus 10% of the next $200, plus 1% of this amount for each year in covered employment in which he made $200 or more. For example, if a man had average monthly wages of $100 after 5 years in covered employment, he would get 40% of $50 or $20, plus 10% of the next $50 or $5, making $25, and in addition, for 5 years' coverage he would get 5% of $25 or $1.25; so that his total monthly benefit would be $26.25.

Benefits payable to a worker's dependents or survivors are figured according to his own benefit rate. The benefit payable to a wife, minor child or a dependent parent is equal to one-half of the benefit due the wage earner on the basis of his earnings record. The benefit payable to a widow is equal to three-fourths of the benefit due her husband.

The total of benefits to a retired wage earner and his family or to his survivors, if over $20, cannot exceed 80% of his average monthly wage, twice his monthly benefit, or $85, whichever of these three amounts is the smallest.

A lump-sum death payment is also provided under the act if a wage earner dies leaving no one entitled to monthly benefits at the time of his death. This payment may be up to 6 times the monthly benefit that would have been due the deceased. If there is no relative entitled to the lump-sum payment, it may be used to reimburse the individual who bore the funeral expenses, but only to the extent of the actual expenditures incurred.

Employment Security

The United States Employment Service was consolidated with the Social Security Board's Bureau of Unemployment Compensation on July 1, 1939, in accordance with the President's first reorganization plan. The two now functioning as a unified service are under the supervision of the Board's Bureau of Employment Security. The employment security program, a joint federal-state enterprise, combines job insurance and job placement to protect wage earners if they lose their jobs. Federal grants are made to states for administration of their employment security programs.

State unemployment compensation laws, now in effect in all states, the District of Columbia, Alaska and Hawaii, provide for the payment

of weekly benefits to jobless workers covered by the law who have sufficient wage or employment credits to entitle them to benefits. When a man loses his job, he is required to file his claim for such benefits at the local employment office, which helps him find another job.

At the end of a specified waiting period, if he is still unemployed, his benefits begin and continue until he has exhausted all his wage credits or has received them for the maximum period allowed by law—usually three to four months. These benefits in most states are equal to about half a regular week's pay.

The Social Security Act levies a tax of 3% on the payrolls of employers of eight or more persons in all but a few specifically excluded occupations. Under the amendments of 1939 this tax now applies only to the first $3,000 a year paid to each employee. Employers may offset up to 90% of this federal payroll tax against their contributions to state unemployment funds, if the state has an unemployment compensation law approved by the Social Security Board.

In every state the public employment service registers unemployed workers, both those insured under the state unemployment compensation law and those not insured. These state employment services have local offices or traveling representatives in most communities and offer free service to all employers and workers.

Public Assistance

Under the public assistance provisions of the Social Security Act, the Federal Government makes grants to states for aid to the needy aged, the needy blind, and dependent children. Every state and territory now has a plan for old-age assistance under which it is receiving federal grants, and more than three-fourths of the states have plans for aid to the blind and aid to dependent children. Under these plans cash allowances related to the individual's own need are paid each month. The Federal Government pays half the cost of these three forms of assistance to needy individuals; for aid to the needy aged and the blind it matches state payments up to a combined federal-state total of $40 a month per person; for aid to dependent children up to $18 for the first dependent child and $12 for every other dependent child in the same home.

Health and Welfare Services

In addition to these programs for which the Social Security Board is the federal agency, the Social Security Act provides for certain welfare and health services directed by other agencies. Under all of these grants are made to co-operating states. Substantially all the states are participating in these welfare programs.

The maternal and child welfare sections of the act are administered by the Children's Bureau of the Department of Labor. Under these provisions states receive grants for services to protect the health of mothers and young children, to provide treatment for crippled children, and to care for those who are neglected or are in danger of becoming delinquent.

The public health provisions of the act, which give grants to states to aid them in developing and strengthening local health services, are administered by the Public Health Service, a part of the Federal Security Agency.

Another organization within the Federal Security Agency, the U. S. Office of Education, has administrative responsibility for the vocational rehabilitation provisions of the act, under which grants are made to states for the vocational training of disabled adults to enable them to become self-supporting.

THE SELECTIVE TRAINING AND SERVICE ACT

On September 16, 1940, the 76th Congress of the United States approved an act to provide for the common defense by increasing the personnel of the armed forces of the country and providing for its training. An executive order of Franklin D. Roosevelt made this act a law on September 26, 1940, and almost at once a system was put into operation for its execution which had been in preparation by the Army and Navy since 1926. Peace-time conscription was considered necessary both because the recruiting districts were far behind their quotas and because of the general opinion that volunteer recruiting was inadequate to meet the exigencies of modern warfare. The act, unless continued in effect by Congress, becomes inoperative on May 15, 1945.

The initiators of the plan for universal training were Colonel Julius Ochs Adler of the New York "Times" and Greville Clark. Early in June, 1940, Colonel Adler revealed that a bill was being drawn up for congressional action. Although this was not the same bill that Congress voted upon, nevertheless the final act was in some respects derived from and modelled upon it.

The primary objective of peace-time conscription was not to create a standing army, but to assure the United States a huge, rotating reserve of trained manpower to be called up quickly in wartime. The course of the European War pointed out the imperative necessity of increasing and training the personnel of the armed forces of the country. With this end in view, the Selective Service System was put into motion, originally providing that not more than 900,000 men could be called for training each year. In August, 1941, however, this limitation was removed.

Entry of the United States into the war on December 8, 1941, brought about important changes in the Selective Training and Service Act. Men between 18 and 65 years of age were made subject to registration by the Selective Service System although only those between 20 and 45 were made liable for military service. The original act authorized registration of men between 21 and 36 and a later amendment which provided for the deferment of men over 28 was adopted in August, 1941, but was superseded by the amendments adopted after entry into war. Also removed, following the declaration of war, was the prohibition against use of selectees beyond the limits of the western hemisphere except in territories and possessions of the United States, including the Philippine Islands. The extension of military service to youths of 18 and 19 became effective in November, 1942.

The elements of the System are: National Headquarters; State Headquarters; the Local Boards with their affiliated Medical Boards, Boards of Appeal and Registrants' Advisory Boards. In the first registration, the election machinery of the various states enrolled the prospective selectees, but this job has since been delegated to the Local Boards. In general, the elements operate as follows. The Local Board classifies the registrants, and has assigned to it a physician to make physical examinations and a Government Appeal Agent to protect the interests of the government and of the registrants. An Advisory Board is appointed to advise and assist registrants in filling out questionnaires, making appeals, etc. The Medical Advisory Board assists in determining doubtful cases of physical condition. The Board of Appeals considers the classification made by the Local Board, when an appeal is made. The State Headquarters operates the system within the state; the National Headquarters, within the nation. Because of the blunders of the army in administering the Civil War draft, and the relatively higher efficiency of civilian operation in the draft of the first World War, the proponents of the system are careful that all the above elements, with the

exception of National Headquarters, be composed of, and administered by, the civilians.

Each state is divided into Local Board areas by the Governor, each area having a population of 30,000. For each area a Local Board of three or more members is appointed by the President upon the recommendation of the Governor. The Local Board has jurisdiction over all persons registered in the area for which it was appointed. It has full authority to perform all the acts authorized by the Selective Service Law.

All male citizens and all male aliens residing in the country, who were between the ages of 21 and 36, were required to register on the first Registration Day on October 16, 1940. A subsequent registration was conducted on July 1, 1941, for men who had reached the age of 21 following the first registration and it is considered likely that additional registrations will be held each year to enroll youths who become 21. After each of the two registrations the Local Boards assigned a serial number to each registrant. Subsequently, National Lotteries were held, in which capsules containing numbers representing serial numbers were drawn at random and an order number was assigned to each man in accordance with the order in which it was drawn. Closely following the sequence of these order numbers the Local Boards sent questionnaires to registrants to gather the information which determines in which class a registrant is placed. There are four main classes.

In the first class are placed all men who are fit for general or limited military service.

In the second class are placed all men who are engaged in civilian activities which contribute to the national health, safety or interest in that they are essential to the war effort or war production.

In the third class are placed all men who have one or more dependents.

In the fourth class are placed officials who are deferred by law, neutral aliens who refuse to serve and aliens not acceptable to the armed forces, ministers of religion and divinity students, conscientious objectors, and, finally, all those who are mentally, morally or physically unfit.

The ultimate step before induction is the physical examination of all those whom the Local Boards tentatively place in the first class.

The men inducted for training and service under the act receive the same pay, pensions and other benefits as the other enlisted men of the same grades and length of service.

A delinquent as defined by the Selective Service Regulations is any man, required under the selective law to submit to registration, who fails to do so; and any registrant who prior to his induction into the military service fails to perform any duty imposed upon him. Upon conviction in the civil court his penalty is a term of not more than five years imprisonment and a fine of $10,000.

On October 16, 1940, the first day fixed for registration by the President, approximately 16,500,000 men were registered. On July 1, 1941, the second Registration Day, approximately 750,000 men were registered. The first National Lottery was held in Washington on October 29, 1940, and some 9,000 capsules, representing the serial numbers of registrants, were drawn. The second lottery was held on July 17, 1941, and 800 capsules were drawn. The third registration was held February 16, 1942, and was for men between 36 and 45 as well as for those who had become 20 on or before December 31, 1941. The third lottery was held March 17, 1942, when 7,000 capsules were drawn. The fourth registration was held April 27, 1942, and was for men in the age group between 45 and 65. No lottery was held for this group as the men are not subject to military service under present law. The fifth registration was held June 30, 1942, for 18 and 19 year-olds and for men who became 20 years old on or before June 30 and subsequent to December 31, 1941.

MILITARY INFORMATION

Army and Navy Insignia

Insignia are markings which give identifications to men in the service. These insignia are worn on the uniform, and show at a glance the rank and the branch of service to which they belong.

Army. The rank insignia of commissioned officers are found on the shoulders of the blouse, and on either the shoulders or collar when the shirt is worn; these are known as "bars." Non-Commissioned officers wear their rank insignia on the upper part of the sleeve of either blouse or shirt; these are termed "chevrons" or "stripes." Ordinary privates have no rank insignia. Branch insignia are found on the lapel of the blouse for all service men and on the shirt collar of commissioned officers.

Navy. The rank of a commissioned officer is shown by the stripes worn completely around the sleeve cuffs of his blouse and by the short stripes on the shoulder marks. A petty officer's (non-commissioned) rank is shown by chevrons worn at the top of the sleeve. Scarlet chevrons are worn on blue uniforms; blue on white. His "outfit" is shown by the badge worn on the right arm in the seaman branch, and on the left arm in other branches. Non-rated seamen wear braids on the right shoulder — white on a blue uniform, blue on white. Engineer seamen wear a red braid on the left shoulder.

Rankings

The following two lists will show the corresponding ranks of Officers in the Army and Navy.

Army	Navy
General	Admiral
Lieutenant General	Vice Admiral
Major General	Rear Admiral
Brigadier General	(none)
Colonel	Captain
Lieutenant Colonel	Commander
Major	Lieutenant Commander
Captain	Lieutenant
First Lieutenant	Lieutenant (j. g.)
Second Lieutenant	Ensign

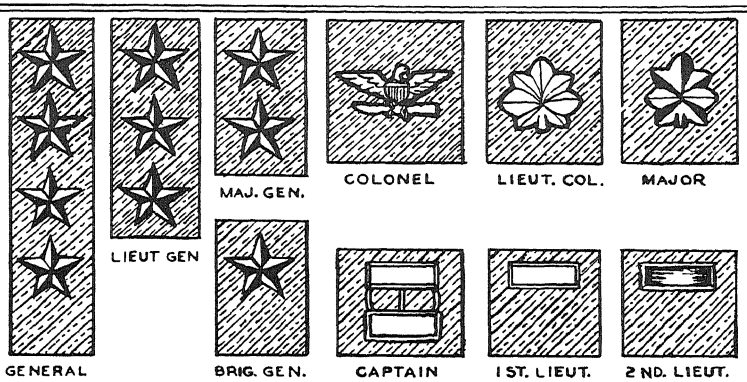
Army Corps Areas

The United States is divided into nine Corps Areas extending from the East to the West coast. In addition there are three departments similar to the Corps Areas, all of which are outside the territorial limits of the United States. These are: the Panama Canal Department, the Hawaiian Department and the Philippine Department.The nine Corps Areas are so organized that they contain approximately the same military population. From these nine Corps Areas there are Four Armies. Each Army includes troops of two or three Corps Areas. Army Headquarters are as follows: (1) Governor's Island, New York (1, 2, 3 Corps Areas); (2) Memphis, Tenn. (5, 6 Corps Areas); (3) San Antonio, Texas (4, 8 Corps Areas); and (4) San Francisco, Calif. (7, 9 Corps Areas).

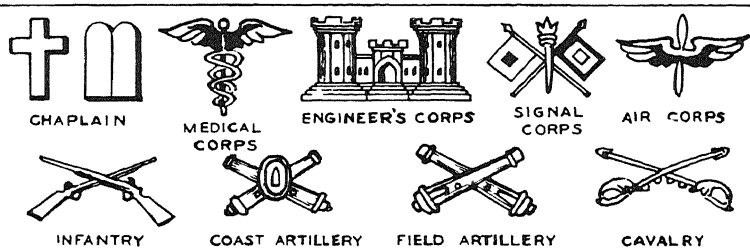
Branches of the Army

The branches of the army are classified as belonging to the Arms or Service, according as they actually enter into combat or assist in some other manner. The Arms or combat branches are the Infantry, the Field Artillery, the Cavalry, the Coast Artillery, the Signal Corps, the Engineer Corps and the Air Force. The Service branches are

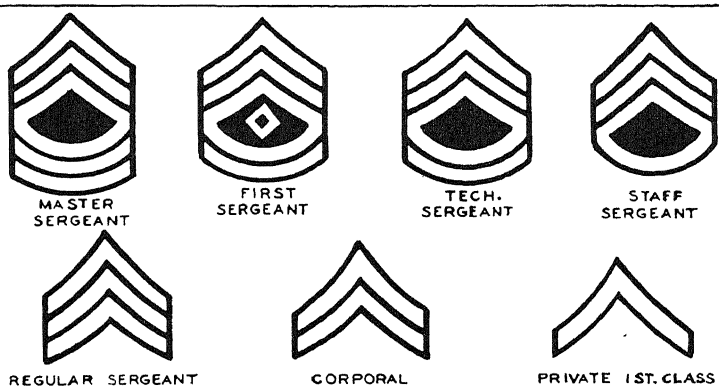
U.S. ARMY INSIGNIA



INSIGNIA OF RANK

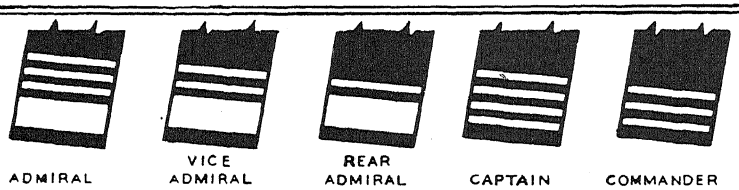


BRANCH INSIGNIA

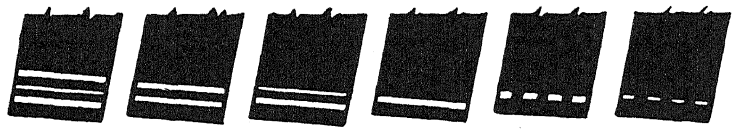


NON-COMMISSIONED OFFICERS

U.S. NAVY INSIGNIA

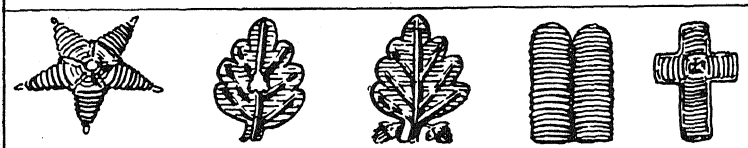


ADMIRAL | VICE ADMIRAL | REAR ADMIRAL | CAPTAIN | COMMANDER



LIEUT. COMMANDER | LIEUT. | LIEUT. JUNIOR GRADE | ENSIGN | CHIEF WARRANT | WARRANT OFFICER

INSIGNIA OF RANK



LINE OFFICER | MEDICAL OFFICER | DENTAL OFFICER | CHAPLAIN

BOATSWAIN | MACHINIST | GUNNER

CORPS INSIGNIA

CHIEF PETTY OFF. | PETTY OFF. 1 ST. CLASS | PETTY OFF. 2 ND. CLASS | PETTY OFF. 3D. CLASS

PETTY OFFICERS

the Adjutant General's Department, the Inspector General's Department, the Chaplains' Corps, the Quartermaster Corps, the Chemical Warfare Department (combat or Arms in the last war), the Ordnance Department and the Finance Department.

Role and Mission of Combat Arms

The Infantry is essentially an arm of close combat. Its primary mission in attack is to close with the enemy and to destroy or capture him; in defense, to hold its position and to repel hostile attacks. The infantry fights by combining fire movement and shock action. It is capable of limited independent action through use of its own weapons and is necessarily supported by artillery, tanks and combat aviation.

The Field Artillery contributes to the action of the entire force. It has two missions: (1) to support the infantry, cavalry and armored units, neutralizing or destroying targets which hinder their movements, and (2) to give depth to combat by counterbattery fire, by fire on hostile reserves, by restricting enemy movements and disrupting hostile command agencies.

The Cavalry consists of highly mobile ground units — horse, motor and mechanized. Cavalry is characterized by a high degree of battlefield mobility. It has better results in attacking and defending than in holding offensive or defensive operations, and can operate over almost any terrain and under all conditions of weather. Horse Cavalry habitually maneuvers mounted, but ordinarily fights on foot.

The Coast Artillery operates in conjunction with the Navy and Air Force. It protects the fleet in the harbor or while entering the harbor, wards off naval and air attacks against harbor defenses, naval cities, etc. It supports the Infantry and other arms in beach defenses.

The Signal Corps has the primary combat mission of providing signal communication for the Command.

The Engineer Corps has the primary mission of construction and demolition to increase the combat effectiveness of troops, facilitate their movements and hinder the movements of the enemy. Engineers increase the combat power of other arms by constructing protective works and camouflage, and by supplying the necessary equipment. Combat Engineers participate actively in the penetration of hostile obstacles and the capture of fortified localities, in the defense of road blocks or mine fields.

The Air Force operates in conjunction with ground and naval forces in land and sea warfare, and conducts independent attacks against enemy objectives on land and on sea.

Organization of the Army

By organization is meant the rule or command of an individual, either a commissioned or non-commissioned officer. Commissioned officers are those to whom appointments have been granted upon the completion either of West Point training (these become officers in the Regular Army) or specified courses in the Reserve Officers Training Corps (these are enrolled in Reserve Officers Corps). Non-commissioned officers are those who have attained the rank through promotions. These officers start as privates and may be promoted to the top rank of Master Sergeant.

Military organizations range in size from a small unit known as a squad to a great force known as the field army. Each organization forms an integral part of a larger organization.

The Squad is the smallest unit. It varies in size from 5 to 12 men, and is usually commanded by a Corporal. In large squads the Sergeant commands The leader directly and personally controls his subordinates, known as privates.

The Section is next in size, and usually consists of 2 or more squads, and totals from 20 to 25 men. Sections are commanded by

a Sergeant, but may vary in some organizations.

The Platoon is in some instances made up of squads but more often of 2 or more sections. It consists of 40 to 55 men. The platoon itself is commanded by a Second or First Lieutenant.

The Company is the basic administrative unit, as it contains all the agencies required for subsistence. At its head is a Captain. It is divided into smaller units. A company, battery or troop, at war strength may have as many as 200 men. As no one man could personally control such a number, by means of a chain command orders reach every man from the Captain down. This is done through lieutenants, sergeants and corporals.

The Battalion (Squadron) consists of 2 or 3 companies or batteries and numbers about 300 to 500 men. A battalion is commanded by a Major or Lieutenant Colonel. It is the basic tactical unit.

The Regiment is both administrative and tactical (having both combat and service branches). It consists of a headquarters and 2 or more battalions, and also a special company using special weapons. The regiment is commanded by a Colonel and numbers in men from 800 to 3,100.

The Brigade, a tactical organization composed of 2 or more regiments of the same Arm, is commanded by a Brigadier General and consists of 5,000 to 6,300 men.

The Division is the basic large unit of the combined Arms. It is usually commanded by a Major General. There are three types: (1) Square — the organization of the National Guard division, numbering 18,500 men; (2) Triangle — that used by the Regular Arms, numbering about 12,500 men; (3) Motorized — the same as the Triangle, but with the additional care of vehicles.

The Corps consists of a headquarters, certain organic corps troops, and such infantry divisions as may be assigned to it. It is primarily a tactical unit and is commanded by a Major General in peace time and a Lieutenant General in war time. The number of men ranges from 65,000 to 90,000.

The Army, composed of headquarters, army troops, a number of corps and a number of divisions, is the largest unit. It is administrative as well as tactical. Commanded by a General, it numbers from 200,000 to 400,000 men. It is often called a Field Army to distinguish it from the whole army of the United States, of which such a unit forms only a part.

Administration of the Navy

The highest military adviser in the Navy is known as the Chief of Naval Operations. The Navy Chief holds the rank of Admiral. The Navy, like the Army, has departments that carry out the administrative and tactical work. These branches, however, operate independently of the Chief of Naval Operations and rely on their own commanders.

Similar to the Corps Areas of the Army, the Navy has Naval Districts for shore operations. These number eleven within the confines of the United States, and two located in Hawaii and Panama. Each District is commanded by a Rear Admiral.

The Fleet

The United States Fleet is divided into three separate fleets: the Pacific Fleet, the Atlantic Fleet and the Far Eastern Squadron. The last named has its base at Australia.

The Fleet has for its composition (1) a Battle Force, (2) the Scouting Force and (3) the Base Force. The Battle Force, with its large battlewagons, light cruisers and destroyers, and its airplanes and mines, is the main fighting power of the Fleet. The Scouting Force is composed of heavy cruisers, submarines and long distance patrol planes. The Base Force is made up of lightly armed ships, whose main duty is to keep the battleships in supplies.

The Battleship is the largest of the fighting ships. This ship has the greatest possible amount of armor and armament. A battleship, or battlewagon, is about 700 ft. long and about 100 ft. wide. It is used only for major naval engagements. Battleships are named after states in the Union.

Air Craft Carriers are the second largest ships in the fleet. A carrier is merely a floating base for navy fighting planes and never enters the fighting area. It is a dependent ship and does not maneuver alone. The carrier carries about 80 planes. It employs the largest number of men of any ship and these are men of highly technical experience. Carriers are named after great battles.

The Cruiser is of two kinds: light and heavy. The cruiser's main action is fighting in major battles and maintaining safety of the seas. This latter task includes convoying of supply and troop ships. Cruisers are named after cities.

The Destroyer, as small as it is, is more deadly than either a battleship or a cruiser. There are more destroyers than either battleships or cruisers. The destroyer functions mainly as an offensive weapon, and also has the role of laying a protective smoke screen. It hardly ever operates independently from the rest of the fleet. Its crew numbers from 100 to 200. Destroyers are named after heroes.

Submarines have as their main duties the sinking of enemy destroyers, partaking in long distance patrolling (which is done above the surface), and destroying enemy supply and troop ships. Submarines are run by Diesel engines on the surface, but underwater they use storage batteries which last about 35 hours, after which they must be recharged. This is done on the surface by their own Diesel motors. The submarine employs from 30 to 100 men. Submarines are named after fish.

NATURALIZATION REGULATIONS

(From U. S. Government pamphlet on Naturalization, Citizenship and Expatriation Laws. Naturalization Regulations, Jan. 13, 1941)

The requirements for the naturalization of aliens, generally, are:

Age: Must be at least eighteen years of age at the time of filing declaration of intention.

Declaration of Intention: The alien may file his declaration of intention in any naturalization court, regardless of his residence.

Certificate of Arrival: If an alien arrived in the United States after June 29, 1906, he will require a certificate of arrival from the Department of Justice. The alien, when he submits the form filled in will be notified by the field officer when he may appear before the clerk of court to make his declaration of intention.

Petition for Naturalization: The alien must reside within the jurisdiction of the court in which he desires to file his petition for naturalization. But if he wishes to file it in a State Court, he may file it within the state judicial district or circuit in which he resides, whether or not he resides within the county in which the petition is filed.

The applicant to file a petition for naturalization must have a declaration of intention not less than two nor more than seven years old, and he must have at least five years of continuous residence in the United States immediately preceding the filing of his petition. At least six months of this residence, just before the filing of his petition, must have been in the state where he resides at the time of filing the petition. All such residence may be proved by the oral testimony of two qualified witnesses, if they have personal knowledge of it. The required six months' residence must be proved at the filing of the petition by affidavits forming a part thereof of at least two

qualified witnesses, and at the final hearing by their oral testimony.

Hearing in Court: At least thirty days must elapse after the petition is filed before the petitioner may appear before the court for final action on his petition. He will be notified of the date of the hearing, as naturalization hearing dates are fixed by the court. The petitioner must appear in person before the court with his witnesses, unless such witnesses are told by the naturalization examiner that they are excused from further attendance. If, upon the final hearing in open court, the court finds that the petitioner is entitled to naturalization, the petitioner takes his oath of allegiance to the United States and is given the certificate of naturalization.

Witnesses: In addition to his own oath, there is required the testimony of at least two witnesses, citizens of the United States, as to the facts of petitioner's residence, moral character, and attachment to the principles of the Constitution.

Oath of Allegiance: Must be taken in open court before he is admitted to citizenship.

Certificate of Citizenship: Issued only when all of the foregoing requirements are met, and after the final order has been signed by the presiding judge.

Fees: The certificate of arrival and the declaration of intention each cost $2.50. The petition costs $5.00. A new certificate of citizenship to replace one lost or destroyed costs $1.00.

Citizenship of Married Women

Prior to September 22, 1922, an American woman who married a foreigner took the nationality of her husband; and a foreign woman could acquire American citizenship by marriage to an American, and could retain same unless formal renunciation thereof was made.

Since the above date that legislation has been changed and amended by subsequent enactments. The following represents the present status of such women:

"The right of any woman to become a naturalized citizen of the United States shall not be denied or abridged because of her sex, or because she is a married woman.

"An alien who marries a citizen of the United States after the passage of this Act, as here amended, or an alien whose husband or wife is naturalized after the passage of this Act, as here amended, shall not become a citizen of the United States by reason of such marriage or naturalization; but, if eligible to citizenship, he or she, may be naturalized upon full and complete compliance with all requirements of the naturalization laws, with the following exceptions:

"(a) No declaration of intention shall be required.

"(b) In lieu of the five-year period of residence within the United States, and the one-year period of residence within the State or Territory where the naturalization court is held, he or she shall have resided continuously in the United States, Hawaii, Alaska, or Puerto Rico for at least three years immediately preceding the filing of the petition.

"A woman citizen of the United States shall not cease to be a citizen of the United States by reason of her marriage after this section, as amended, takes effect, unless she makes a formal renunciation of her citizenship before a court having jurisdiction over naturalization of aliens.

"Any woman who before this section, as amended, takes effect, has lost her United States citizenship by residence abroad after marriage to an alien or by marriage to an alien ineligible to citizenship may, if she has not acquired any other nationality by affirmative act, be naturalized in the manner prescribed. (See paragraph below titled 'Exemptions.') Any woman who was a citizen of the United States at birth shall not be denied naturalization on account of her race.

"No woman shall be entitled to naturalization under section 4 of this Act as amended (see paragraph titled 'Exemptions'), if her United States citizenship originated solely by reason of her marriage to a citizen of the United States or by reason of the acquisition of United States citizenship by her husband.

Exemptions: "A woman who has lost her United States citizenship by reason of her marriage to an alien eligible to citizenship or by reason of the loss of United States citizenship by her husband may, if eligible to citizenship and if she has not acquired any other nationality by affirmative act, be naturalized upon full and complete compliance with all requirements of the naturalization laws, with the following exceptions:

"(1) No declaration of intention and no certificate of arrival shall be required, and no period of residence within the United States or within the county where the petition is filed shall be required;

"(2) The petition need not set forth that it is the intention of the petitioner to reside permanently within the United States;

"(3) The petition may be filed in any court having naturalization jurisdiction, regardless of the residence of the petitioner;

"(4) If there is attached to the petition, at the time of filing, a certificate from a naturalization examiner stating that the petitioner has appeared before him for examination, the petition may be heard at any time after filing.

"After her naturalization such woman shall have the same citizenship status as if her marriage, or the loss of citizenship by her husband, as the case may be, had taken place after this section, as amended, takes effect."

Citizenship of Children

Any child born out of the limits and jurisdiction of the United States, whose father or mother or both is a citizen of the United States at the time of the birth of such child, is declared to be a citizen of the United States, but the rights of citizenship shall not descend to any such child unless the citizen father or citizen mother, as the case may be has resided in the United States previous to the birth of such child. In cases where one of the parents is an alien, the right of citizenship shall not descend unless the child comes to the United States and resides therein for at lease five years continuously immediately previous to his eighteenth birthday, and unless, within six months after the child's twenty-first birthday, he or she shall take an oath of allegiance to the United States of America as prescribed by the Immigration and Naturalization Service.

That a child of alien parents born without the United States shall be deemed a citizen of the United States by virtue of the naturalization of or resumption of American citizenship by the father or the mother: *Provided,* That such naturalization or resumption shall take place during the minority of such child: *And provided further,* That the citizenship of such minor child shall begin five years after the time such minor child begins to reside permanently in the United States.

Oath of Allegiance

"I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, and particularly to ———— of whom I have heretofore been a subject; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; and that I will bear true faith and allegiance to the same."

The Constitution and Citizenship

Article I. Section 8. The Congress shall have power . . . to establish a uniform rule of naturalization. . . .

Article XIV. Section 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside.

WEIGHTS AND MEASURES

Measure of Length

12 inches	= 1 foot
3 feet	= 1 yard
6 feet	= 1 fathom
5½ yards	= 1 rod
40 rods	= 1 furlong
5,280 feet	= 1 mile
3 miles	= 1 league
69½ miles	= 1 degree

Avoirdupois Weight

27.34 grains	= 1 dram (dr.)
16 drams	= 1 ounce (oz.)
16 ounces	= 1 pound (lb.)
25 pounds	= 1 quarter (qr.)
100 pounds	= 1 hundredweight (cwt.)
2,000 pounds	= 1 ton (short)
2,240 pounds	= 1 ton (long)

Apothecaries Weight

20 grains	= 1 scruple
3 scruples	= 1 dram
8 drams	= 1 ounce
12 ounces	= 1 pound

Metric System

.3937 inches	= 1 centimeter
39.37 inches	= 1 meter
.62137 miles	= 1 kilometer
1,550 sq. inches	= 1 sq. meter
35.314 cu. feet	= 1 cu. meter
.015 grain	= 1 milligram
15.432 grains	= 1 gram
2,204.6 pounds	= 1 metric ton
1.056 liquid quarts	= 1 liter

Measure of Surface

144 sq. inches	= 1 sq. foot
9 sq. feet	= 1 sq. yard
30¼ sq. yards	= 1 sq. rod
40 sq. rods	= 1 rood
43,560 sq. feet	= 1 acre
4,840 sq. yards	= 1 acre
160 sq. rods	= 1 acre
640 aces	= 1 sq. mile

Solid or Cubic Measure

1728 cu. inches	= 1 cu. foot
27 cu. feet	= 1 cu. yard
128 cu. feet	= 1 cord

Paper Measure

24 sheets (sh.)	= 1 quire
20 quires (qu.)	= 1 ream
10 reams (r.)	= 1 bale (ba.)

Liquid Measure

4 gills	= 1 pint
2 pints	= 1 quart
4 quarts	= 1 gallon

Dry Measure

2 pints	= 1 quart
8 quarts	= 1 peck
4 pecks	= 1 bushel

Troy Weight

24 grains	= 1 pennyweight
20 pennyweights	= 1 ounce
12 ounces	= 1 pound

LIVE LONG BY OBSERVING THE 15 RULES OF HEALTH

Air—

1. Live and work in fresh air.
2. Wear light, loose, porous clothes.
3. Spend a part of your time in the open air.
4. Have an abundance of fresh air where you sleep.
5. Breathe deeply and slowly through the nose.

Food—

6. Do not eat too much.
7. Do not eat much meat and eggs.
8. Eat a variety of foods.
9. Eat slowly.

Habits—

10. See that the bowels move at least once daily.
11. Stand, sit and walk erect.
12. Use no poisonous drugs.
13. Keep clean and avoid catching diseases.

Activity—

14. Work hard, but do not forget to rest and play.
15. Be cheerful and learn not to worry.

FIRST AID TO THE INJURED

(Revised by the First Aid and Life Saving Service, American National Red Cross, Washington, D. C.)

First Aid is just what its name implies: the immediate and temporary treatment given in case of accident or sudden illness before the arrival of a physician. Proper first aid may often save life, keeping the injured person alive until the doctor arrives. The most important things are the immediate control of severe bleeding, artificial respiration for those who have stopped breathing, the treatment of shock, and the treatment of those who have swallowed poison.

Hemorrhage — Bleeding from an artery is bright red blood which comes in spurts, or pulsates from a deep wound. If severe it may be fatal in a very short time. It can be stopped by pressing at the appropriate pressure point between the injury and the heart. Some of the important pressure points are: (1) just in front of the ear, for bleeding from the temple or scalp; (2) on the side of the jaw just in front of the angle of the jawbone, for bleeding of the face below the eyebrows; (3) at the side of the neck, fingers forward just touching the windpipe, thumb around the back of neck, for cut throat; (4) behind the collarbone, pressing down at the side of the neck against the first rib, for bleeding from the shoulder or armpit; (5) inner side of the upper arm, between shoulder and elbow, for bleeding from the arm, wrist or hand; (6) in the groin against the pelvis bone, for bleeding from the thigh, leg or foot. Pressure at these points will stop the blood at once.

A tourniquet may be applied if necessary by tying a handkerchief, scarf, cravat or stocking around the limb, a hand's breadth below the armpit or groin, and twisting until the blood is stopped. Be sure to loosen every 15 minutes, or gangrene may result. Allow to remain loose if bleeding has stopped, but watch closely and retighten if bleeding commences again. Bleeding from veins comes in a steady flow and can usually be controlled by pressure over a gauze compress directly on the wound, followed by a tight bandage. Elevate the injured part.

Infection — In handling all injuries in which the skin is broken, care must be taken to avoid infection. After bleeding has been stopped, paint the wound and the surface of the skin for an inch around the wound with mild tincture of iodine, cover with a sterile gauze dressing and bandage in place. If no sterile dressings are at hand, clean muslin may be sterilized by ironing with a hot flat-iron or by scorching over an open flame. First aid is first aid only. Never apply a second dressing. That is the doctor's job. Never try to treat injuries that have become infected. Take them to the doctor at once.

Shock is a condition which follows all accidents, and is in proportion to the amount of pain or bleeding. The victim is weak and faint with clammy perspiration, is dull and listless, may be cold, chilly, and has very weak rapid pulse and irregular breathing. Shock may cause death. Treatment consists of: heat, position and stimulants. Wrap the victim in blankets, coats or sweaters, both beneath and over him, and apply hot water bottles, hot bricks, stones or plates, taking care not to burn the victim. Shock position is lying down, with the head low and feet elevated about 18 inches. If conscious, warming stimulants may be given such as hot tea, hot coffee or hot milk. Do not give alcoholic beverages in first aid. Never give an unconscious person anything to drink, as he cannot swallow and may be choked.

Artificial Respiration — Any person who has stopped breathing, whether suffering from **electric shock, gas poisoning, drowning, strangulation** or other causes, must

be kept alive by artificial respiration until his normal breathing can be restored. The best method to use is the Schaefer Prone Pressure Method, which is approved by all the leading agencies interested in first aid. Do not waste any time in preliminary attempts to loosen clothing or remove water from lungs or stomach, but start artificial respiration immediately, as follows:

1. Lay the victim on his belly, one arm extended directly overhead, the other arm bent at elbow and with the face turned outward and resting on hand and forearm, so that the nose and mouth are free for breathing.

2. Kneel straddling the victim's thighs, with your knees about even with the victim's knees. Place the palms of the hands on the small of the back with fingers resting on the ribs, the little finger just touching the lowest rib, with the thumb and fingers in a natural position and the tips of the fingers just out of sight.

3. With the arms held straight, swing forward slowly, so that the weight of your body is gradually brought to bear upon the victim. The shoulder should be directly over the heel of the hand at the end of the forward swing. Do not bend your elbows. This operation should take about two seconds.

4. Now immediately swing backward so as to remove the pressure completely.

5. After two seconds swing forward again. Repeat unhurriedly twelve to fifteen times a minute the double movement of compression and release, a complete respiration in four or five seconds.

6. Continue artificial respiration without interruption until natural breathing is restored — if necessary, four hours or longer or until a physician declares the victim dead.

7. As soon as artificial respiration has been started and while it is being continued, an assistant should loosen any tight clothing about the victim's neck, chest or waist. Keep the victim warm. Do not give any liquids whatever by mouth until the victim is fully conscious.

8. To avoid strain on the heart when the victim revives, he should be kept lying down and not allowed to stand or sit up. If the doctor has not arrived by the time the victim has revived, he should be given some stimulant such as one teaspoonful of aromatic spirits of ammonia in a small glass of water, or a hot drink of coffee or tea, etc. The victim should be kept warm.

9. Resuscitation should be carried on at the nearest possible point to where the victim received his injuries. He should not be moved from this point until he is breathing normally, of his own volition, and then moved only in a lying position. Should it be necessary, due to extreme weather conditions, etc., to move the victim before he is breathing normally, resuscitation should be carried on during the time he is being moved.

10. A brief return of natural respiration is not a certain indication for stopping the resuscitation. Not infrequently the victim, after a temporary recovery of respiration, stops breathing again. The victim must be watched and if natural breathing stops, artificial respiration should be resumed at once.

11. In carrying out resuscitation it may be necessary to change the operator. This change must be made without losing the rhythm of respiration. By this procedure no confusion results at the time of change of operator and a regular rhythm is kept up.

This ends the Standard Technique.

Poisons — Persons who swallow poison, either by accident or for suicide, must be given immediate care. Send for a doctor but do not wait. Make the victim drink five or six glasses of harmless fluid to dilute the poison. Soapy water, salt and water, soda and water, dish water, or luke warm water may be used. If the victim does not vomit, tickle the back of his throat with the finger. Vomiting will remove most of the

poison, but the diluting and vomiting should be continued until the vomited matter returns free of stomach contents. The patient may then be given a soothing drink, such as milk, white of eggs, or starch and water. Treat for shock if necessary, and keep the victim quiet. Do not leave a suicide case alone, as he may attempt some other means of ending his life. If you know what poison was taken, try to get the proper antidote ready for the doctor to use when he arrives, but first-aid care should be aimed at getting the poison out of the stomach.

Fractures — Broken bones occur in many accidents, especially from falls and motor accidents. If a physician can be promptly obtained merely keep the victim lying quietly and cover with coats and blankets, but do not move a fracture case even a short distance without the application of splints. Splints must be longer than the bone that is broken, and must be padded, and should be snugly tied in place to prevent the broken bone from moving. This can hardly be done by one who has not had careful first aid training. Great care must be used in handling fracture cases, as grave injury may result from improper handling. Do not be in a hurry. Wait for a doctor or ambulance, and do not throw the person into the nearest automobile, as so often happens.

Brain Injuries — Any injury to the head may be a possible skull fracture or concussion of the brain. These victims must be kept lying down, with cold applications to the head, and wait for a doctor. If the face is red, elevate the head slightly.

Burns and Scalds — Treatment of a burn which has produced blisters or charred the flesh must try to avoid infection. Use only such materials as are known to be sterile. Soak sterilized gauze or cloth in a solution of Epsom Salts and water (2 tablespoonfuls to a pint of warm water) or baking soda and water (1 tablespoonful to a pint of warm water). Keep the dressing moist with the solution. Never apply iodine to a burn. Treatment for burns which have resulted only in the skin becoming reddened consists mostly in relieving pain. Use such materials as soda in water, good ointment, vaseline, olive oil, castor oil or any clean oily substance. Smear the substance on the burned part and cover with clean cloth or gauze. Severe burns usually cause very serious shock, which may be fatal. Do not neglect treatment for shocks. After dressing the burns, wrap the patient in blankets and elevate the feet.

Sunstroke — The pulse is rapid and full, with labored breathing, a dry and hot skin, red face and unconsciousness. Remove the victim to a cool, shady and dry place. Loosen and remove the clothing. Keep some cold body, as wet cloths, ice bags, ice, etc., on the head. Cool the body by immersing it in cool water while rubbing the limbs and trunk, or by wrapping it in a sheet and pouring cold water on it. Give cool drinks which are non-stimulating.

Heat Prostration — The pulse is rapid and weak, shallow breathing, clammy skin, pale face, and possibly unconsciousness. Allow plenty of fresh air, but apply heat to the surface of the body and extremities. Elevate the feet about 18 inches. Give a strong coffee or tea, when able to swallow.

Stings of Venomous Insects, etc. — Remove the "sting" if there is any present. Apply weak ammonia, oil, salt water, or iodine. Do not apply mud as it may cause infection.

Freezing—Experience has shown that rubbing is not the proper treatment for freezing, and rubbing with snow is particularly harmful. To rub the limbs results in injury to the frozen tissues, with the possibility of gangrene setting in. Instead, cover the affected part with some warm surface of the human or an animal body until the part is

thawed and circulation is reintroduced. If this is impossible, the next best method is to cover the frozen part with warm clothing. Never expose the affected parts to a hot stove, a fire or a radiator until the abnormal condition is completely done away with.

Prolonged Exposure to Cold — Keep the victim in a moderately cool place. Give artificial respiration, if necessary. If possible, dip some clothes in cold water, and with these massage the limbs of the victim. Either increase the temperature of the room or take the victim to spots which are progressively warmer, as he shows signs of reaction; hot drinks should be given him when he is able to take them.

Fainting—Fainting and shock resemble each other closely and are often confused. Shock usually follows severe injuries, is persistent and serious. Fainting usually requires little treatment, unless the heart is diseased or very weak. Simply lay the person on his back upon a flat surface, with the head lower than the body. Loosen all clothing. See that he has plenty of fresh air to breathe. Gently dash water upon the face, and hold smelling salts, spirits of camphor, or ammonia under his nose without touching it.

Elevate and rub the limbs of the patient toward the heart to quicken the circulation. After recovery, give a cup of hot coffee or tea, or a teaspoonful of aromatic spirits of ammonia in half a cup of water. Do not let the patient assume an erect position for some time after fainting.

Fits — Prevent person from injuring self, but do not attempt to restrain him. Place any small stick between teeth to prevent biting the tongue. Let sleep after attack.

Snake Bite — Persons bitten by poisonous snakes should be given immediate treatment. Keep the person quiet. Tie a tight bandage around the arm or leg above the bite, tight enough to make the surface veins stand out. With a sharp knife or razor blade make an X-shaped cut through the fang marks, ½ inch long and ½ inch deep, and suck out the poison, using a snake-bite suction pump or sucking with your mouth. Snake venom is poisonous only to the blood and does not affect the stomach. Get a doctor as soon as possible, but keep the victim quiet and continue suction for some hours. Give stimulants that will raise blood pressure.

Mad Dog Bite — Wash the wound with soap and water to remove the dog's saliva, paint with iodine and dress with gauze and bandage, and take the victim to a doctor. He will probably need Pasteur treatment. If possible catch the dog and have it shut up for observation by competent authorities. If the dog develops rabies, the doctor must be notified as he will want to start Pasteur treatment at once.

Safety and Prevention Measures

Fire in One's Clothing — Roll in carpet or wrap in woolen rug or blanket. Keep the head down so as not to inhale the flames. Do not run, but lie down at once and roll slowly, beating the flame with the hands, if no rug is available.

Fire in the Building — Crawl on the floor, as the purest air is in the lowest part of the room. Cover the head with a wet rag, with holes cut for the eyes.

Kerosene Fire—Water will spread the flames; use, instead, dirt or sand, as an extinguisher, or smother with a rug, tablecloth or carpet.

Note — These suggestions are necessarily very limited. Also it is never possible to do good first aid without careful instruction and practice under trained and experienced leaders. The American Red Cross conducts classes in first aid, in life saving and water safety, and in home nursing and care of the sick. Call on your local Red Cross Chapter for more information. Why not organize a class among your friends and neighbors and study these vital subjects?

Events of Catholic Interest in 1942

(Compiled from the N. C. W. C. News)

JANUARY 1-10

By proclamation of President Roosevelt New Year's Day was appointed as a **national day of prayer** in the United States, "of asking forgiveness for our shortcomings of the past, of consecration to the tasks of the present, of asking God's help in days to come."

In the first award for heroic action made by the United States since entry into the Second World War, sixteen soldiers were cited to receive the **Distinguished Service Cross.** Of these five were definitely known to be Catholics; the religion of six others was not known.

A note of cheer amid news of the evacuation of **Manila, P. I.,** was word from the Very Rev. John F. Hurley, S. J., Superior of the Society of Jesus in the Philippines, the largest group of American missionaries in the islands. He cabled that all were well. Japanese bombing of the open city destroyed the venerable Church of Santo Domingo and imperiled the University of Santo Tomas.

The heroic garrison of **Wake Island,** which finally capitulated to the Japanese, was commanded by Maj. Gen. James Patrick Sinnot Devereux, U. S. M. C., of a distinguished Catholic family of Washington, D. C.

A notable revival of faith accompanied the outbreak of war in **Hawaii.**

With the seizure of **St. Pierre and Miquelon** by De Gaulists the Prefect Apostolic, Rt. Rev. Msgr. Alphonse Poisson, C. S. Sp., told Admiral Muselier, head of the Free French naval forces, that he opposed the transfer of the islands to the De Gaulists, whom he could not recognize as "the true Government." Msgr. Poisson, who had maintained aloofness from the political affairs of the islands which comprise his Prefecture, posted his message on the bulletin board of his church.

The original staff of the **Vatican Information Bureau,** of two persons handling as many as 50 requests for information some days, had been increased to 150 persons receiving several hundred requests daily. Among the personnel were five former papal delegates and nuncios. From June, 1940, to September, 1941, a total of 364,409 inquiries had been received and 147,862 replies given.

Switzerland had a new President, Philippe Etter, a staunch Catholic, a student, fifty years old, and the youngest member of the Federal Council.

The death occurred of **Tullio Levicivita,** famous Italian mathematician and member of the Pontifical Academy of Sciences.

The **Bishops' Committee on the Pope's Peace Points,** Archbishop Stritch of Chicago, Bishop Ryan of Omaha and Bishop Muench of Fargo, appointed by the Administrative Board of the N. C. W. C., made known that a Preface was being prepared to a Manual they would issue presenting a concise interpretation of the papal peace program, and in their statement declared that acceptance of the Law of Nations is "the prime necessity for a righteous peace."

The distinguished operatic tenor, **Charles Hackett,** died Jan. 1st, in Jamaica, Long Island, at the age of fifty-two. Many prominent in the art world attended the Requiem Mass.

A **Prayer Front,** including an unending chain of rosaries and a Daily Mass crusade, was inaugurated in his diocese in a pastoral issued by Bishop Schlarman of Peoria. "The Western Front, the Home Front, the Atlantic Front,

are all depending on the Prayer Front," he said.

Cardinal Marchetti-Salvaggiani presided at the first meeting of the Central Committee, in Vatican City, to plan the celebration of the **Pope's jubilee** in May.

A four-day **Conference on Spiritual Inter-Americanism** was held at Barry College, Miami, Fla., sponsored by "The Sign," national Catholic monthly, and arranged by the Committee on Cultural Relations with Ibero-America. Bishop Hurley of St. Augustine opened the meeting with solemn Mass and gave the keynote sermon. Among notable speakers at the conference were Msgr. William Barry, the Rev. Theophane Maguire, C. P., editor of "The Sign," Neil MacNeil, assistant managing editor of the New York "Times," and the Rev. Dr. Joseph F. Thorning. A climax to the conference was the awarding of "The Sign" Las Americas Award gold medals for the richest contribution to spiritual inter-Americanism during the past year on the part of a South American and a North American, to Senora Ana Rosa Martinez de Geurrero, a leader in the St. Vincent de Paul Society in Buenos Aires, and Dr. Herbert E. Bolton, Hispanic-American historian of the University of California.

A joint agreement of **26 United Nations** was signed at Washington, D. C., to employ their full resources against those members of the Tripartite Pact and its adherents with which such governments are at war and not to make a separate armistice or peace with the enemy. The signatories were: the United States, the United Kingdom of Great Britain and Northern Ireland, the Union of Soviet Socialist Republics, China, Australia, Canada, Belgium, Costa Rica, Cuba, Czecho-Slovakia, Dominican Republic, El Salvador, Greece, Guatemala, Haiti, Honduras, India, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Poland, South Africa and Yugoslavia. The agreement specifically pledged religious freedom.

The Most Rev. Aldo Laghi, **Papal Nuncio to Chile**, died at Valparaiso, on Jan. 3rd.

The Apostolic Delegate, Bishop Cicognani, was the officiating prelate and sang the solemn pontifical Mass in the Cathedral of the Immaculate Conception, Denver, on Jan. 6, at the installation of the Most Rev. Urban J. Vehr as the first Archbishop of the newly established **Archdiocese of Denver.** The erection of the new archdiocese meant the separation of the Diocese of Pueblo, comprising the southern half of Colorado, into a distinct jurisdiction, comprised within the Ecclesiastical Province of Denver, which embraces the states of Colorado and Wyoming, the latter forming the Diocese of Cheyenne. Archbishop McNicholas of Cincinnati delivered the sermon at the Mass. More than 3,000 persons were present at a mass meeting in the Municipal Auditorium that evening concluding the celebration.

The Very Rev. Thomas Plassmann, O. F. M., president of the Catholic Biblical Association of America, announced the selection of Septuagesima Sunday as the permanent annual **Biblical Sunday.**

The final seal of approval was given by Pope Pius XII to the Constitutions of the **Congregation of Xaverian Brothers,** which were promulgated on Jan. 1st by the Very Rev. Brother Ambrose, Superior General. Pope Pius designated Cardinal Marchetti-Selvaggiani as their Cardinal Protector.

A **Holy Name rally in Boston** on Jan. 4th was addressed by Cardinal O'Connell who counseled them to stand firm in the nation's defense. "To God and our country," he said, "we owe our full allegiance, not divided."

In the course of his message **opening Congress,** Jan. 6, President Roosevelt declared "victory for religion" to be among the United States' objectives in fighting the war.

The **centenarian,** Mrs. Grazia Abbate, of Lodi, N. J., whose re-

quiem service took place Jan. 5, the day previous to her 102nd birthday, was mourned by 103 descendants.

The Apostolic Delegate to Great Britain, the Most Rev. William Godfrey, visited war prisoners in England, in the northern command, and gave them gifts in the name of the Holy Father.

The Government of Ireland set up an Irish consulate in Portugal and appointed Colm O'Donovan, former Charge d'Affaires at the Vatican, as consul.

The cooperation pledge of the Bishops of the United States addressed on their behalf by Archbishop Mooney of Detroit, chairman of the Administration Board of the N. C. W. C., to President Roosevelt was acknowledged by him as giving him "strength and courage."

The Organic Law on Public Education in Mexico, forbidding anti-religious teaching, while keeping "Socialist" name, was approved by the Chamber of Deputies.

The Society for the African Missions at Lyons stated that Hanoi, capital of the then Japanese-occupied Indo-China, was the centre of a flourishing Catholic life.

The fourth centenary of the advent of the Society of Jesus in India was celebrated in Calcutta, with members of the hierarchy and civic and military officials participating.

It was reported from Paris that the Goncourt Prize for 1941 was awarded to Henri Pourrat, Catholic critic and fiction writer, for his book, "Vent de Mars" (March Wind).

The Australian Papal Delegate, the Most Rev. Giovanni Panico, visited new prisoners from Libya, Italians and Germans, and gave them the blessing and gifts of the Holy Father.

The first centenary of the Salesians was commemorated in Ecuador with solemn ceremonies in which the Papal Nuncio, the Most Rev. Efrem Forni, and Archbishop Della Torre of Quito participated. A street procession of the Blessed Sacrament took place in Quito for the first time in many years.

More than two weeks' celebration of the 11th anniversary of the Malabar Catholic Reunion Movement centered in the Cathedral of St. John, Tiruvalla, India. A solemn procession started from there, on the closing day, and passed through the town where eleven years ago there was not a single Catholic, but within that time four prelates and 60,000 followers of the Jacobite schism had come back to the Church.

The Rev. Paolo Manna, founder of the Missionary Union of the Clergy twenty-five years ago, retired as secretary general of the Union's International Secretariat at the age of seventy. A letter of appreciation was sent him by Cardinal Fumasoni-Biondi, prefect of the Sacred Congregation for the Propagation of the Faith.

The city of Rosario, Argentina, renewed its dedication to Our Lady of the Rosary chosen as patroness when the city was founded two centuries ago, in ceremonies attended by seventeen members of the Argentine hierarchy.

Archbishop Mitty of San Francisco announced a Children's Crusade of Prayer for the armed forces of the United States, in which 35,000 Catholic children were to take part.

Mass meetings of the clergy in Baltimore and Washington were held to stimulate their interest in the work of Catholic missions. Archbishop Curley presided at both meetings and gave his warmest personal support to the programs undertaken.

Organization of a national group to be known as the American Catholic Economic Society was being effected by the Rev. Thomas F. Divine, S. J., professor of economics at Marquette University.

Singapore, British bastion in the Far East, under siege by the Japanese, was reported by the Rev. Pat-

rick O'Connor, editor of "The Far East," in an article in his magazine, to be a promising field of Catholic missionary work, with some 60,000 Catholics.

A national meeting of Veteran Members of the **Catholic Students' Mission Crusade** was held in Cincinnati, Jan. 10-11, to discuss possible new activities to meet the mission crisis resulting from the war.

With the inception of the centenary year of the religious reception of **Bishop John Nepomucene Neumann,** first Redemptorist professed on American soil, the blessing of the Holy Father was conveyed to the Rev. Albert Waible, C. Ss. R. of Philadelphia, vice-postulator of Bishop Neumann's cause for beatification.

JANUARY 11-17

The third meeting of **Consultation of the Ministers of Foreign Affairs of the American Republics** convened at Rio de Janeiro. Under-Secretary of State Sumner Welles in an address urged inter-American unity as "a potent factor" of right in the determination of the post-war world.

Postmaster General Walker issued his annual report for the fiscal year ending June 30, 1941, and said there had been an increase in the number of magazines with questionable contents seeking admission to the **United States mails.**

Archbishop Spellman of New York, as president of the Catholic Missionary Union, officiated at the dedication and cornerstone-laying of the new Apostolic Mission House of the **Paulist Fathers** on the grounds of the Catholic University of America, Washington, D. C. In connection with the dedication ceremonies Pope Pius XII sent his Apostolic Blessing to the Paulist Fathers.

A decree approving the miracles presented in the cause for **canonization** of Bl. Louis-Marie Grignion de Montfort, founder of the Company of Mary and of the Sisters of Wisdom, and a decree declaring it safe to proceed with the solemnities of **beatification** of Joanna Delanoue, foundress of the Sisters of St. Anne of Providence, were read in the presence of Pope Pius XII at a meeting of the Sacred Congregation of Rites.

Joseph Franklin Rutherford, self-styled Judge, and leader of Jehovah's Witnesses, died at his estate at San Diego, Calif. His death killed a $150,000 libel suit he had brought against priests, laymen and Catholic organizations, a newspaper and non-Catholics in Colorado Springs, Colo., who protested a broadcast he had given as "an ignorant attack on Christianity."

The reports of Cardinal Hlond, Primate of **Poland,** on the fate of the Polish nation since the German invasion of 1939, were published in book form under the title, "The Persecution of the Catholic Church in German-Occupied Poland."

Catholic life in the United States was widely affected as **war** progressed by the greatly increased need for chaplains, the weighty problems imposed on all institutions of higher learning to meet the needs of the time, and fasting dispensations as regulated by war emergencies.

The employment of **Communists and Socialists** in high Government positions was vigorously attacked in the House of Representatives.

The Jesuit scholastic, Ignatius Vellarigatt, S. J., at St. Mary's Jesuit College, Kurseong, was the first religious to win the notable **India academic title,** "Sahithya Bhushan" or "Ornament of Literature." He achieved this distinction by passing with honors the highest examination in Hinid, national language of India.

Full **scapular faculties** were granted to more than 300 priests of the American province of the Society of the Precious Blood and

to all regular, reserve and auxiliary Army and Navy chaplains.

An instruction course to the Youth Front leaders in **Spain**, the Frente de Juventudes, was terminated by an address by their spiritual director, Bishop Eijo y Garay of Madrid, on the social teaching of the Church as contained in the encyclicals.

As reported by the American Provincial of the **Holy Ghost Fathers**, the Very Rev. George J. Collins, C. S. Sp., a total of 5,156 children and 1,129 adults were baptized in 1940 as a result of the missionary apostolate of the Fathers in the American Province. These and other figures released covered the congregation's work among 147,497 souls in continental United States and Puerto Rico.

The **White Fathers**, despite war conditions, reported 200,000 baptisms during 1941 in the 23 vicariates and prefectures in Africa entrusted to their care.

General Sikorski, Commander-in-Chief of the Polish Forces, presented his ceremonial sword to the Polish Church in London, where it will rest before a picture of Our Lady of Czestochowa, together with ex voto offerings made by men of the Polish army, navy and air forces. The picture was blessed by Cardinal Hinsley, who dedicated to the Sacred Heart all **Poles in England.**

A joint pastoral of the thirteen Bishops of the State of Sao Paulo, **Brazil**, warned the faithful against the wave of dechristianization which, they stated, seeks to undermine the foundation of Catholic culture and civilization in Brazil.

Catholics in the **King's New Year's honors list** included: the Mother Superior of the Good Shepherd Convent at Belleray, Madras, awarded the Kaisar-I-Hind medal; Mrs. Laughton Mathews, director of the Women's Royal Naval Service, made a Companion of the Order of the British Empire (C.B.E.); Group Captain J. R. W. Smyth-Piggott, C. B. E.; Alderman O. C. Purnell, chairman of the Cardiff Civil Defense Committee, C. B. E.; Sir Henry F. Brand, president of the British Employers' Confederation, a Knight; Commander R. C. Haskett-Smith, R. N., and Commander St. J. R. J. Tyrwhitt, who received the Distinguished Service Order and Cross respectively.

All the nuns returned to **Tyburn Convent**, London, and resumed their day and night adoration before the Blessed Sacrament, work of restoration after bombing of their convent being nearly completed.

The wife of Dr. John C. H. Wu, distinguished author of the Chi nese Constitution, became a **convert** to the Catholic Church, several months after the conversion of her husband and thirteen of their fourteen children.

Bishop Hayes of Cagayan reported that despite Japanese occupation of the **Island of Mindanao** in the Philippines, the 72 American Jesuits there were safe.

Francis Regis Wapinumnit, full-blooded **Potawatomi Indian**, and the oldest native of Kansas, died at the Potawatomi reservation, near Mayetta, at the age of 104. Requiem Mass was celebrated at Our Lady of the Snows Church.

William J. Dammarell, Chief Corporation Counsel of the State of Ohio and noted Catholic lay leader of the Midwest, asserted in a lecture at the Chicago Cathedral Forum that Queen Isabella of Spain conceived the **"V" symbol for victory** over the Moors in 1492. In the centre of a shield on a huge armorial banner affixed to the walls of the Cathedral and the University of Salamanca in Spain was the dominating letter "V" and at the base of the design the inscription, "To Christ the King and Victor."

The Apostolic Delegate to Canada, the Most Rev. Ildebrando Antoniutti, effected the release of twenty-four foreign **priests in internment camps in Canada** and arranged for their distribution among various religious houses in that country.

The arrival at Lisbon was reported of **United States food gifts to the Vatican.** A group of New Yorkers made the gift on the occasion of the visit to the United States of a purchasing committee headed by Enrico Galeazzi, Architect of the Sacred Apostolic Palace.

"The Morality of Conscientious Objection to War" was the subject of a report of the Ethics Committee issued by the Catholic Association for International Peace.

The thanks of the Holy Father and his Apostolic Blessing were conveyed by Cardinal Maglione to Bishop Scher of **Monterey-Fresno** for a spiritual bouquet sent him by the priests and people of the diocese.

At the Cistercian Monastery of Our Lady of Spring Bank, Okauchee, Wis., Frater Alberic Kullman was the first American to make his profession in the **Cistercian Order** of Common Observance, in the United States.

The Rev. John T. Gillard, S. S. J., widely known for his work on behalf of the colored race, died of a heart attack, Jan. 13, at the motherhouse of the Society of St. Joseph, Baltimore, Md. He was forty years old.

On the occasion of the 10th anniversary of the Diocese of **Reno** knighthood in the Order of St. Gregory was conferred upon Michael A. Diskin and John E. Horgan, prominent laymen.

JANUARY 18-24

A warning by Representative Dies, investigating un-American activities, called attention to long-range **fifth-columnists in the United States,** both Communist and Nazi, who would undermine American institutions. However, it was estimated that only 6 out of every ten thousand aliens were dangerous.

Traditionally marking the opening of Congress and resumption of sessions of the Supreme Court and subordinate courts of the nation, the annual **Red Mass,** solemn votive Mass of the Holy Spirit, was celebrated in the National Shrine of the Immaculate Conception, Washington, D. C., and attended by a distinguished company of government officials.

Following Japanese occupation **of the Island of Hainan** two Catholic missionaries, Picpus Fathers, suffered violent death.

The needs of clergymen were to be placed on a par with those of doctors and other "essential services," in administration of the **tire-rationing program** it was announced by Price Administrator Leon Henderson, following representations made to him by Msgr. Ready, secretary of the National Catholic Welfare Conference.

A house-to-house census of all Catholics in the Archdiocese of **San Antonio,** Texas, showed a total of 232,975, out of a population of 874,464.

It was revealed by the Rev. Hugh J. McNulty, S. J., former chaplain of Culion in the Philippines, that the Japanese blockade imperiled 6,000 Catholic **lepers in Culion Colony,** whose food supply would be exhausted within three months.

In **Peoria, Ill.,** the Diocesan Council of Catholic Women and the Women's Civic Federation conducted a campaign to ban indecent entertainment in the city.

Catholic colleges were making broad changes in their programs and inaugurating a three-year term as a war contribution to emergency needs. The accelerated program at Catholic University and other institutions of higher learning was to become effective beginning with a twelve-week summer term equivalent to a full semester.

The second annual **Christian Culture Award** given by Assumption College, Windsor, Ontario, to the outstanding lay exponent of Christian ideals, was bestowed on Jacques Maritain, eminent French Catholic philosopher.

The 7th anniversary conference of the **Catholic Interracial Council** opened with a dialogue Mass and corporate Communion at St. Peter's Church, New York City, on Jan. 18. A morning session was held at the De Porres Interracial Center and an afternoon discussion on "Practical Aspects of Better Race Relations" took place in the lower chapel of St. Peter's Church.

According to proposals under the $400,000,000 emergency plant-financing program of the U. S. Government, 400,000 tons of **artificial rubber** were to be produced annually. Processes to be used in its manufacture were developed from discoveries in the field of acetylene chemistry by the Rev. Julius Arthur Nieuwland, C. S. C., during research carried on for almost thirty years previous to his death.

A three-month drive for **total abstinence** carried on in 30 schools of the Archdiocese of Philadelphia, under the direction of Cardinal Dougherty, chairman of the Advisory Board of the Catholic Total Abstinence Union, resulted in 10,000 students enrolling in the Union.

A joint pastoral of the hierarchy of **Argentina** reiterated condemnation of extremist doctrines and an exaggerated nationalism.

A series of religious events, from Jan. 15-20, organized by Archbishop Garibi y Rivera of Guadalajara, commemorated the fourth centenary of the founding of the city of **Guadalajara, Mexico.**

On a visit to the United States, at the invitation of the Department of State, Msgr. Francisco Vives, vice-rector of the Catholic University of Chile, noted **Chilean priest-educator,** was guest of honor at a luncheon on Jan. 20, given at the Mayflower Hotel, Washington, D. C., under the auspices of the Division of Cultural Relations.

The **Italian missionary Fathers released** from internment camps in Uganda, Africa, returned to their mission posts.

A campaign against birth control was being undertaken in unoccupied France and a referendum taken to determine the real cause for the low birth rate.

Anthony Eden's broadcast, on his return from Moscow to London, saying "there is no real conflict of interest between the **Soviet Union and Britain,**" was scored by the "Catholic Times," which declared, "How a professedly godless state and a Christian country can join in planning a new order is difficult to understand."

At **Camp Shelby, Miss.,** 103 officers and men were confirmed by Bishop Gerow of Natchez.

Maurizio Cesare Vivante, **convert** and a retired professor of the University of Rome, was received in private audience by Pope Pius XII on the occasion of his entrance into the Catholic Church. Anna Vivanti, celebrated Italian novelist and poet, also became a convert to Catholicism.

The **Confraternity of Christian Doctrine** was officially inaugurated in the Archdiocese of San Antonio, with the first of four sectional meetings.

By decision of the Supreme Court of **Mexico,** the property of Senora Maria Orteba de Arroyo, nationalized by the Ministry of Hacienda under the Calles regime because of the discovery of prayer books and rosaries there, was returned to her.

Andre Bellesort, prominent Catholic, elected to the French Academy in 1935, at the death of Abbe Bremond, and succeeding Georges Goyau as perpetual secretary, died unexpectedly in Paris. Born in Laval, in 1866, he achieved renown as poet, historian, literary critic and lecturer.

Louis Bertrand, great Catholic writer, elected to the French Academy in 1924, died at the age of 75. His books center about the Mediterranean and include a biography of St. Augustine and a novel, "Sanguis Martyrum." He came back to the Faith of his childhood in 1906, in Palestine.

The 9th annual observance of the **Church Unity Octave** came to a close on Jan. 25 with solemn Benediction of the Blessed Sacrament at the National Shrine of the Immaculate Conception, Washington, D. C., and a sermon by the Rev. Wilfrid Parsons, S. J., on "The Conquest of the World for Christ." In the course of the Octave Pope Pius XII celebrated Mass privately according to the Octave intentions.

St. Louis University announced the introduction at the next semester of a **course in conversational Japanese,** carrying four credits and to be given by the Rev. Charles A. Robinson, S. J., who mastered the language while professor of English at the Catholic University in Tokyo from 1923 to 1926.

A regional meeting of the **Catholic Conference on Industrial Problems** held in Washington, D. C., Jan. 26-27, was addressed by many notable speakers. The economic order envisaged by the social encyclicals formed the main theme of discussion at the opening session. The present emergency and post-war reconstruction were considered.

The Communist party was banned from participation in the approaching elections in **Argentina.**

A proposed system of benefits for **service men's dependents,** as provided in a bill introduced in Congress by Representative Andrew Edmiston of West Virginia, embodied most of the provisions suggested to the War Department, Dec., 1941, by the National Conference of Catholic Charities and other interested agencies.

The **Catholic University of Peru** observed its 25th anniversary as part of the ceremonies closing the academic year. President Prado of Peru praised the university's valuable contribution to national life.

Winners in the first annual **Christmas Crib Contest,** conducted by the Perpetual Novena of Our Sorrowful Mother, Chicago, were announced: best outdoor church crib in the Archdiocese of Chicago, St. Agnes Church, Chicago Heights; best outdoor church crib in the United States and Canada outside the archdiocese, National Shrine of Our Lady of Victory, Lackawanna, N. Y.; best crib in commercial establishments, Jordan Marsh Co., Boston, Mass.

At the **Catholic University of America,** the Department of Library Science was made an officially accredited library school by the American Library Association. A new post was established at the University with the appointment of Dr. Eugenie Andruss Leonard as Dean of Women.

In the "Religious Bulletin" of the University of Notre Dame it was reported by one of the Red Cross workers in Hawaii that even before they got on the scene of the disaster at **Pearl Harbor,** Dec. 7, priests were already there administering last rites to victims and helping in first aid.

A report made public by the Catholic Hospital Association announced that there are 360 **Catholic nursing schools,** out of a total of 1,311 in the United States, and of these 60 percent participated in an evaluation program to date, with some still under consideration and 177 approved by the Council on Nursing Education and accredited by the Executive Board.

In nearly a score of archdioceses and dioceses throughout the United States the ordinaries had given application to the faculty received from the Pope, to permit persons engaged in national defense and employed after midnight to receive **Communion without fasting,** certain conditions being prescribed.

Brother Francis Borgia, Assistant General for the Marist Brothers in the United States and Canada, died unexpectedly Jan. 29, at St. Ann's Academy, New York City, at the age of 53.

At the Critics' Forum, Worcester, Mass., the Rev. Joseph Thorning criticized John Gunther's **"Inside Latin America"** for certain inaccu-

racies and misstatements about the Catholic Church.

A reorganization meeting of the Archdiocesan Union of the **Holy Name Society** in New York was attended by 2,000 delegates from more than 270 parishes and 80 missions. Archbishop Spellman addressed the meeting, stressing the need of a philosophy of construction in a world bent on destruction.

A radio program advocating "planned parenthood," carried by Station WJAC of Johnstown, Pa., was protested by Frederick E. Lenhard, Catholic lay leader of Johnstown, as "one of the most insidious attacks ever made upon a city," and he branded the statements as subversive, outrageous and ridiculous. **Birth controllers'** statements, at the annual meeting of the Birth Control Federation of America, in New York, were denounced by Edward J. Heffron, executive secretary of the N. C. C. M., in a letter to the New York "Times."

According to the report of the **Catholic Medical Mission Board**, made by the president and director, the Rev. Edward F. Garesche, S. J., 37,986 pounds of medical supplies were shipped to the missions by the Board in 1941.

The Midwest Regional Meeting of the **Catholic Theatre Conference** was held in Dubuque, Iowa, Jan. 30 to Feb. 1. Two plays were presented for the delegates, Maxwell Anderson's "Mary of Scotland" by the Loras College Players, and William Saroyan's "My Heart's in the Highlands" by St. Ambrose College Players. Margaret Webster addressed the meeting.

The **Rev. Adolphe Vaschalde, C. S. B.**, noted Oriental scholar, died in Toronto, Jan. 31. He had retired as professor of Oriental languages at the Catholic University of America to work on an edition of an early Syriac translation of the Rule of St. Basil.

FEBRUARY 1-7

Inaugurating **Catholic Press Month**, members of the hierarchy in the United States addressed pastorals and other messages to their priests and people stressing the importance of the Catholic press in these grave days and the need for its wholehearted support so that we may be well-informed on vital subjects.

Biblical Sunday was observed on February 1st, Septuagesima Sunday, permanently designated for the observance. It was the day in the early Church when priests, monks and people began the reading of the Bible, from the first page of Genesis, and continued it throughout the year.

The 23rd annual convention of the New York Province of the **Newman Club Federation** was held in New York City, Jan. 31 to Feb. 1. The Rev. Francis P. LeBuffe, S. J., Eastern Sodality Director, addressed the Communion breakfast, attended by 600, saying that Catholic philosophy must be learned, loved and taught, to combat the peril of modernist philosophy and restore peace.

Registration of aliens of enemy countries began on February 2 and continued throughout the month. Identification cards were to be issued.

Christian Labor Youth in Colombia held a conference at Bogota, attended by some 130 delegates, to study Colombian J. O. C. known as **Yocismo**. They organized to seek solutions to the problems of working youth and to serve both youth and the parish as a parish unit.

It was reported that American Capuchins, ten priests and one lay Brother, who staffed **Guam** Mission were prisoners, but safe.

All Maryknoll missioners at **Hong Kong** were reported unharmed.

In **Hawaii** Maryknoll schools were transformed into munition supply bases or shelters for the wounded after Pearl Harbor. Plans were made to use the public schools and to carry education into the homes.

Many of the Sisters had volunteered as blood donors. A marked return to religious duties among the people was noted. The Bishops' Relief Committee of the N. C. W. C. sent $25,000 for relief in Hawaii.

City and village officials in **Ohio** who attempted to ban churches from exclusive residential districts were rebuked by the State Supreme Court, which declared such policy "interference with the rights of private property."

At Vatican ceremonies in observance of **Candlemas Day** representatives of various ecclesiastical bodies presented blessed candles to the Holy Father, according to custom.

A report was released by the United States Office of Education Wartime Commission on principles that should guide **secondary schools** in adopting accelerated programs to meet wartime needs.

An important ruling affecting **mixed marriages** was handed down by the Sacred Congregation of the Holy Office in a decree approved by Pope Pius XII. It was stated that the caution required by Canon Law regarding the Catholic education of children of a mixed marriage referred only to those born after the marriage, and not to those born previously, though a grave obligation existed toward these also.

Appointment of political pets, parlor "pinks" and glamour boys to the staff of the **Office of Civilian Defense** came in for severe criticism by Congress and by the press, and the Dies Committee warned of Communist infiltration into this and local defense units.

The Rev. Joseph de Broglie, S. J., son of Prince Albert de Broglie, who forewent his hereditary title of "Prince" and was spiritual director of Guy de Fontgalland, saintly French youth, died in the Jesuit Hospital in Paris at the age of 81.

The Lenten pastoral of Archbishop Sanabria of San Jose warned the faithful of **Costa Rica** of well-endowed Protestant propaganda within the country, of ideologies "not of our tradition or lineage."

The first **centenary of the Salesians** was commemorated in Venezuela with the establishment of a new Salesian agricultural school at Bolea and a new school at Barcelona.

Priests throughout the country attached to the community of St. Benedict's Abbey, Atchison, Kans., were instructed by Abbot Martin Vaeth, O. S. B., to recite daily a prayer for vocations. He called attention in his letter to a lack of **vocations to the priesthood** and to the religious life when the Church stands in greatest need of them.

Issuance of prophylactic devices to **service men,** advocated by the New York "Daily News," was scored by the "Catholic News," archdiocesan organ, as based on "the presumption that men, by their nature, are and must be immoral." The editorial suggested: "(1) to teach our men of the armed forces that the violation of the moral law is definitely wrong — and that self-control in life is necessary; (2) to put every suspected place out of military bounds, with strong police protection, as was done in the last war; (3) to give our soldiers and sailors adequate recreation on military posts."

The Very Rev. Msgr. Leo P. Manzetti, internationally known authority on liturgical music and an accomplished musician and composer, died Feb. 5, at St. Mary's Orphanage, Baltimore, Md., where he was chaplain. Born in France of Italian parentage, 74 years ago, he served as choirmaster at Aosta Cathedral, was a member of the Pontifical Commission for Sacred Music and private organist of Dowager Queen Margherita. Coming to this country in 1906, he held several important music posts and was one of the organizers of the Society of St. Gregory, for the promotion of Gregorian music in pure style.

A novel aid to the men in the curbing of blasphemy, profanity and indecent language was the **cussador** installed by the Rev. John Michael Clare, chaplain, at Fort McArthur,

Calif. George Washington's picture and his order against cursing surmount the box wherein troops are invited to drop their contribution whenever they violate the second commandment.

The 12th annual meeting of the **Liturgical Arts Society,** in New York City, was attended by Archbishop Spellman. Joseph S. Shanley was elected president.

At a solemn pontifical Mass, on Feb. 4, in St. Patrick's Cathedral, **El Paso, Texas,** the Most Rev. Sidney M. Metzger was solemnly installed as Coadjutor Bishop of El Paso with right of succession. Occupying thrones in the sanctuary were Bishop Schuler of El Paso and Archbishop Gerken of Santa Fe, who had presented the new Bishop to the faithful of the diocese at a ceremony preceding the Mass.

Two books were placed on the **Index of Prohibited Books** by the Sacred Congregation of the Holy Office: "Une Ecole de Theologie: le Saulchoir," by E. D. Chenu; and "Essai sur le Probleme Theologique," by L. Charler.

It was announced by Bishop Althoff of **Belleville** that a Diocesan Council of Catholic Men was to be established in his diocese.

According to the press of Mexico **Spanish refugee children** were to be returned to Spain if claimed by parents or members of their respective families.

FEBRUARY 8-14

Scout Sunday was observed throughout the country. In St. Patrick's Cathedral, New York, 5,000 Catholic Boy Scouts were addressed by Archbishop Spellman. In Boston 4,000 Catholic Boy Scouts in the Cathedral of the Holy Name received the blessing of Cardinal O'Connell. At the Altoona Diocesan Conference on Scouting, at St. Francis' College, Loretto, Pa., Bishop Kelley of Oklahoma City and Tulsa gave the principal address. Bishop Guilfoyle of Altoona presented the Scout program to the diocese, to the end that a Boy Scout troop be established in every parish.

Word was received from the State Department that the 56 Maryknoll missioners in **Manchukuo** were safe.

Publication of the monthly, **"Light,"** organ of the International Catholic Truth Society, was suspended so that money devoted to it could be used for the Society's convert campaigns through the distribution of pamphlets.

Eye-witness accounts of the death at Pearl Harbor of the **Rev. Aloysius H. Schmitt,** Catholic Navy chaplain, relate his heroism in passing at least three men through a port hole and assisting other men in the interior of the ship until the end came.

Bernard Attolico, Ambassador of Italy to the Holy See, died on Feb. 10, after an illness of several weeks.

By ruling of Assistant Superintendent of Schools J. J. Maddox high school students in **St. Louis** were permitted to receive religious instruction one hour a week, at centers designated by archdiocesan authorities.

The third anniversary of the death of **Pope Pius XI** was marked by many Masses celebrated on Feb. 10 at his tomb in the crypt of St. Peter's Basilica.

The S. S. Normandie, French liner taken over by the U. S. Government to be converted into a troop transport, was accidently burned at her pier in New York harbor, Feb. 9, while undergoing reconstruction. There was no evidence of sabotage. Some 50 priests gave last rites to the injured but only one man died. The gun crew of 500 sailors lost all their personal property, and toilet articles were provided them by the Sisters at St. Clare's Hospital and the Franciscan Fathers of West 31st Street.

The Rev. John E. Duffy, Regular Army chaplain in the Philippines, was awarded the **Purple Heart decoration** for singularly meritorious

action despite a wound received while ministering to the men under his care.

The first issue appeared of a four-page monthly **bulletin of the Confraternity of Christian Doctrine,** "Our Parish Confraternity," for pastors, officers and chairmen. It is edited by the Rev. Joseph Collins, S. S., at Washington, D. C., under the auspices of the Catholic University of America unit of the Confraternity.

The French Red Cross was arranging to accept the invitation of the Swedish Red Cross to send 2,000 **French Children to Sweden** to be received into Swedish homes. War orphans of departments under bombardment were to be selected first, then war prisoners' children, and children from large families.

Archbishop McNicholas of Cincinnati delivered the final address in a **series of six broadcasts** on successive Wednesdays between Great Britain and the United States arranged by the Columbia Broadcasting System in collaboration with the British Broadcasting Company. He called upon the peoples of both countries to work for total moral as well as physical defense in the present emergency.

A recording of the **voice of Pope Pius XI,** electrically transcribed from Vatican City on Sept. 29, 1938, at the time of the Munich crisis, was acquired by the Friedsam Memorial Library, St. Bonaventure College, St. Bonaventure, N. Y. It is available for loan to student groups.

Notre Dame University was selected by the Bureau of Navigation of the U. S. Navy as an indoctrination center for naval reserve midshipmen, and under the new program 1,035 young men were expected to reach the campus in April.

Capt. H. R. Doyle, famed transport commander during the First World War, who was awarded the Navy Cross for bringing thousands of American boys safely across the Atlantic, died at his estate in Gallatin, Tenn., at the age of 65.

The 13th anniversary of the signing of the **Lateran treaties** was celebrated throughout Italy on Feb. 12.

The Rev. Bernard R. Hubbard, S. J., "Glacier Priest," delivered the first of a series of lectures in four Georgia towns, on "Alaska, Our Arctic Fortress." He declared **Alaska** "the keystone of our victory in the Pacific."

On Feb. 10 in Brooklyn, N. Y., **St. John's College** Alumni Association presented to the five oldest living graduates of the college, gold medals commemorating the golden jubilee anniversaries of their graduations: Msgr. Francis X. Ludeka; Fr. Joseph A. McSorley, C. S. P.; Dr. Joseph Todd, M. D.; Dr. Horatio Sweetser; Fr. John Corbett, S. J. Distance and illness prevented the two latter from attending the ceremony.

Reports in the secular press that the Vatican had attempted to interfere in the political relations of the Western Hemisphere at the time of the **Inter-American Conference** at Rio de Janeiro were emphatically denied by the Apostolic Delegate to the United States, the Most Rev. Amleto Cicognani, under advice from Cardinal Maglione, Papal Secretary of State.

The Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, was named his consultant by Secretary of the Treasury Henry Morgenthau, Jr.

An annual appeal for the **Negro and Indian Missions** was issued by the three directors of the Commission for Catholic Missions among the Colored People and the Indians: Cardinal Dougherty, Archbishop Curley of Baltimore and Washington and Archbishop Spellman of New York.

With the transfer of the Very Rev. Augustine Hobrecht as Visitor General of the Franciscan Province of the Sacred Heart in the Middle West, the Rev. Eric O'Brien, O. F. M., succeeded him as vice-

postulator in the cause for canonization of **Fray Junipero Serra.**

The Rev. H. H. Long, a member of the faculty of Loras College, Dubuque, Iowa, was given leave of absence to assume editorship of the **"Catholic Woman's World."**

The **Scapular Militia** initiated a new official publication, "The Scapular," a four-page quarterly to be edited by John M. Haffert, president of the Scapular Militia Auxiliary.

A pioneer of the Church in the Southwest and a leader in Catholic journalism, the **Rev. Bernard Brotons, O. C. D.,** died Feb. 14, at the age of 62, in Oklahoma City. There he had founded "The Southwest Courier," the present diocesan paper, under the title of "The Catholic Home," when he was a penniless refugee from an anti-religious regime in Mexico. He also founded the "Little Flower Magazine," the first periodical devoted to St. Theresa, and the parish and monastery of Our Lady of Mount Carmel and St. Theresa, where his Requiem was celebrated.

FEBRUARY 15-21

A common belief in God, in the evil of godless educational and social theories, in racial equality, in morality in government, and in individual human rights was expressed in a statement signed by Catholic, Protestant and Jewish representatives and issued by the National Conference of Christians and Jews, in observation of **Brotherhood Week,** Feb. 15-21.

In his Lenten pastoral Archbishop Beckman of **Dubuque** exhorted his people to contrition for sin, penance and prayer, thus upholding the morale of the nation and by prayer winning a victory.

A military Mass, attended by Navy and Church officials, marked the dedication of the new Catholic chapel, Our Lady of Victory, at the **Norfolk Naval Base.**

In the Diocese of **Buffalo,** in virtue of faculties granted by the Pope to all ordinaries, Bishop Duffy gave a general dispensation from the Lenten fast and modification of the law of abstinence.

The **Vatican Radio Station** began regular broadcasts in English to the United States, on every Sunday and Thursday at 9:30 p. m.

The centenary of the conversion of **Fr. Alphonse Ratisbonne,** founder of the Religious of Our Lady of Sion, was celebrated in their houses in Brazil, London and elsewhere.

Solemn requiem Mass was celebrated in St. Mary's Church, Charleston, Mass., on Feb. 17, for the 43 men who died when the freighter, **City of Atlanta,** was torpedoed and sunk off the Atlantic coast, Jan. 19.

The English Catholic flier, Acting Squadron Leader Maurice M. Stephens, aged 21, who has already been awarded the Distinguished Flying Cross and Bar, was awarded the **Distinguished Service Order,** for heroic action near Tobruk.

The golden jubilee of the arrival of the **Vincentians in Colombia** was celebrated with solemn religious ceremonies.

In connection with the tenth anniversary of the foundation of the **Jocists in Canada,** 350 priests, chaplains and representatives of 14 religious communities, met in conference in Montreal.

The **Mexican film star,** Jose Mojica, abandoned a successful career to enter the Franciscan Order. His departure for a monastery in Peru made a deep impression in theatrical circles and among his admirers.

Regulations issued on Feb. 19 governing **tire-rationing** authorized the purchase of tires and tubes for vehicles operated by the clergy for their religious duties.

Bishop Enrico Valtorta, Vicar Apostolic of **Hong Kong,** appealed to the Japanese authorities for the

freeing of 60 interned missionary priests.

A prayer for the canonization of **Fray Junipero Serra** was approved by Archbishop Cantwell of Los Angeles.

In his Lenten pastoral Bishop FitzSimon of **Amarillo** exhorted clergy and laity of his diocese to "prayer, sacrifice and action" as their contribution towards victory.

The Rev. Charles Vandenberg, chaplain to a community of Anglican nuns at Bovey Tracey, Devon, and his wife became **converts** to the Catholic Church.

King Peter of Yugoslavia, exiled in London, appointed a **priest his Envoy** Extraordinary and Minister Plenipotentiary to the President of the Polish Republic. The Rev. Aloysius Kuhar had escaped from Yugoslavia, where he was foreign editor of the Slovene Catholic daily, and finally reached London via Africa and South America.

In his Lenten pastoral Archbishop Glennon of **St. Louis** said that the home front must combat despair and preserve liberty for those fighting to defend it.

Terms made known of the will of **Lady Anne Cecil Kerr** revealed that she left $14,000, one-fifth of her total fortune, to Catholic Charities.

It was reported in Lisbon that all Catholic monasteries in **Germany** were closed.

The annual report of the Commission for the **Catholic Missions among the Colored People and the Indians** gave a total of 300,447 Negroes served by 435 priests and 89,564 Indians served by 200 priests, during 1941.

The Polish Ministry of Information in London stated that upon his visit to Russia General Sikorski had been promised by Soviet officials that all **Poles in the Soviet Union** would have complete religious freedom. The Jesuit, Fr. Kucharski, was reported released from jail to take charge of priests to care for these 2,000,000 Poles.

Representatives of nine **German-occupied countries** met in London to review the conditions of their peoples, described as pitiable.

It was reported that when Kieta, port of the **North Solomon Islands**, was occupied by the Japanese on Jan. 23, the Vicar Apostolic, the Most Rev. Thomas Wade, S. M., refused to leave with other refugees, preferring to remain to care for his people.

Maryknoll missioners in **China** were asked to care for some 240 mission stations, with 23,000,000 people, in Hunan Province, formerly operated by Italian Franciscans, required to cease from their ministry for the duration of the war.

FEBRUARY 22-28

The first Bishop of the newly created Diocese of **Pueblo, Colo.**, the Most Rev. Joseph C. Willging, was consecrated in St. Helena Cathedral, Helena, Mont., on Feb. 24, by the Apostolic Delegate, Archbishop Cicognani. Co-consecrators were Bishop Rohlman of Davenport and Bishop Gilmore of Helena. Bishop Duane of Salt Lake preached the sermon. Twenty other members of the hierarchy were present in the sanctuary, and a large throng of clergy, religious and laity attended the ceremonies.

In St. Joseph's Cathedral, **Columbus, Ohio**, the Most Rev. Edward G. Hettinger was consecrated Titular Bishop of Teos by Bishop Hartley of Columbus, and became Auxiliary Bishop of the See. Co-consecrators were Bishop Howard of Covington and Auxiliary Bishop Rehring of Cincinnati. Archbishop McNicholas of Cincinnati preached the sermon, declaring the need for the successors of the Apostles to re-Christianize the world.

De Paul University, Chicago, Ill., announced a specialized course for

the training of **airline hostesses**, probably the first in the country.

The Lenten pastoral of Bishop Muench of **Fargo** was entitled "Youth — A Chosen Generation," saying that to meet post-war problems youth must be thinking, disciplined, religious, pure and loyal.

Daniel J. Callahan, Jr., succeeded his father, the late Daniel J. Callahan, Sr., as **Supreme Treasurer of the Knights of Columbus**, a post held by the elder Mr. Callahan for 33 years.

Maryknoll headquarters received word that their missioners in the **Philippines** were free.

Under rationing regulations issued by the government, governing **new automobiles**, the clergy, along with doctors and others engaged in "essential services," were eligible as purchasers.

The Chemical Society of London awarded its **Longstaff Medal** to Dr. Hugh Stott Taylor, chairman of the department of chemistry at Princeton University, and a member of the Pontifical Academy. The medal is conferred every three years upon a fellow of the society who "in the opinion of the council, has done the most to promote the science of chemistry by research."

A **radio contest** held over Stations WLAC and WLBJ, Bowling Green, Ky., for the best Colonial Quartet, was won by the Holy Family Quartet of Nashville, Tenn. They were the only Catholic group entered in the contest and belong to the colored Holy Family Church, of which Fr. Charles P. Brown, S. S. J., is pastor. The prize of $150 was given to further missionary work among the colored.

The **"Lake Shore Visitor-Register,"** Catholic paper of Erie, Pa., inaugurated a 15-minute weekly broadcast of the News over Station WLEU.

After negotiating for months with various national authorities for the purchase and delivery of food and medicines to **Greece**, the Holy Father was successful, and word was received of the grateful receipt of these supplies and their distribution. Pope Pius XII also had kitchens established in Greece to feed the hungry.

His Eminence Tommaso Pio Cardinal Boggiani, O. P., died of angina pectoris, Feb. 26, at the age of 79. Born at Boscomarengo, Italy, in 1863, he entered the Dominican Order when he was fifteen, and after ordination went to Constantinople as a missionary. He was consecrated Bishop of Rovigo in 1908, and in 1912 was sent to Mexico as Apostolic Delegate. In 1914 he was named secretary of the Sacred Consistorial Congregation and in 1916 was created cardinal. When he died he was Chancellor of the Holy See and Bishop of Porto and Santa Rufina.

A sculptors' contest was arranged by the Liturgical Arts Society and 76 leading sculptors of the United States were invited to participate. Each was asked to submit by June 31, 1942, a model of a statue of Christ, the Light of the World, to be erected in the facade of the new building of the N. C. W. C. in Washington, D. C. The models were to be judged by a distinguished jury and the first prize was to be $1,500 and a $6,000 contract for the execution of the design. Second and third prizes were also to be awarded.

In France **Catholic Youth** held a two-day meeting in Lyons. There were 43 diocesan committees of Catholic Youth in unoccupied France reported, and their aims were stated to be: "Christianity before all... to permeate the nation with the Christian spirit." In Hungary a circular letter of the hierarchy was read in all the churches, stating that the primary aim of Catholic Youth organizations was to prepare youth for the founding of homes which will be a genuine defense of the Church and the Fatherland.

In Williamsburg, Va., a facsimile of the famous **Shrine of Our Lady of Walsingham** in England was dedicated. It is located in St. Bede's Church and the pastor planned weekly pilgrimages to the Shrine.

An effective counter-propaganda against **Communism in Canada** was urged by Brigadier S. T. Wood, Commissioner of the Royal Canadian Mounted Police, who keep a careful watch on Communist activities.

The Most Rev. Alberto Lavame, Apostolic Nuncio to Uruguay and former Apostolic Nuncio to **Paraguay,** was relieved of the latter post, and pending appointment of a new Nuncio, Msgr. Liberato Tosti was named Charge d'Affaires.

It was reported that **Australian mission aid** had doubled within the past two years. Msgr. James Hannan, National Director of the Society for the Propagation of the Faith, said this was due to better organization as well as realization of Australian Catholics' responsibility for the missions of the Pacific cut off from European assistance by the war.

A **new Canadian radio station** CJFX was sponsored by the alumni of St. Francis Xavier University, Antigonish, Nova Scotia. In its 16 hours' broadcast each day there will be included programs from the university. It is a community project backed by 4,500 persons.

According to a survey made and reported in "The Christian Family," about one in every one hundred families in the United States is a **vocation family,** yielding religious vocations.

As a war-time measure **sports were made compulsory** for the student body of St. Bonaventure College, St. Bonaventure, N. Y.

The large **birth record** of 1941, according to the Bureau of Census, exceeded only by that of 1921, was declared by the Rev. Edgar Schmiedeler, O. S. B., not large in proportion to the population. Had it not been for the ravages of birth control he said our population today would be possibly 250,000,000 instead of 131,699,275.

Four Catholic weeklies of Ontario and one of Montreal were amalgamated with the first issue of **"The Canadian Register."**

The **Catholic Conference on Industrial Problems** held a regional meeting in Pittsburgh, Pa., Feb. 23-24. Labor and industry in the war emergency were the subject of various papers. Bishop Boyle presided at an all-day conference on social reconstruction, attended by 75 diocesan priests. At the closing dinner Msgr. John A. Ryan spoke on "International Post-War Reconstruction."

Bills in Congress looking to the extension of federal legislation against the transportation of **indecent reading matter** died in committee. These bills had been protested by the N. C. W. C. because they did not include the carrying of contraceptive devices under the amplified provisions.

The Most Rev. Manuel Arteaga y Betancourt, who had been acting as Vicar Capitular of the See of Havana since the death of the Archbishop two years ago, was elevated to the episcopacy and consecrated Archbishop of **Havana** by the Papal Nuncio to Cuba, the Most Rev. George Caruana. Many government officials were present at the ceremony in the Cathedral of San Cristobal, including President de Batista.

The new **Ambassador of Italy to the Holy See,** Raphael Guariglia, presented his credentials to Pope Pius XII, Feb. 27, in a special audience.

The Rev. Joseph Verbis Lafleur, formerly assistant pastor of St. Mary Magdalen's Church, Abbeyville, La., received the **Distinguished Service Cross** for bravery displayed while serving as chaplain with the American forces in the Philippines.

Dr. James J. Walsh, physician, scholar and author, died on Feb. 28, at Warwick, N. Y., after a long illness, at the age of 76. He was one of the most distinguished Catholic laymen of the United States, accomplished in the field of literature as well as medicine. He was born in Archbald, Pa., in 1865 and graduated from Fordham University in 1894. He taught there in the Medi-

cal School after advanced medical studies in Europe, and was particularly interested in physiological psychology, on which he wrote several books. These were issued by the Fordham University Press which he founded. He wrote more than fifty books, among them "The Thirteenth, the Greatest of Centuries," "The World's Debt to the Catholic Church," "Education of the Founding Fathers of the Republic," "The Popes and Science." His Requiem was attended by many clergy and laity and Archbishop Spellman of New York gave the absolution.

Bishop Hafey of **Scranton** received permission from Pope Pius XII to ordain six candidates for the priesthood before the completion of their theological studies, to meet the great need for priests in his diocese. The ordination took place Feb. 28.

Anna Vivanti, widely known Anglo-Italian author, and a recent convert to the Catholic Church, died in Milan at the age of 74. She wrote several books translated into many languages, among them "The Devourers." She was born in London in 1868.

At two singular meetings in the Diocese of **St. Augustine**, called by Bishop Hurley, superiors of Catholic schools and hospitals in that highly important defense area reported numerous organized patriotic plans already in effect.

The U. S. destroyer **Peary**, sunk in February in the harbor of Darwin, Australia, was commanded by Lt. Comm. John M. Bermingham, a product of the parochial schools and Manhattan College, New York City, and a gallant naval officer. The **Pecos**, fleet tanker, also sunk in February, was commanded by an alumnus of Boston College, Lt. Comm. Lawrence J. McPeake.

MARCH 1-7

At their mid-winter meeting in New York the Supreme Board of Directors of the **Catholic Daughters of America** laid down a broad program of defense activities for the entire membership.

The Rev. Dominic T. Chang, O. P., **Chinese Dominican priest** ordained in the United States, was reported to be in a Japanese concentration camp.

The **Maryknoll Fathers** were assigned by the Holy See to a new mission field in Bolivia.

The Rev. James R. Hughes, M. M., was appointed **Midway Island pastor**, and transferred from Honolulu to his perilous post where he was to administer chiefly to men in government service.

Among the 134 civilians from **Guam** interned in Kobe, Japan, were 13 priests and the Most Rev. Leon Angel Olano y Urtega, O.F.M. Cap., Vicar Apostolic of Guam.

The 18 Oblates of Mary Immaculate stationed in the **Philippines**, were reported safe.

Reports reached the Vatican that two Dutch missionaries, the Revs. Mathias Scholdberg and Wilgisus Vandijk, were killed in **China**.

Widely circulated in the press in the United States were **unfounded reports of arms seizures** in Brazilian monasteries. Inquiries by the N. C. W. C. News service in Brazil caused astonishment and denial.

Made according to suggestions and plans submitted by the Rev. Edward F. Garesche, S. J., president of the Catholic Medical Mission Board, a **traveling dispensary for the missions** was to be sent from Boston to Jamaica, B. W. I. The dispensary also serves as a chapel car.

In Rochester, N. Y., the Most Rev. Peter W. Bartholome was consecrated as Coadjutor Bishop of **St. Cloud** by the Apostolic Delegate, the Most Rev. Amleto Cicognani. Co-consecrators were Bishop Busch of St. Cloud and Bishop Peschges of Crookston, and several other members of the hierarchy

were present at the ceremonies, attended by a large congregation of clergy and laity.

In a joint statement to the President of **El Salvador** the Bishops of the country protested Article 2 in the New Organic Law of Education which confers on the Ministry of Public Education "the exclusive right of maintaining control of the educational function." This last term should be more clearly defined, they state, so as not to imply state control of education, which would have disastrous results.

A new **"Concordance to the Bible,"** the Douay Version, was announced. It is by the Rev. Newton Thompson and Raymond Stock and published by Herder.

A series of religious **broadcasts to Hawaii service men**, arranged by Bishop Sweeney of Honolulu, were inaugurated over Station KGU at Honolulu, every Sunday and Tuesday. They supplement the work of the chaplains and reach men in remote and scattered positions.

On March 7, in Milwaukee, the Most Rev. William P. O'Connor was consecrated fifth Bishop of **Superior**, by Archbishop Kiley of Milwaukee. Co-consecrators were Bishop Muench of Fargo and Bishop Ryan of Bismarck. There were present four Archbishops, twenty Bishops, two Abbots and hundreds of the clergy and laity.

MARCH 8-14

The designation of March 8 as a **day of prayer for U. S. leaders** by all Holy Name members throughout the country brought to national headquarters of the Society a letter of appreciation from President Roosevelt. A plaque commemorative of the day was presented to him.

The third **anniversary of the Pope's coronation** was observed, March 12, in Washington, D. C., by a solemn Mass at the National Shrine of the Immaculate Conception, at which the Apostolic Delegate, Archbishop Cicognani, presided. Msgr. Michael J. Ready preached the sermon, lauding Pius XII as a providential Pontiff. Ecclesiastical dignitaries and Government officials attended.

At a chapter meeting of the St. John's community in Collegeville, Minn., it was decided to establish a new **Benedictine Abbey in the Bahama Islands.**

Mrs. Kenyon V. Painter, a non-Catholic, made "practically a gift" of the Kenyon estate in Cleveland to the **Ursuline Sisters.**

The noted **Colombian prelate**, Archbishop Salazar y Hererra of Medellin, died at the age of 70. The Mayor and City Council decreed three days of mourning.

At the Military Ordinariate, in New York, it was announced that during 1941 **Communions in the Armed Service** of the United States numbered 1,094,709.

At an auction sale in Paris a twelfth-century reliquary containing the **relics of St. Hilary**, lost since June, 1940, was retrieved by M. Rouse, keeper of the reliquary, who had sought it diligently, and it was restored to Poitiers, to the great joy of the people.

At the request of many members of the hierarchy, heads of universities and authorities in the world of science, Pope Pius XII proclaimed St. Albert the Great the heavenly **patron of studies of natural science.**

To counteract the lack of proper religious instruction in France, the Archbishop of Lyons, Cardinal Gerlier, deferred **First Communion** in his archdiocese until the age of twelve, following three years' regular attendance at catechism.

Religious education was the subject of discussion in the House of Lords, England, and the importance of religious faith on the part of teachers was stressed. From

various sources pressure had been brought in recent months for added emphasis on religious instruction in the public schools.

The annual Maryland-Virginia Educational Conference of the Xaverian Brothers was held in Silver Spring, Md. The keynote was, "To form good Christians is to form good citizens."

The Very Rev. Edward Blecke, O. F. M., first Provincial of the Holy Name Province of the Franciscan Fathers, founded in 1901, died in New York City at the age of 78.

All seven bishops of the Norwegian State Church resigned their positions in protest against oppressive measures of the Nazi Quisling Government in Norway, stating they would continue to exercise their spiritual duties as far as possible.

The Alexian Brothers' Hospital in Chicago was designated as a work centre for registrants in Selective Service classified as conscientious objectors.

The Most Rev. Joseph C. Willging was officially installed as first Bishop of Pueblo, and his first official act was to place the diocese, consecrated to the Sacred Heart, under the patronage of Our Lady of Victory, "the better to foster conquests for the Most Holy Trinity." Archbishop Vehr of Denver officiated at the installation.

It was reported from China that twenty-five Franciscan priests and several Brothers in Shensi Province had been removed from their mission stations and placed in "protective custody" by Chinese Communist soldiers.

Joan Leslie and Jimmy Gleason were awarded by the Gaelic Association of Southern California the statuettes of St. Brigid and St. Patrick, as the outstanding actress and actor of Irish lineage for 1941.

A report of the United Service Organizations for expenditure of the $14,365,161 pledged by the American public in 1941, stated that 570 units, 407 clubhouses and 163 other smaller units, had been established in 257 communities in 43 states. Outside continental United States there were 10 clubhouses in operation.

MARCH 15-21

A War Emergency and Relief Collection of the Bishops' Relief Committee was taken up in most dioceses of the United States on March 15.

Announcement was made of the Laetare Medal award to Helen C. White, an Academy member of the Gallery of Living Catholic Authors and professor of English at the University of Wisconsin. Miss White is president of the American Association of University Women. Her books include "Watch in the Night" and "Not Built with Hands."

The Jesuits in Cagayan, Mindanao, Philippines, were reported safe.

A decree was read, March 15, in the presence of Pope Pius XII, approving the miracles presented in the cause for beatification of Contardo Ferrini, scholar in Roman law and professor, who died in 1903.

A Holy Name membership drive was inaugurated throughout the Archdiocese of New York on March 15.

The 150th anniversary of the founding of St. Patrick's parish in Baltimore was commemorated by a solemn pontifical Mass celebrated by Archbishop Curley, preceded by a parade.

The War Department released the names of 219 Americans interned in Japan, and among them were 33 American members of four religious communities.

In China six American missionaries of the Society of the Divine Word, working in the Prefecture Apostolic of Sinsiang, Honan, were interned by the Japanese. In Hong

Kong the Most Rev. Cuthbert O'Gara, C.P., Vicar Apostolic of Yuanling, and two other American Passionist missionaries were also interned by the Japanese.

The Feast of Corpus Christi was made a public holiday in the state of Travancore, **India.** Other feast days observed as holidays are Epiphany, Ascension Thursday, Holy Thursday, Good Friday and Holy Saturday.

Committees of the **Catholic Association for International Peace** were revised to permit concentration on post-war problems.

There were 72 **Canadians reported interned by Japanese,** all but three of them Catholic missionaries, 46 priests and 23 nuns.

The first pitch of the **Catholic Evidence Guild** was held in New Orleans, La.

The Inter-American Section of the Department of Education of the N. C. W. C. announced a broad **inter-American scholarship program,** 104 new scholarships being offered by 57 Catholic universities and colleges of the United States to students from other American countries, for the academic year, 1942-43, and three leading South American universities offered a total of 30 scholarships to students from the United States.

An epidemic of streptococcal sore throats, in 1939, among the children of the Indian School at Shubenacadie, Nova Scotia, ceased after a novena to **Kateri Tekakwitha.** Dr. D. F. MacInnis, a Scotch Presbyterian practising medicine twenty-three years, and medical attendant at the school, made the statement, and the Rev. John J. Wynne, S. J., postulator of Kateri's cause, forwarded the account to Rome.

The **DeSmet Medal,** given annually by Gonzaga University to a layman who has advanced the cause of Catholicity in the Northwest, was awarded to Dr. E. S. Murphy, of Missoula, Mont., a convert, and eminent in the medical profession.

The **Javeriana Pontifical University, of Colombia,** decided to establish a Catholic faculty of medicine and natural sciences. Its first doctorate of theology was conferred this year. Founded by the Jesuits in 1622, the university was closed when the Society was expelled in 1767, and was reorganized in 1931, recognized by the Government in 1933 and declared a Pontifical University by Pope Pius XI in 1937.

The Vicar Apostolic of Oslo, the Most Rev. James Mangers, S. M., in a letter to the Minister of Churches in the Quisling Government in **Norway,** expressed himself in agreement with the letter of protest against oppressive measures signed by the seven Bishops of the Norwegian State Church, who subsequently resigned.

The first anniversary of the establishment of the Works of St. John Bosco at Barcelona, **Venezuela,** was marked by a catechistical congress, with Bishop Mejia of Guayana presiding.

"Mercy killing," as advocated in an article in the "Daily Californian," was declared in an editorial in the "Monitor," San Francisco diocesan paper, to be a denial of the right for which the United States is fighting, and the death of all progress in medical science.

The highest award of the **Royal Geographical Society,** the Dr. Thomson Gold Medal, was given to the Rev. Leo Hayes, parish priest of Crow's Nest, Queensland, and the leading ethnologist in Australia.

The Vicariate Apostolic of Rabaul, in **New Guinea,** was celebrating its 60th anniversary amid times of great peril and invasion by the Japanese.

The third provincial seminary opened in recent years in **Australia,** St. Charles' Provincial Seminary, Guildford, West Australia, began its scholastic year.

The Most Rev. William Patrick O'Connor was enthroned on March 17 as fifth Bishop of **Superior,** and on the 30th anniversary of his first Mass celebrated his first pontifical high Mass in his new cathedral.

St. Patrick's Day was celebrated by the usual parade in various cities, the marchers including military units.

On the **Feast of St. Joseph** the swallows returned on schedule to San Juan Capistrano Mission. At St. Joseph's Oratory, Montreal, there were 75,000 at the closing hours of the novena to Canada's patron saint. At the Home of the Little Sisters of the Poor in Montreal Auxiliary Bishop Whelan helped serve dinner to the old men and women. In Mexico the National Catholic Labor Confederation observed the 20th anniversary of the proclamation of the feast as the "Day of the Worker."

Margaret Anglin, internationally known Canadian Catholic actress, returned to the road, after confining her activities for some years to the summer theatres, and to the radio.

The Scranton diocesan paper, **"Catholic Light,"** adopted tabloid form.

The Fourth Annual **Conference on Oriental Rites and Liturgies** was held at Fordham University, March 20, demonstrating unity in faith of Eastern and Western Catholics and differences in customs. The general topic was the Byzantine Slavs.

The following day, March 21, Mass was concelebrated at St. Patrick's Cathedral according to the **Byzantine-Slavonic Liturgy of St. John Chrysostom.** Archbishop Spellman of New York presided. The celebrants were Fr. Andrew Rogosh, of the Russian Rite, Fr. Stephen Hrynuch, of the Ukrainian Rite, and Fr. Gulovich, of the Carpatho-Russian Greek Rite.

Scapular faculties were extended to military chaplains even where Carmelite convents are found.

At Montezuma Seminary, **58 Mexican candidates for the priesthood** received orders: 11 were ordained to the priesthood, 8 to the diaconate, 11 to the subdiaconate, and 28 received minor orders.

On the Feast of St. Benedict, March 21, the monks of St. Benedict formally inaugurated functions commemorating the 50th anniversary of the foundation of their **Abbey of Subiaco,** Arkansas.

Sister Lucy Bridget, an Anglican religious for 28 years and sacristan of St. Mary's Anglican Cathedral in Johannesburg, South Africa, became a **convert** to the Catholic Church and retired to a Carmelite convent.

The **Catholic Kindergarten Association of Chicago** held its first meeting, its aim being a kindergarten for every parochial school in the archdiocese.

MARCH 22-28

The Fourth Degree **Knights of Columbus** sponsored a radio program entitled "America Fights for God-given Rights," heard on stations from coast to coast in the United States and Canada, March 22. Timothy Galvin, Supreme Knight, presided, and addresses were given by Archbishop Spellman of New York, J. Edgar Hoover, Director of the Federal Bureau of Investigation, and Clarence Manion, Dean of the Law School at the University of Notre Dame.

The U. S. Office of Education named **St. Louis University** a "key center of information and training" to make available to the public all printed material concerning the war.

A joint statement was issued by officials of the National Catholic Welfare Conference and the National Conference of Catholic Charities on "conserving the home life of children" and urged that employment of **mothers in war industries** be only a last resort.

Dr. Antonio Jose Urire, distinguished Colombian Catholic, former Minister of Foreign Relations, Ambassador to several countries, and author of a number of books, died in Bogota at the age of 69.

"Gebet Vorsehung Wunder" by

Otto Karrer was placed on the **Index of Forbidden Books.**

Pope Pius XII gave to 22 women prominent in charitable work in the Archdiocese of New York the papal medal, **Pro Ecclesia et Pontifice.**

That the United States maintain its policy of denying recognition to the occupation of **Lithuania** by force and against the will of its people was strongly urged at a meeting in New York of the Committee of the American Lithuanian Roman Catholic Priests' Alliance.

A Polish "White Book" was published in New York, giving an exhaustive account of the systematic destruction carried out against the nationals and institutions of **Poland.**

E. D. Chenu, author of "Une Ecole de Theologie: le Saulchoir" and **L. Charlier**, author of "Essai sur le Probleme Theologique," whose books were condemned by the Sacred Congregation of the Holy Office, made their submissions to the decree.

The **Catholic Conference on Industrial Problems**, held in Brooklyn, N. Y., March 25-26, was attended by 700 persons. Msgr. J. Jerome Reddy, chairman of the General Conference Committee, extended greetings from Bishop Molloy in whose diocese, he noted, ten labor schools were functioning. The Rev. R. A. McGowan, director of the N. C. W. C. Department of Social Action made a strong plea that groups formed by employers, workers, farmers and other organized bodies exert themselves to serve the general welfare of the country. The Rev. John P. Boland, chairman of the N. Y. State Labor Relations Board, spoke on "The Need for Moral Reform in Economic Life." There were many other speakers.

An unusual honor was bestowed on **Mother M. Katherine Drexel**, foundress of the Sisters of the Blessed Sacrament for Indians and Colored People, when President Elie Lescot of Haiti, who had arrived in the United States by plane, personally conferred upon her the rank of Commander of the National Haitian Order of Honor and Merit. The ceremony took place in the convent parlor of the motherhouse at Cornwells Heights, Pa. The citation was "for the great and profoundly Christian work she had brought to realization in the interest of the Colored race," and a medal was presented.

A Catholic newspaper, "Verbum," began publication in **Guatemala**, to meet the urgent need for "a powerful organ for the dissemination, throughout Guatemala, of the splendors of Christian doctrine, its moral precepts and daily trends," as Archbishop Arellano said in his endorsement.

MARCH 29-APRIL 4

Diplomatic relations between the **Vatican and Japan** were established, with appointment of Ken Harada as special envoy from Japan with the rank of Minister. The Most Rev. Paul Marella remained as Apostolic Delegate to Japan, but diplomatic privileges were conferred upon him. Ken Harada, counsellor and Charge d'Affaires of the Japanese Embassy at Vichy, is a pagan, but his wife is a devout Catholic.

Representative **Martin Dies**, Chairman of the House Committee on un-American Activities, charged that at least 35 persons employed by the **Board of Economic Warfare**, had been affiliated with Communist-front organizations. His accusations were protested by Vice-President Wallace, Chairman of the Board.

A large donation, collected from Catholic sources, was presented by the Rev. Edward V. Dailey, their chaplain, to **Show Folks**, an organization of entertainers, for the group's new home for the old and needy of their profession.

Axis bombing of the island of **Malta** had destroyed St. Paul's

Chapel on Malta Bay, which marked the spot where the Apostle Paul landed, the Stella Maris Church in Sliema and the Greek Catholic Church of St. Mary of Damascus. The Prior of the Carmelite Convent at Valletta, the Rev. Gerald Pace, was killed while he was saying Mass in the Carmelite church and several of the congregation also died in the bombing.

The historic Church of St. Etheldreda, in London, closed since it was badly damaged by bombs in May, 1941, was restored and reopened on Palm Sunday. Damage was estimated at $35,000 including injury to a stained-glass window presented by the late Duke of Norfolk.

Information was received in London that Norwegian free churches were supporting the stand of the Lutheran State Church in Norway, by holding meetings to condemn the Nazi-Quisling anti-religious campaign.

The official publication of the National Catholic Rural Life Conference, "Catholic Rural Life Bulletin," was changed in format, content and title, and will henceforth be called, "Land and Home."

The Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, was confirmed in the office of president of the Catholic Church Extension Society for another five years, by appointment from Rome. Appointment to the office of president of a Pontifical Institution is reserved to the Holy See.

The cause for beatification of Guy de Fontgalland, a Parisian boy who died in 1925 at the age of eleven, noted for his sanctity, was opened in 1932, and has now been excluded by the Sacred Congregation of Rites.

The Narberth Movement was established at Malvern, South Africa, by the Paulist Fathers.

Government offices in Mexico were closed from Wednesday through Saturday of Holy Week and the services were attended by many Government employees and other devout faithful. Archbishop Martinez issued instructions for a modification of the traditional Holy Week fiestas, theatrical features being eliminated and only the purely religious character maintained. In Colombia Archbishop Perdomo of Bogota, with the endorsement of President Santos, appealed for a devout observance of Holy Week, unmarred by political manifestations, and the people wholeheartedly responded, the week being marked by great fervor.

Governor Bricker of Ohio issued a proclamation urging observance of Good Friday with meditation and prayer. In Philadelphia a one-minute stop of all buses, streetcars and subways at 3 p.m., and closing of places of amusement from noon to three o'clock, were observed as usual, and many places of business were closed for the day. Through the efforts of the Reverent Observance of Good Friday Movement of San Francisco theatres were closed there from noon to 3 p.m. In New York, 3,000 persons gathered in Duffy Square to witness the first presentation of "The Way of the Cross," a dramatized version of the Passion, which brought to a close a religious and patriotic observance sponsored by the Catholic War Veterans of the United States.

Courses in pre-flight aviation instruction were inaugurated at the Cardinal Hayes High School and ten other schools in the metropolitan area of New York.

A special issue on April 4th of the "Dziennik Chicagoski," Polish Daily News of Chicago, commemorated the first centenary of the founding of the Resurrectionist Fathers.

Irish missionaries of the Society of St. Columbans, interned in Korea at the beginning of the war, were reported liberated and permitted to return to their residences.

On April 3rd Carlton J. H. Hayes, Catholic educator and historian, was nominated by President Roosevelt to be United States Ambassador to Spain.

A statement by Msgr. Edward Hickey, chancellor of the Archdiocese of Detroit, disavowed any connection between the archdiocese and the magazine "Social Justice."

Harold Tittman, Charge d'Affaires of the mission established at the Vatican by President Roosevelt, recently joined in Vatican City by his wife and two sons, were with them received in private audience by Pope Pius XII, April 3rd.

On March 31 a cable from Melbourne, Australia, reported **Jesuits in the Philippines**, safe in Mindanao, under custody in the north, and morale high.

APRIL 5-11

In a letter to the House Committee on Ways and Means, Msgr. Ready, general secretary of the N. C. W. C., urged amendment of the 1941 Revenue Act, to abolish **excise taxes** on purchases by religious institutions. The public service rendered by these non-profit organizations should entitle them to the same exemption as that given governmental agencies, he said.

A three-man vanguard of missionary priests left on April 5 for the newly opened **Maryknoll mission in northern Bolivia.** They were accompanied by the Most Rev. James E. Walsh, Superior General of Maryknoll.

April 6 was proclaimed **Army Day** by President Roosevelt, who called on the nation to honor citizen soldiers on that day.

The 16th annual conference of the **Catholic Association for International Peace** was held in New York, April 6-7. Its theme was "Inter-American Action for the Pope's Peace Program." Dr. Francis E. McMahon, professor of philosophy at the University of Notre Dame, was elected president.

The **National Catholic Educational Association** held its 39th annual meeting in Chicago, April 6-9. Archbishop Stritch of Chicago welcomed the 5,000 delegates, as did also Bishop Peterson of Manchester, who was reelected president. In his annual report Dr. George Johnson, secretary general, said that even in wartime schools must preserve fundamental values. The general theme of the convention was "Reorganization of the American Educational System."

Delegates from 26 states attended the annual convention of the **Western Arts Association** in the Municipal Auditorium of Kansas City, April 8-11, to discuss "Art in the America of Tomorrow."

The Department of State informed the N. C. W. C. Legal Department that **missioners in the Far East** areas under Japanese control were permitted to use their churches for their own needs but prohibited from having contact with their parishioners. In Manchukuo because of the absence of native clergy there was no Catholic worship.

The non-sectarian **St. Vibiana's Cathedral Community Center**, Los Angeles, was carrying on a widely varied and popular program for children and youths, including a toy-lending library, free motion pictures and dramatic classes in Spanish and English.

The 1942 honors of the **Kober Foundation** of Georgetown University for "distinguished research in preventive medicine" went to Dr. Donald Dexter Van Slyke, who was designated medalist, and Dr. Charles Armstrong, who was awarded the lectureship.

The first wartime meeting of the **International Apostleship of the Sea Council** was held in Glasgow, Scotland, with delegates assembled from Australia, Belgium, Canada, Great Britain, Italy, New Zealand, Portugal, Spain, the United States, South Africa, the West Indies and Yugoslavia.

The Ladies of Charity of **El Salvador** celebrated their golden jubilee with a solemn Mass of thanksgiving in the Church of the Calvary, San Salvador.

The Easter message of Cardinal O'Connell was reprinted in the **Congressional Record** at the request of Representative John V. McCormack, of Massachusetts.

Mrs. William N. Berry, prominent Catholic of Greensboro, N. C., mother of thirteen children, was chosen the **"American Mother"** of 1942 by the Golden Rule Foundation of New York. She has two daughters who are nuns, a son who was ordained a priest of the Passionist Order later in the year, and three sons in their country's service.

The ancient Mexican Catholic ceremony of the **blessing of the animals** took place as usual at the Church of Our Lady of the Angels, in Los Angeles, Calif., where there is a large Mexican settlement.

More than 1,000 tons of supplies, including foodstuffs, blankets, clothing and medical equipment, were allotted by the American Red Cross for **Polish relief.**

Among the **Guggenheim Fellows** of 1942 was the Rev. Vincent J. Flynn, chairman of the English department at the College of St. Thomas, St. Paul, Minn. His project was listed as a study of "The History of the English Renaissance and Anglo-Italian relations in the last half of the 15th century."

The Sacred Congregation of the Holy Office published a decree instructing bishops and religious superiors to forbid their clergy and religious to practice **radioesthetics.** This includes the use of the divining rod to detect the presence of water or metals under ground and similar means to ascertain personal circumstances, such as health or guilt, which practices are doubtful cases and possibly on the borderline of diabolical influence. These provisions do not interfere in the scientific question of radioesthetics.

Faith and prayer were a great aid to the heroic forces of **Bataan peninsula** who long resisted Japanese attack. According to one of the officers, Lt. Col. Warren J. Clear, there were "no atheists in foxholes." Gen. Douglas MacArthur issued a statement paying glowing tribute to the U. S. forces at Corregidor, and said: "To the weeping mothers of its dead I can only say that the sacrifice and halo of Jesus of Nazareth has descended upon their sons and God will take them unto Himself."

As a commentary on the **course on marriage** offered to juniors and seniors at the College of St. Francis, Joliet, Ill., since 1934, it was revealed that 27.6 per cent of the graduates were married, and only one mixed marriage occured in the group.

A Newman Club was organized at the **University of Kentucky,** Lexington, Ky.

Villanova College announced the award of the **Mendal Medal** for outstanding achievement in science this year to Dr. Joseph A. Becker, research physicist of the Bell Telephone Laboratories, and a resident of Mountain Lakes, N. J.

APRIL 12-18

The **Resurrectionist Fathers** in Chicago began the celebration of their first centenary with a Pontifical Mass offered by Archbishop Stritch in St. Stanislaus Kostka Church on Low Sunday, April 12. The Archbishop was among the speakers at a banquet that evening attended by Church and government dignitaries and leaders in Catholic organizations, professions and trades. The Congregation of the Resurrection was founded in Rome in 1842 when seven young men who had banded together in Paris as Polish exiles under the

leadership of Bogdan Janski, pronounced their vows.

At a special meeting of the Bishops' Relief Committee, in Washington, D. C., $100,000 was made available for use for **Polish relief.** The amount was to be spent for goods to be shipped to Polish refugees in Russia.

The text of a vigorous answer by Bishop Bornewasser of Trier to public attacks by a Nazi official in **Germany** against God and religion, was made public in the United States.

It was reported from **Yugoslavia** that only four priests remained at their posts in the 143 parishes of the Diocese of Ljubljana under Nazi occupation.

The Chinese Embassy in Washington made known that diplomatic relations were soon to be established between the **Vatican and China.**

Official word was received that the Most Rev. Thomas Wade, Vicar Apostolic of the North Soloman Islands, was interned by the Japanese at Rabaul, Island of **New Britain.** With him were Frs. Hennessy and Connelly.

A new permanent altar in the Lady Chapel of St. Patrick's Cathedral, **New York,** was dedicated by Archbishop Spellman. The statue of the Blessed Virgin above the altar is to be known as "Our Lady of New York."

The "St. Francis Home Journal," published in Washington, D. C., by the Capuchin Fathers, in its current issue changed its format and its title to "**The Catholic Home Journal.**"

In **Norway** Vidkun Quisling seized control of the Norwegian State Church but did not arrest the 1,100 clergy who had resigned in protest against oppression.

The weekly, "**Social Justice,**" was banned from the United States mails by Postmaster General Frank Walker.

The sixth diocesan congress of the **League of Catholic Women** was held in Boston with an attendance of 2,000. The theme of the convention was "Sursum Corda — Lift Up Your Hearts."

At Zentsuji, **internment camp in Japan,** where 366 American civilians were confined, their general condition and treatment was reported by the American Red Cross to be good and religious services were conducted by one of the internees.

The **Rev. Francis X. Downey, S. J.,** author, founder of the Pro Parvulis Book Club for children, and editor of the "Jesuit Seminary News" of the New England Province, died on April 14, in Boston, Mass., at the age of 54.

The grandnephew of General Giuseppe Garibaldi, Italian national hero, General Ezio Garibaldi, a **convert** to the Catholic Church, received the sacraments in the Chapel of Blessed Mother Cabrini, Vatican City.

The refusal by city officials of a license to operate **burlesque theatres** in **New York** was upheld by the State Supreme Court.

The Vatican Radio announced that of the 400 churches destroyed in **Spain** during the Civil War, 21 had been entirely rebuilt and 181 restored.

APRIL 19-25

The theme of the 21st convention of the **National Council of Catholic Women,** held at Hollywood, Fla., April 18-22, under the patronage of Bishop Hurley of St. Augustine, was "Catholic Women in the Service of God and Country." Bishop Walsh of Charleston delivered the keynote address at the opening session, on the world struggle, saying, "We must work as one, with one thing in mind — America's victory, America's achievement of a Christian social order, and America's power at the peace table to be used for a world social order." The first day was devoted to a "Leaders' Conference," at which

Lt. Comm. Maurice S. Sheehy, chaplain of the U. S. Naval Air Station at Jacksonville, Fla., called upon Catholic women to contribute courage, faith and prayer in the hour of their country's need. Bishop Hurley was celebrant of the pontifical Mass on April 19, at which Msgr. Michael J. Ready, N. C. W. C., general secretary, preached the sermon, on "the compelling need of effective holiness." The Holy Father sent his Apostolic Blessing to all participating in the convention. Bishop Noll of Fort Wayne opened the deliberations, on April 20, urging "propaganda for Christ." There were many noted speakers at the various sessions during the five days, which closed with a banquet at which Bishop Hurley spoke on the "crisis for Christianity," in which "we have no fears for the Church's survival." Among resolutions adopted was one on Inter-American relations, emphasizing the importance of American solidarity to the winning of the war.

On April 23 delegates who attended the convention of the N. C. C. W. went on a pilgrimage to **St. Augustine** where they attended Mass offered by Bishop Hurley at an altar of logs, with the ocean for a background and Spanish-moss draped trees providing Gothic arches, on the site where the first Mass in a permanent settlement of what is now the United States was offered on Sept. 8, 1565.

Japan's first Minister to the Holy See, Ken Harada, arrived in Rome on April 24.

An agreement modifying the Concordat of 1892 between the **Holy See and Colombia** was signed at the Vatican, April 22. The agreement regulates the appointment of bishops, the delineation of dioceses, celebration of marriage, administration of cemeteries and the collaboration of the clergy in the civil census.

Two former Anglican clergymen, **converts** to the Catholic Church, the Rev. Laurence Goulder and the Rev. Eliott Ostrehan, were ordained to the priesthood in a ceremony at the London Oratory.

Archbishop Cabral of Belo Horizonte declared in a letter to U. S. Ambassador Caffery, at Rio de Janeiro, that widespread Protestant propaganda in Brazil, attributable to missionaries from the United States, was hampering **Brazil-United States relations.**

Lt. Comm. Edward H. O'Hare, who shot down five and possibly six Japanese planes in the South Pacific, was given the Congressional Medal of Honor at the White House, April 21, by President Roosevelt. Lt. Comm. O'Hare was received into the Catholic Church in Sept., 1941, shortly before his marriage to Miss Rita G. Wooster, at Phoenix, Ariz.

A decree of the Sacred Congregation of Rites authorized the use of **electric lights in church** when it is impossible, or exceptionally difficult, to use olive oil for lamps or bees' wax for candles.

At the fifth annual dinner of the Massachusetts Conference of Christians and Jews, on April 23, **Cardinal O'Connell** was honored for "his valuable contributions to the unity and solidarity of the people of the United States and of his constant advocacy of the highest principles of good will, religious liberty and the preservation of the civil and religious rights of all the inhabitants of our country."

The **Siena Medal** of the Theta Phi Alpha Sorority, given annually to an outstanding Catholic woman, was presented on April 21, at the N. C. C. W. convention, in Hollywood, Fla., to Miss Anne Sarachon Hooley, Assistant Director of the N. C. C. S.

The 3rd annual convention of the **Catholic Committee of the South** was held in Richmond, Va., April 26-28, under the patronage of Bishop Ireton of Richmond, who celebrated the opening pontifical Mass, at which Bishop Walsh of Charleston preached the sermon. He declared that the children of the Church must use all their talents and pour out their prayers if they are to survive with the Church. The theme of the convention was "After Victory — Peace: the C. C. S. Enlists for Both." Various problems of the South were discussed at the several sessions and the program included three radio broadcasts on nationwide networks. Nine members of the hierarchy and clerical and lay leaders from the South and other sections of the country attended the convention. At the closing banquet Virginia's non-Catholic Governor Colgate W. Darden delivered an address in which he referred to the Catholic Church as "a rock in a wasting world."

For significant contribution to the welfare and progress of the South the annual award of the Catholic Committee of the South was made to **Mother Katharine Drexel**, foundress of the Sisters of the Blessed Sacrament for the Indians and Colored People. As she was unable to be present because of illness the plaque was presented to her successor as Superior of the Congregation, Mother Mary of the Visitation, at the session on "The Church and the Negro."

Following the convention of the Catholic Committee of the South at Richmond many of the delegates on April 29 attended the first Mass celebrated on **Jamestown Island** in 400 years and made a pilgrimage to the Shrine of Our Lady of Walsingham at **Williamsburg**, a duplicate of the famous shrine in England.

A regional meeting of the **Confraternity of Christian Doctrine** was held in Indianapolis, Ind., for the entire Metropolitan Province of Cincinnati. In an address Archbishop McNicholas said the Confraternity was of "supreme necessity" to this country.

Despite hostilities in the **Philippines**, American Jesuits were reported to be carrying on with parochial activities, though communications between the islands was completely lacking, church functions were limited and some of the missionaries were serving as Army chaplains.

The National Circle of the **Daughters of Isabella** held a meeting in Washington, D. C. The event was made the occasion for the unveiling of a bronze plaque erected in the foyer of the National Catholic School of Social Service, in commemoration of the donation of a $100,000 graduate fellowship fund to the School by the Daughters of Isabella. The ceremony took place April 26 and presentation of the plaque to the National Regent, Mrs. Carolyn B. Manning, was made by Msgr. Michael J. Ready, president of the School's Board of Trustees.

At the request of Pope Pius XII the **Missionary Oblates of Mary Immaculate** accepted missions in Haiti and were to leave shortly for their posts, from the Franco-American Province, with headquarters in Lowell, Mass. Formerly Catholic clergy in Haiti came almost exclusively from France, and since the outbreak of war there had not been enough priests in the island to care for the spiritual needs of its 3,000,000 inhabitants.

The persistence of J. G. Elliott, of Arnprior, Ont., in seeking to establish **religious education in Ontario schools** was finally successful, and a resolution brought before the Ontario School Trustees and Ratepayers' Association was adopted to this end.

The College of Mount St. Vincent, New York City, opened Fonthill Castle, former home of Edwin Forrest, celebrated Shakespearean

actor, as their new library, the Elizabeth Seton Library.

A letter published in the press of Santander, Spain, signed by Regina Garcia, former Socialist deputy from Murcia, member of the Geneva Labor Commission and leader of the Spanish section of the Second International, told of **her conversion to the Catholic faith.** On May 2 the former Rector of Advent Episcopal Church, Lakewood, Ohio, the Rev. Royden J. D. Mott, his wife and two children, were received into the Catholic Church.

It was reported that the Most Rev. Joseph Gawlina, Field Bishop of the Polish Armed Forces, had arrived in Russia, to serve as head of 52 **Polish army chaplains** in the Soviet territory.

The second **American Congress for Aesthetics** was held at the Catholic University, Washington, D. C. A large group of internationally famous authorities in various fields of art and aesthetics attended, and among the speakers were Jacques Maritain, French savant, and Padraic Colum, Irish poet, both Academy members of the Gallery of Living Catholic Authors.

Carlton J. H. Hayes, Seth Low Professor of History at Columbia University, and Academy member of the Gallery of Living Authors, before departure for his post as **U. S. Ambassador to Spain,** was given a dinner at the Catholic University, Washington, D. C., a luncheon by the American Women's Unit for War Relief, in New York City, and a Reception by the National Conference of Christians and Jews, also in New York.

Air raids in England resulted in the death of one priest, the Rev. Timothy Sheridan, at Bath and five nuns at York, as well as damage to the Churches of St. John the Evangelist and of Our Lady, Bath, and the famous Bar Convent, York.

The Mediaeval Academy of America, at its annual meeting in Boston, inducted Dr. Roy J. Deferrari, Secretary General of the Catholic University of America, as a Fellow, and Dr. Jacques Maritain, of the Catholic Institute of Paris, as a Corresponding Fellow of the Academy, for notable contributions to the promotion of medieval studies. Dr. Deferrari is the fourth Catholic and Dr. Maritain the fifth Catholic to be so honored, among the forty-seven Fellows and forty-five Corresponding Fellows, respectively, the number of each group being limited to fifty.

Meetings of the **Third Order of St. Francis** were held along the Pacific Coast. A particular appeal was made to youth to meet the responsibilities tendered them due to the war emergency.

In **Peoria, Ill.,** every Catholic family in the diocese received a copy of Bishop Schlarman's "Public Prayer Front Devotion," a 44-page booklet advocating a "prayer front" during the war. At the end of March the diocese had 3,352 Catholic youths with the armed forces.

It was reported from Nazi-occupied **Lithuania** that Archbishop Jalbraykowski of Vilna was in a concentration camp and Archbishop Skviereckas of Kaunas was severely wounded, as the result of his attempted assassination.

Upon the arrival of **Maryknoll missioners in Bolivia,** the Most Rev. Egidio Lari, Papal Nuncio to Bolivia, announced the formal erection of the new Maryknoll territory as the Vicariate Apostolic of Pando. The Spanish word "pando" has the significance of the English word, "bulge," and refers descriptively to the northernmost portion of the Bolivian lowlands, which bulges into the contiguous territory of Brazil. The Rev. Alonso Escalante, M. M., head of the mission band of 20 Maryknollers, was designated Administrator Apostolic of the region.

In a letter to Cardinal Maglione, Papal Secretary of State, Pope Pius XII asked that the month of May be made again a time of **special supplication for peace.**

The **"Catholic Press Directory"** for 1942, compiled by Joseph H. Meier, of Chicago, listed for the

United States: 7 Catholic dailies, 9 semi-weeklies, 125 weeklies, 127 monthlies, 15 bi-monthlies, 44 quarterlies, 4 annuals and 1 bi-annual.

A pastoral letter issued by Bishop Garcia Martinez of Calahorra, Spain, warned against the errors of Nazi doctrine, particularly as they constitute a threat to the faith of Spanish Catholics.

A new see was erected in Colombia, the Diocese of Jerico, and the Most Rev. Antonio J. Jaramillo Tobon was consecrated Bishop.

At the book fair opened officially in Mexico City, on May 2, by President Camacho, one of the best exhibits was that of the Buena Prensa which won special commendation from the President. During the six years of its existence this printing house has published millions of pamphlets, books and periodicals for the clergy and Catholic organizations. Its newest periodical is "Montezuma," edited by the seminarians at Montezuma, N. M. A bookshop where all Catholic publications may be published was recently opened by them in Mexico City.

MAY 3-9

May 3rd marked the 120th anniversary of the foundation of the Society for the Propagation of the Faith, which played an important role in the development of the Church in the United States.

The National Catholic Conference on Family Life held their 10th annual meeting at Webster College, Webster Groves, Mo., May 4. The problems of the family resulting from the war was a prominent topic of discussion.

An annual award to a Catholic mother chosen by the National Catholic Conference on Family Life to represent Catholic mothers of the nation was inaugurated at its meeting, May 4, feast of St. Monica, patroness of Christian mothers, with the presentation to Mrs. Catherine Jacobs Bartholome, of Bellechester, Minn., of a medal from the Shrine of Christian Motherhood at St. Augustine, Fla. Thus chosen the "1942 Catholic Mother," Mrs. Bartholome is the mother of eleven children, among them Coadjutor Bishop Peter W. Bartholome of St. Cloud, Minn., and Fr. John Bartholome, of Wabasha, Minn. She was born in 1854, on the feast of St. Monica, on which day she was signally honored eighty-eight years later.

On their way to India nineteen German missioners died in sinking of Dutch ship by Japanese bombardment. They had been laboring in Little Sunda Islands and interned by the Dutch authorities before they were transported.

The second annual Marriage Parley for college students was held at Rhode Island State College. At the opening session they were addressed by the Rev. Edgar Schmiedeler, O. S. B., director of the N. C. W. C. Family Life Bureau, on "Two Views of the Family." He spoke of the battle "of the distinctly human in man versus the animal in him," and said the result of this battle for man's domination by reason or desire would have more far-reaching results than those of the battle between democracy and totalitarianism.

E. Perrin Schwartz, president of the Social Justice Publishing Company, and editor of "Social Justice," informed Postmaster General Frank C. Walker, on May 4, that the magazine would cease publication and abandon its second-class mail permit, which had been withdrawn and a hearing opened by the postal authorities so that the editor might show cause why this privilege should not be revoked. The Postmaster General also received a

telegram from Fr. Charles Coughlin approving the action of the publisher-owner.

It was reported that 12 Maryknoll missioners were interned in Japan.

Pope Pius XII received in private audience on May 4 the new Ambassador of Bolivia to the Holy See, Bailon Mercado.

In a pastoral letter on religious instruction, the Most Rev. Sigismund Waitz, Prince-Archbishop of Salzburg, Austria, stated that he had refused to give up the teaching of religion to laymen under control of the Nazi school board, and had instructed pastors to arrange religious instruction periods in the churches.

In a pastoral letter written by the Most Rev. Clement August von Galen, Bishop of Muenster, he emphasized the lack of Catholic instruction in the schools of Germany.

Formerly an Anglican minister, John Kirkpatrick became a convert to the Catholic faith and was received into the Church and confirmed at Downside Abbey.

On May 7 was held the solemn ceremony marking the taking of the oath by recruits to the Swiss Guards, at the Vatican.

That many Spanish refugee children were still in England was revealed by the fact that their mothers were asking for them and due to the war no means of transport could be found. Of the 4,000 children brought to England from Spain during its civil war, 400 still remained.

The new altar in St. Patrick's Cathedral, New York, gift of an anonymous donor, was consecrated on May 9 by Archbishop Spellman, in an impressive ceremony witnessed by a capacity crowd in the huge cathedral. The Archbishop then said the first Mass at the new altar.

Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, in the United States, was appointed Secretary of the Supreme Council of the Society, the first American to hold this office.

Despite the war an expansion of Catholic broadcasting activity was reported by Edward J. Heffron, executive secretary of the National Council of Catholic Men, at the 13th Institute for Education by Radio, at Ohio State University. In addition to the Catholic Hour, Catholic programs noted were: the Ave Maria Hour, Church of the Air, Catholic Question Box, Rosary Hour and Boys' Town program.

The conviction that the welfare of children is of paramount importance and the unprecedented problems of child care due to the war, led to a decision to hold the eighth Pan-American Child Congress, in Washington, D. C., even in face of war conditions. The family and the economic stability of the family held an important place in the reports and discussions, and the Congress adopted a "Declaration of Opportunity for Children" which calls for education and training to develop their mental, physical and spiritual powers.

The first Japanese Envoy to the Holy See, Ken Harada, presented his credentials to Pope Pius XII, on May 9, and recalled the journey of St. Francis Xavier to Japan and the missions sent by Japan to Popes Gregory XV and Paul V. The Pope expressed his earnest desire that disagreements afflicting the world may be resolved on a basis of justice.

The annual Mary's Day Mass at St. Raphael's Cathedral, Dubuque, Iowa, was celebrated by Archbishop Beckman, who also addressed the 1,500 women and girls who attended.

Two sopranos selected in opera try-outs for the St. Louis Municipal Opera were pupils of Sister Geraldine Jacobs, O. S. B. of Mount St. Scholastica College, Atchison, Kans. They are Margaret Jeanne Stinson and Dorothy Mae Bailey.

The Basilica of St. Mary in Sydney, Australia, was thronged on May 10 for the principal ceremonies in observance of the centenary of the Australian hierarchy, among them the conferring of the pallium by the Apostolic Delegate, the Most Rev. Giovanni Panico, upon Archbishop Gilroy of Sydney.

May 10 was observed as Mother's Day throughout the United States, and the "1942 American Mother," Mrs. William N. Berry, of Greensboro, N. C., Catholic mother of thirteen children, was entertained at a luncheon at the Waldorf-Astoria, New York City, and was presented by Archbishop Spellman of New York with the gold medal of the Golden Rule Foundation which conducts an annual poll for the choice of a representative American mother. On the Foundation's annual radio program Mrs. Berry was introduced as the principal speaker.

Not only did the N. C. W. C. Administrative Board through its general secretary, Msgr. Michael J. Ready, protest certain new tax proposals which would seriously affect "personal initiative in the advancement of religious, charitable and educational purposes," but secular observers also sternly indicted them.

Four Maryknoll nuns interned in Hong Kong were reported freed.

President Manuel Prado of Peru was welcomed on a visit to the United States by government officials and dignitaries. On May 10 he attended Mass in St. Matthew's Cathedral, Washington, D. C., with his entire staff and Ambassador Freyre y Santander, of Peru.

Lieut. John D. Bulkeley, Philippine hero, upon his return home went with his wife (both non-Catholics) to Mass at St. Teresa's Church, Long Island City, N. Y., on May 10, in tribute to the Rev. Andrew F. Cervini, S. J., who "did a marvelous job with the men of my crew," he said, administering first aid, supplying food and place for rest, and turning his church in Mindanao into a hospital. "One of the finest men of God I ever met... he is the real hero."

The Bishops' Relief Committee announced allotment of an additional fund of $130,000 for war relief: $20,000 for Slovenian war sufferers; $10,000 for Lithuanian victims of the war; and $100,000 to defray the expenses of the Military Ordinariate and the Chaplains' Aid Association.

The heads of State of virtually every country in the world sent messages of congratulation to Pope Pius XII on the occasion of the silver jubilee of his episcopal consecration, May 13. Other dignitaries also sent felicitations. A spiritual note predominated in the celebration of the jubilee, according to the wish of the Holy Father. In the United States 22,000,000 Catholics joined with the entire Catholic world in solemn tribute. In every diocese solemn Mass for the Pope and for his intentions climaxed the observance; pastoral letters were issued by members of the hierarchy which emphasized his efforts for peace and his example of courage amid trials and burdens of war; on a radio program sponsored by the Holy Name Societies of the United States, broadcast throughout the nation and transmitted to countries abroad, Archbishop Spellman of New York addressed to the Pontiff words of salutation, praise and homage; a nation-wide spiritual bouquet of Masses, Communions and prayers offered by the faithful for the Pope was sent him through the Apostolic Delegate; and in Washington at the National Shrine of the Immaculate Conception Archbishop Cicognani celebrated solemn pontifical Mass, at which the Most Rev. Joseph M. Corrigan, rector of the Catholic University, preached the sermon before a distinguished congregation. The Jubilee was the occasion of notable observances in Latin-American lands, a week of special prayer was observed by the Catholics of Canada, and mes-

sages of congratulation to the Holy Father received by the Apostolic Delegate to England, the Most Rev. William Godfrey, were being gathered in volumes to be transmitted in due course to the Holy See.

By Motu Proprio issued May 12 Pope Pius XII granted to all members of the clergy throughout the world the extraordinary **privilege of the altar** whereby at every Mass they celebrate at every altar, during the period from May 13, 1942, to May 13, 1943, they may gain a plenary indulgence to be applied to one of the souls in purgatory. The Holy Father stated that he wished thus to share the great consolation he had received on his silver jubilee from union of prayers.

At the Bishops' Conference held in Caracas, **Venezuela**, a message was addressed to the National Congress urging reforms of the marriage law and elimination of divorce in their revision of the Civil Code. At their Conference the Bishops declared Nuestra Senora de Coromoto to be the Patroness of Venezuela.

The **Distinguished Service Cross** was awarded posthumously to Pvt. Elmer P. Buehrig, Jr., a former student of Sacred Heart School, St. Louis, Mo., for bravery in the defense of the Philippines.

Mr. and Mrs. Amede T. Thibault, of St. Albans, Vt., had an unusual **golden wedding jubilee**, on May 10, when as a Mother's Day gift their seven daughters, all nuns, were able to be present for the occasion.

The **Cenacle of St. Regis**, New York City, retreat house and center for Christian Doctrine, celebrated its fiftieth anniversary with three-day ceremonies concluding with Solemn Benediction of the Blessed Sacrament at which Archbishop Spellman officiated and a Holy Hour conducted by the Rev. Joseph McSorley, C. S. P.

In Boston 300 **Catholic Scouts** were inducted into twelve Boy and Girl Scout troops and Brownie packs, in a ceremony at St. Thomas' Church, Jamaica Plains, attended by Mayor Maurice J. Tobin and other prominent citizens.

Completing the first indoctrination course, opened at the University of Notre Dame, April 15, 800 **apprentice seamen** left for advanced training courses at Abbott Hall in Chicago and Prairie State and Columbia in New York.

The **Philippine Government in exile** established headquarters in Washington, D. C., on May 15. President Quezon and his wife and three children and official party arrived in Washington from San Francisco on May 13.

Ordained ahead of time, in St. Francis Xavier Cathedral, Alexandria, La., so that he might go as a priest to his dying mother, the Rev. Thomas F. Corcoran reached her only after death and his first Mass was her requiem, in his parish church, at Lowell, Mass.

Figures released by their Provincial, the Very Rev. George J. Collins, C. S. Sp., revealed that the **Holy Ghost Fathers** in the United States had 24,133 families numbering 133,470 souls under their care in 1941.

The War Department approved a plan by which an **Enlisted Reserve Corps of the Army** was to be set up in universities and colleges, including junior colleges. This was to insure the Army a future source of qualified officer candidates from college graduates and to encourage students to enroll and continue in college.

On Ascension Thursday, May 14, Pope Pius XII celebrated solemn Mass in St. Peter's Basilica, which was attended by 50,000, including many dignitaries. In a homily pronounced after the Gospel he thanked the faithful of the Diocese of Rome for their presence which confirmed the bond "whereby the Roman people are linked to the See of Peter," emphasized the need of faith, hope and charity in this time of trial, and concluded with an invocation to the Holy Ghost. After the Mass he appeared on the grand balcony of the basilica and imparted the blessing Urbi et Orbi to a throng

of 500,000 assembled in the Square. His words and blessing were broadcast.

An earthquake caused much damage and loss of life in Ecuador. In all cities people hastened to church to implore protection. Bishop Heredia of Guayaquil pontificated at the Requiem Mass for those killed. In that city and Portoviejo they numbered 115. A period of official mourning was decreed by the Government. Pope Pius XII sent a generous offering for the relief of the victims.

MAY 17-23

The three-day national conference of the **Catholic Laymen's Retreat League**, in Cincinnati, Ohio, was concluded May 17. The theme was "The Peace of Christ," on which Msgr. James O'Brien delivered his sermon at the Holy Hour which climaxed the conference. "We can be at peace even in war time," he said, "if your hearts are set on God." The six panels conducted during the conference were devoted to discussion of the influence of closed lay retreats upon contemporary problems.

The eighth annual Communion breakfast of the **Catholic Nurses' League of Pittsburgh** was held May 17. Msgr. Michael J. Ready, secretary of the N. C. W. C., addressed the nurses, praising their daily contribution to the welfare of our country and calling attention to the menace of present tax proposals to private charitable works, such as Catholic hospitals.

On May 17 **President Prado of Peru** attended solemn Mass in St. Patrick's Cathedral, New York, at which a sermon in Spanish by the Most Rev. John F. O'Hara, C. S. C., Military Delegate, was given in tribute to his presence. On May 19 President Prado received an honorary degree of Doctor of Laws at Fordham University.

The National Council of the **Boy Scouts of America** at their annual meeting in St. Paul, Minn., awarded the Silver Buffalo to five prominent persons "for distinguished service to boyhood," among them the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago.

Maj. James P. S. Devereux, **Catholic Wake Island hero**, was reported to be a prisoner of the Japanese in Shanghai.

A noted dental authority and **convert**, the Rev. William Ernest Cummer, C. S. B., D. D. S., died in Toronto, Ont., in his 63rd year. He was professor of prosthetic dentistry at the University of Toronto for almost twenty-five years, founded the Dental School at the University of Detroit, and lectured and held clinics throughout the United States and Canada and in Rome. He became a convert in 1917 and after the death of his wife in 1931 joined the Basilian Order and was ordained in 1938.

His Eminence Alfred Cardinal Baudrillart, rector of the Catholic Institute of Paris, died May 18, at the age of 83. Born in Paris in 1859, he began writing in his boyhood, and after graduation from the Superior Normal School he became a professor at the Elysees of Laval and Caen, Stanislaus College and the University of Paris. In 1890 he entered the novitiate of the Congregation of the Oratory and was ordained in 1893. In the same year he was named professor of history at the Catholic Institute of Paris, and since 1907 he had been its rector. He was the author of numerous historic works including "The Catholic Church" and five volumes on "Philip V and the Court of France," and was elected a member of the French Academy. He was consecrated Titular Bishop of Himeria in 1921, elevated to the Archiepiscopal See of Militene in 1938, and created cardinal in 1935. He was laid to rest in the Carmelite Chapel of the Institute after the requiem Mass at which Cardinal Suhard, Archbishop of Paris, pontificated, in the presence of the Papal Nuncio to France, the Most

Rev. Valerio Valeri, many members of the hierarchy and religious superiors, and Premier Laval, as representative of the Vichy government. In a message of condolence Marshal Petain paid tribute to the "magnificent work" of Cardinal Baudrillart.

Earl Browder, Communist leader, imprisoned for perjury, was released by President Roosevelt, whose action aroused strong criticism.

On **Youth Sunday in England** Cardinal Hinsley broadcast a stirring plea calling upon British youth to "be strong and oppose the anti-Christian forces which are even now at work in preparation for the final struggle of all that is evil against all that is good."

Two **Military Sub-Vicariates** were set up on the Pacific coast to take care of the large increase of military personnel in that area. Bishop Buddy of San Diego and the Most Rev. Walter J. Fitzgerald, S. J., Vicar Apostolic of Alaska, accepted appointments as Vicar Delegates, the tenth and eleventh appointed to assist the Military Delegate, the Most Rev. John F. O'Hara, C. S. C.

A National Catholic Youth Council was set up by the hierarchy of **England and Wales** to insure that Catholic plans are safeguarded in official plans for youth organizations.

After several years of careful study a committee appointed by the Government revised the curriculum of secondary and senior schools in **Brazil**, and restored religious instruction which had been banned since 1899.

A pastoral letter of the hierarcny of the **Netherlands** forbade Catholic youth to register for the new Nazi labor service "unless conditions make this unavoidable." It was read in all the Catholic churches and denounced by the Dutch Nazi organ, "Volk en Vaderland."

The annual meeting of the Executive Committee of the **Newman Club Federation** was held in Washington, D. C. A new constitution was adopted, a national program of Inter-American collaboration was added to the activities, and the appointment of the Rev. Donald M. Cleary of Ithaca, N. Y., as national chaplain for the coming year was announced.

From **Alaska** was reported the intense interest of the Eskimos in all elements of civilian defense, including bomb-proof igloos.

The 300th anniversary of the founding of **Montreal** was marked by religious ceremonies. Some 10,000 persons attended the solemn pontifical Mass celebrated by Cardinal Villeneuve, Archbishop of Quebec, in Jeanne Mance Park, on May 17. The Blessed Sacrament remained exposed throughout the day and in the afternoon the Most Rev. Ildebrando Antoniutti, Apostolic Delegate to Canada and Newfoundland, officiated at Benediction. There was a fireworks display that evening. The next day there was a civil observance.

Permission to introduce the **cause for canonization** of Margaret Sinclair, Scottish working girl (1900-25), was given by the Sacred Congregation of Rites.

On May 17 the fifth anniversary of the **Brooklyn Diocesan Apostolate for Instruction of Non-Catholics** was marked by the confirmation of 536 adults, which brought the total number of conversions since the inauguration of the Apostolate to 3,200.

A solemn ceremony in the Cathedral of Notre Dame, Paris, marked the anniversary of the lifting of the siege of Orleans, the day on which the feast of **St. Joan of Arc** is observed in France. Prayers for France were also offered in other churches of the capital, and in Lyons, Vichy, Marseille, Nice and other cities the feast was solemnly observed.

The death of Thomas Khemchand, **India editor and convert**, was an irreparable loss to non-Catholics as well as Catholics in the Karachi-Sindi Mission. An English scholar and writer, he was of great help to Catholic missionaries in spreading

the Faith in Western India, and through his journalistic work he rendered such great public service that on his retirement he was presented by the Government with 300 acres of land in Badin. Toward the close of his life he devoted his time to prayer and religious exercises.

By decree of Dr. Eduardo Santos, President of Colombia, the Cross of Boyaca, the highest decoration of Colombia, was conferred upon the Papal Secretary of State, Cardinal Maglione, the Papal Nuncio to Colombia, Bishop Serena, and other Vatican officials who participated in the recently signed amendment to the Concordat between Colombia and the Holy See.

MAY 24-30

The 10th anniversary of the **Gallery of Living Catholic Authors** was celebrated by a reception in New York City, at which the founder of the Gallery, Sister Mary Joseph, S. L., and several members, Fr. Francis X. Talbot, S. J., as chairman, Katherine Burton, Msgr. Peter Guilday, Padraic Colum, Jacques Maritain, Fr. James Gillis, C. S. P., and Sigrid Undset, delivered brief addresses before a gathering of 700 guests, including many other well-known authors.

The Most Rev. Maurilio Silvani, Papal Nuncio to the Dominican Republic and Haiti, was appointed **Papal Nuncio to Chile.**

The Rev. Pacifico Ortiz, S. J., chaplain to President Manuel Quezon, said at a reception in New York, that at the time the President and his party left the **Philippines,** the end of March, all Jesuit missioners in the islands were safe, and that he believed there would be no molestation of the Church, its clergy and religious under Japanese occupation.

A solemn memorial military Mass offered in the amphitheatre of Arlington National Cemetery, on May 24, was attended by 3,000 persons, including representatives of 64 local and national Catholic organizations, who afterwards gathered at the Tomb of the Unknown Soldier for the laying of a wreath by Francis J. Haezle, supreme treasurer of the K. of C. The event was sponsored by the Washington General Assembly of the Knights of Columbus, and the national chaplain of the K. of C., Msgr. Leo M. Finn, of Bridgeport, Conn., celebrated the Mass, at which Bishop Ireton of Richmond presided and preached the sermon, which was later printed in the Congressional Record at the request of Rep. Thomas J. Lane of Massachusetts.

On May 25 Auxiliary Bishop Cushing of Boston officiated at the largest Confirmation ceremony ever held at **Camp Devens.** The sacrament was administered to 70 persons, including several officers' wives and children.

Nearly 1,000 delegates from 59 archdioceses and dioceses in 33 states of the United States and from 2 sees in Canada attended the first biennial convention of the **National Council of Catholic Nurses** at Detroit, Mich., May 25-27. The opening pontifical Mass was celebrated by Archbishop Mooney of Detroit and the sermon was preached by Bishop Noll of Fort Wayne, chairman of the N. C. W. C. Lay Organization Department. More than 1,200 nurses in uniform were present. The theme of the convention was "Catholic Action in Nursing," and continued assistance to and greater cooperation with private institutions of charity and mercy in the United States as against present trends imperiling their status was vigorously urged in a strongly worded resolution. The attitude of some government officials who would seem to advocate complete federalization of all welfare agencies was noted by Msgr. Michael J. Ready, who was among many prominent speakers, and he paid tribute to the Catholic nurses in the armed forces. The part of Catholic nurses in the na-

tional war effort was one of the principal topics of discussion.

Three seminaries in the Netherlands were reported closed: St. Michiels Gesteel, the Albertinum Theological College at Nijmegen, and Haaren. The Rev. Henri de Greeve, priest-lecturer, was "deprived of his liberty."

Archbishop McNicholas, chairman of the N. C. W. C. Department of Education, formed a wartime committee on Catholic school problems made up of 28 Catholic educational leaders. They were to act as an advisory committee to consult with the department concerning wartime problems that face the Catholic schools of the country.

The centenary of the Australian hierarchy was marked by a joint pastoral issued by members of the hierarchy, covering the extraordinary expansion of the Catholic life of the Commonwealth during 100 years and pledging full support to the Government and to "the gallant forces actually engaged in defending Australia."

Delegates to the 32nd annual convention of the Catholic Press Association, at Birmingham, Ala., May 28-29, were welcomed by Bishop Toolen of Mobile, host to the convention, as "one of the greatest and most important groups in the Catholic Church." Bishop Toolen celebrated the opening pontifical Mass, at which Archbishop Rummel of New Orleans preached the sermon, urging the editors and publishers to persevere undaunted in their task, their responsibility being great and their opportunity exceptionally rare. At the banquet that evening Bishop Toolen gave the principal address, saying that one of the greatest works the Catholic Press has before it is the preservation of our way of life, "to keep safe our democratic principles," which given up under stress of war must not be permanently sacrificed. He called for the cooperation and support of the press by the hierarchy, clergy, religious and people. The war's impact on costs, advertising and circulation and other phases of the war emergency were discussed. Mr. Frank Hall, director of the N. C. W. C. Press Department, noted the Catholic Press achievement in printing wartime documents, many of which had appeared in the Catholic Press alone. Bishop Gannon of Erie, episcopal chairman of the N. C. W. C. Press Department, told the delegates they were "the most alert and intelligent body of men I have ever worked with in the Church in America." Msgr. Peter Wynhoven was succeeded as president of the C. P. A. by A. J. Wey, of "The Catholic Universe Bulletin."

Archbishop Spellman of New York, Military Vicar, delivered a baccalaureate address to Catholic members of the graduating class at the U. S. Military Academy, at West Point, on May 27, at a military Mass celebrated in Holy Trinity Chapel. He told them they were facing a battle for their souls' salvation and a battle for the soul of America, that God must be kept in Americanism, and "It is only a spiritual America that can win a just peace after it has won a justified war." His address was printed in the Congressional Record at the request of Rep. James M. Fitzpatrick of New York. James H. Hottenroth, number one cadet in this year's graduating class, is a product of Catholic schools, Seton Academy in Yonkers, and Manhattan College.

A six-day observance of the golden jubilee of the Helpers of the Holy Souls in the United States was inaugurated in New York with celebration of Solemn Benediction in the community chapel by Archbishop Spellman. It was concluded with an "open house" on May 30.

The Rev. Charles Miccinelli, S.J., postulator general of the cause of Kateri Tekakwitha, presented to Pope Pius XII documents concerning her virtues, to be used in discussions by the Congregation of Rites.

A month-long observance of the silver jubilee of the episcopal consecration of Pope Pius XII was climaxed in Toledo, Ohio, by partici-

pation of 20,000 persons in a Pageant of Prayer in the Scott High Stadium, and Solemn Benediction at which Bishop Alter officiated.

In Haiti President Elie Lescot, an alumnus of the Christian Brothers school at Cap Haitien, was guest of honor at the annual reunion of the alumni of St. Louis de Gonzague College in Port-au-Prince. In his address the President said the best expression of his regard for the Christian Brothers was that he had entrusted to them the education of "my dearest possession — the Benjamin of my family." At the dedication of the Cathedral at Cap Haitien, restored since the earthquake, Archbishop Le Gouaze of Port-au-Prince presided, and pontificated at the Mass. President Lescot was present, and he spoke at the ceremonies coincident with the dedication.

Three paintings showing various phases of the attack on **Pearl Harbor** were made by Brother Nicholas Waldeck, S. M., on Dec. 7 and 8, and constitute an eye-witness account on canvas. They were to be entrusted to the care of the University of Dayton.

At his address at the second **Esperanto Congress**, at Cordoba, the Rev. Alberto Perpetus, O. P., described Esperanto as "an important factor in the concert of nations."

Attorney General Francis Biddle ordered the deportation of **Harry R. Bridges**, West Coast labor leader, in that he had been a member of the Communist party which "believes in, advises, advocates and teaches the overthrow by force and violence of the Government of the United States."

The Overseas Division of the **National Catholic War Council** held a three-day reunion at the National Catholic School of Social Service in Washington, D. C., and on Memorial Day unveiled a plaque in the new headquarters building of the National Catholic Welfare Conference honoring those who had served overseas in the World War with the National Catholic War Council and the Knights of Columbus.

On May 24 an exceptionally large meteorite passed over northwest **Palestine**, shining with great brilliance, and burning first red and then green, in the full daylight of late afternoon. Rumor spread that a "sword of fire" had appeared over Haifa.

MAY 31-JUNE 6

The R. A. F. made an air raid on **Cologne** on the night of May 31, but the famous cathedral was reported undamaged, despite 3,000 tons of incendiary and explosive bombs rained down on the city.

In an air raid on **Canterbury**, the Nazis damaged the historic cathedral, and the Churches of St. Martin and of St. George.

The U. S. Supreme Court, in a unanimous decision, ruled unconstitutional a 1935 statute of the state of Oklahoma authorizing the **sterilization** of certain classes of habitual criminals.

Commander William Brent Young, Fleet Supply Officer for the U. S. Atlantic Fleet, and a graduate of Georgetown University, was promoted to the rank of Rear Admiral and sworn in as **Navy Paymaster General** and Chief of the Bureau of Supplies.

Responding to greetings which the Cardinals extended to him on his name day, **Pope Pius XII** counseled all to prepare, by prayer, work and sacrifice for the day when a war-torn world will turn again to God.

Standing in the open amid the ruins of unyielding **Malta**, a devout people listened as the radio brought to them a Mass of Intercession sung for them in Westminster Cathedral, London.

About 1,500 youths attended the first Catholic Action Youth Congress at San Jose de Mayo, Uru-

guay, a larger attendance than at previous national Catholic Action Youth assemblies.

President Quezon's talk to the House of Representatives on June 2 was preceded by prayer offered by Fr. Robert J. White, dean of the Law School at the Catholic University of America.

Just two weeks before his death Mark Graves, retired New York State Tax Commissioner, became a **convert** to the Catholic Church.

Converts of the past year from all parishes of the **Los Angeles** Archdiocese were confirmed in St. Vibiana's Cathedral by Archbishop Cantwell, Auxiliary Bishop McGucken of Los Angeles and Bishop Scher of Monterey-Fresno; they numbered 1,847, the large number being attributed in part to war conditions which brought thousands to Los Angeles from remote districts where the Church has been handicapped in exercising her influence.

At the closing ceremonies of the tercentenary of Montreal, which was dedicated to the Blessed Virgin three hundred years ago, the entire province of **Quebec** was dedicated to her. Before an open-air throng of 25,000 gathered in Jeanne Mance Park, Premier Godbout of Canada declared: "Our Lady, we your children are happy today to proclaim you the true and first foundress of Montreal. And because you have deigned to be the guardian of all our province, we wish, in an official act, to consecrate it all to you."

The Communist party and the Socialist Labor party were barred from the ballot in **Ohio** by John E. Sweeney, Secretary of State.

The constitutionality of a 63-year-old law making the practice of birth control a criminal offense in the state of **Connecticut** was upheld a second time by the State Supreme Court, when it ruled that it is illegal for a physician to prescribe the use of contraceptives.

The U. S. Treasury Department announced that churches, religious institutions and similar institutions, by regulation effective July 1, may invest $100,000 in **U. S. War Bonds.**

The 29th member of the "Register" system of newspapers made its appearance with the first issue of the **"Alamo Register,"** new official organ of the Archdiocese of San Antonio.

Tax proposals that would have seriously affected the future operation of religious, charitable and educational institutions, were voted down by the House Committee on Ways and Means. These were: (1) that charitable, religious and educational institutions, presently exempt from corporation income tax, be subjected to that tax on income derived from a trade or business owned and operated by the corporation but not necessarily incident to its tax-exempt activities; (2) that money bequeathed or transferred for special charitable purposes, now deductible in computing the estate tax, be limited to a specific percentage of the decedent's estate.

On the Feast of **Corpus Christi,** Pope Pius XII accompanied by twenty cardinals attended Vesper services in St. Peter's Cathedral. Cardinal Salotti delivered a sermon to the congregation of 30,000, recalling that at the same moment prayers before the Holy Eucharist were being recited on all continents. At the conclusion the Holy Father imparted the Eucharistic blessing.

The Most Rev. Joseph M. Corrigan, rector of the Catholic University, announced that during the past year the **Catholic University** had received from benefactors cash gifts totaling $71,500 and donations of industrial stocks of an undetermined value.

The Czechoslovak Press Bureau in New York reported that since April the Nazis in **Czechoslovakia** had been confiscating church bells which were sent to armament factories to be melted down for the manufacture of heavy guns, and protest demonstrations by the populace had been put down with severity.

The International Federation of Catholic Alumnae presented to the **Catholic Sisters College,** of the

Catholic University, a scholarship to be known as the Pope Pius XI grant, valued at $10,000.

John Barrymore, famous actor, on his death-bed received the last sacraments from the Rev. John O'Donnell, rector of the Church of the Immaculate Conception, Los Angeles, who officiated at the burial service conducted without Mass in the Calvary Mausoleum.

Attempts to defame the **Latin-American clergy** in various stories circulated in the United States, accusing them of being involved in Nazi-Fascist conspiracies, were attributed to Nazi propaganda.

The sixth national convention of **Mexican Catholic Action** was held in Mexico City, and attended by delegates from all archdioceses and dioceses. The five-day convention opened with a General Communion Mass in the Basilica of Our Lady of Guadalupe, and closed with a Holy Hour service in the metropolitan cathedral, at which Archbishop Martinez of Mexico preached.

Mother Beatrice Hanson, of Galveston, Texas, an Ursuline missionary to Bangkok, was **interned in Thailand** by the Japanese.

The suspension of the Catholic daily newspaper, **"The Daily Tribune,"** of Dubuque, Iowa, was announced on June 6. Founded in 1871 by Nicholas Gonner, Sr., it had continued in the hands of the Gonner family except for a period of a few years. Henry Gonner, a son of the founder, had been in charge in recent years.

With the **internment of the Japanese,** the entire parish of the Rev. Leo Tibesar, M. M., was moved into the camp, so he took up residence near the camp at Puyallup, Wash., in order to administer to the spiritual needs of his people.

Mexico declared war on the Axis, and the duties of the people to their country in wartime were cited in statements issued by Archbishop Martinez of Mexico and Bishop Guizar y Valencia of Chihuahua.

JUNE 7-13

Dr. Cheou-Kang Sie, Charge d'Affaires of the Chinese Legation at Berne, Switzerland, was nominated **Chinese Minister to the Vatican.** Previously he had been Charge d'Affaires in Belgium and had been sent to that country to study by the Kaingsi Provincial Government in 1913. He entered the University of Brussels in 1914, joined the School of Political Sciences at Paris, and studied at the University of Lausanne. In addresses and writings he has sought to spread a knowledge of Chinese culture.

A Committee on Africa, the War, and Peace Aims was formed by Dr. Anson Phelps Stokes, chairman, for study of the application of the Atlantic Charter to the problems of Africa, present and future. The Rev. John LaFarge, S. J., is a member of the executive committee and the Rev. J. P. Lucey, C. S. Sp., is a member of the general committee.

Indecent publications banned in San Antonio by the mayor and commissioners include books, magazines and other printed matter containing objectionable stories that are predominantly "sexy" or containing lewd pictures. The legislation was the result of the work of the San Antonio Archdiocesan Council of Catholic Men.

Roderick McDonald, the **oldest man in Canada,** died at the age of 108, at Campbellton, N. B. For many years a blacksmith, he was harbor master at Richibucto when he retired at 103. On his 105th birthday Pope Pius sent him a special blessing "in recognition of a long life lived as a gentleman, a Catholic and a good citizen."

June 7 was designated as a **national Chinese prayer day,** through which the Chinese would pray for the success of the American forces. The day was arranged with the approval of the Chinese government in compliance with a request made by the American Catholic Students

Mission Crusade. Bishop Yu Pin of Nanking made the announcement over the Chinese Central Broadcasting Station and at Chungking, Chinese provisional capital, offered Mass for the American cause.

The text of a joint pastoral letter of the hierarchy of **Germany**, read in all the churches on Passion Sunday, was received in the United States. They review the Nazi persecution of the Church and the most important points of their formal representations to the government demanding redress of the injustices heaped upon the Church.

At **St. Mary's College**, Notre Dame, Bishop Noll of Fort Wayne dedicated the new Centennial Library, gift of the Holy Cross Alumnae Association of St. Mary's College, erected to commemorate the centennial of the Holy Cross Sisters.

Three Felician Sisters arrived in **Bastrop, La.**, to take over management of the city General Hospital. The nuns are all registered nurses, and the hospital was to continue non-denominational and open to all doctors.

Archbishop Arteaga y Betancourt of Havana initiated a half-hour catechism program broadcast weekly from one of the principal radio stations of the capital of **Cuba**. The High Mass and sermon were also broadcast every Sunday from the Church of San Francisco.

The **Most Rev. Joseph M. Corrigan**, Titular Bishop of Bilta, and rector of the Catholic University of America, died from pneumonia, on June 9, at the age of 63. He was born in Philadelphia, Pa., ordained priest in Rome, in 1903, and became chancellor of the Archdiocese of Philadelphia in 1918, professor at St. Charles Seminary, Overbrook, in 1925, and later rector. In 1936 he succeeded Bishop Ryan as rector of the Catholic University, and he was consecrated bishop in 1940. A solemn pontifical requiem Mass was celebrated by Archbishop Curley of Baltimore and Washington in the National Shrine of the Immaculate Conception, on June 12, and the body was then taken to Philadelphia where after a pontifical high Mass of requiem celebrated on June 13, by Auxiliary Bishop Lamb, with Cardinal Dougherty presiding, interment took place at the retreat house of the Men of Malvern, founded by Bishop Corrigan at St. Joseph's in the Hills. A distinguished gathering of notables and friends attended both services. Pope Pius XII sent his condolences to the faculty of the Catholic University.

The Most Rev. Walter J. Fitzgerald, S. J., Vicar Apostolic of Alaska, completed a three weeks' visit to the **Eskimos** of Nelson Island and the mission stations along the Kuskokwim. He was warmly welcomed and confirmed many, including 52 adult converts.

The **Rev. Gilbert J. Garraghan, S. J.**, research professor of history at Loyola University, Chicago, and author of several books on the Church in the Middle West, died June 6, at the age of 70. He was a native of Chicago, and had been a Jesuit for over fifty years.

According to a news release of the Polish Catholic Press Agency, there were 150 **Catholic priests in Russia** still being held prisoners in camps on Solowki Island; since the signing of the Polish-Soviet agreement 52 Polish priests had been released from confinement.

The **University of Scranton**, a diocesan institution conducted by the Christian Brothers, was taken over by the Jesuits of the Maryland-New York Province, and the Rev. W. Coleman Nevils, S. J., former president of Georgetown University, was appointed acting president.

Msgr. Peter Wynhoven, editor of "Catholic Action of the South," and former president of the C. P. A., was appointed special representative of the **National War Labor Board** for New Orleans and the Gulf District. He had frequently acted in mediation of labor disputes.

In **St. Paul, Minn.**, some 17,000 persons gathered at the State Fair Grounds for an archdiocesan Holy Name rally and Holy Hour, at which Archbishop Murray presided.

Two new parish churches and three new mission chapels were ready for dedication in the Diocese of Scranton, Pa.

Associate Supreme Court Justice Frank Murphy took advantage of the court's summer recess to accept a U. S. Army commission as a lieutenant colonel of infantry, at Fort Benning, Ga.

Two Dominican nuns returning to the United States, on the SS. Drottningholm, from **Switzerland**, said that wartime changes had brought heavy rationing, some shortages, high prices and mobilization to the Alpine country, and that communication with the outside world was difficult, and transportation scarce.

Eight hundred British soldiers, drawn from 25 units, made a pilgrimage to the Slipper Chapel at **Walsingham**, with the Most Rev. James Dey, Bishop of the Armed Forces, at their head. Benediction was given at the Chapel and the Bishop confirmed twelve soldiers.

A Joint Committee of British Churchmen was set up to coordinate the Religion and Life movement of the Anglicans and Free Churchmen with the Sword of the Spirit, Catholic organization. In an important joint statement these churchmen ask common action on the present and post-war problems. The compelling obligation to maintain Christian heritage was stressed in this statement, released at a meeting at which guests were received by Cardinal Hinsley, and given prominence in the press.

At a Regional Rural Life Conference at St. Stanislaus College, Bay St. Louis, Miss., the Rev. Edward F. Murphy, S. S. J., spoke on **Negroes in Agriculture.** He said that more than 4,000,000 colored people live on the farm, and nearly 200,000 own their land — totaling 20,000,000 acres.

Priests and nuns interned in Palestine were visited by the Most Rev. Gustavo Testa, Apostolic Delegate to Egypt and Arabia, and given the Apostolic Blessing.

Catholic priests of Lithuanian descent in the United States established a relief committee for **Lithuanian war victims.** They sought permissions to take up collections in Lithuanian parishes for this purpose and for the maintenance of the Lithuanian Legation at the Holy See. This permission had been granted for the Archdioceses of Baltimore and Washington and the Diocese of Harrisburg.

The favorable result of discussion of the virtues of **Kateri Tekakwitha** by the Sacred Congregation of Rites was ratified by Pope Pius XII, who agreed to the publication of a decree proclaiming her virtues heroic and bestowing on her the title of "Venerable."

On June 9, in the presence of the Pope, the Sacred Congregation of Rites discussed the decree *Tuto* which would authorize the **beatification** of the Ven. Contardo Ferrini, Italian university professor.

The Most Rev. Maturin Guilleme, retired Vicar Apostolic of Nyassaland, died in Nyassaland at the age of 83, having served 58 years as a **missionary in Central Africa.** At the slave market at Ujiji he used to buy slaves to set them free, and so great was the natives' love for him that when he was transferred from one station in Tanganyika to another, 500 miles distant, he was followed by 3,000 members of his flock. He was invested with the Order of the British Empire by the Governor of Nyassaland on the 50th anniversary of his arrival in Africa.

Three miracles proposed for the **canonization** of Bl. Jeanne of Valois, wife of King Louis XII of France and founder of the Order of the Annunciades, whose cause was introduced in 1614, were discussed by the Sacred Congregation of Rites.

The Feast of the Sacred Heart was celebrated with great fervor throughout Spain. Crowds received Holy Communion and attended evening services at which municipalities were dedicated to the

Sacred Heart. Midnight services at the ruins of Cerro de los Angeles included a general Communion Mass, exposition and Benediction of the Blessed Sacrament, and a solemn Way of the Cross. In Barcelona, the Papal Nuncio, the Most Rev. Gaetano Cicognani, dedicated the crypt of the expiatory Church of the Sacred Heart. All schools were closed by special order of the Minister of National Education.

JUNE 14-20

A joint pastoral letter of the hierarchy of **Canada** discussed the problems of the present war, warned against the dangers of totalitarianism and urged a peace on the basis of justice and charity. To bring down the assistance of God on the country and her rulers, June 14 was set aside for the reconsecration of the Dominion to Christ the King.

A **Chinese Catholic Center** was formally dedicated in Los Angeles, with Archbishop Cantwell presiding. Chinese Consul H. H. Chang paid high tribute to the Church's ministry to her Chinese children.

A 20-year **agreement between Great Britain and Russia** signified that the high contracting parties would work together for the crushing of the aggressor nations, and after the establishment of peace for the security and economic prosperity of Europe, and that they would seek no territorial aggrandizement nor interfere in the internal affairs of other states. The Catholic Press of Britain accepted the treaty with equanimity as a necessity of the fight against Nazi Germany.

The 27th annual convention of the **Catholic Hospital Association** was held in Chicago, with more than 3,000 delegates in attendance. Archbishop Stritch was the celebrant of the opening pontifical Mass, June 15, and the sermon was preached by Bishop O'Hara of Kansas City. Pre-convention conferences began June 12. Fr. Alphonse M. Schwitalla, S. J., president of the C. H. A., had prepared a statement on "Fundamental Principles of Hospital Administration in the Catholic Hospital," and addressed the convention. He declared Catholic hospitals were meeting wartime needs and pledged "a will to victory no less determined in its intensity than that of the soldier on the battlefield." There were many other notable speakers including several members of the hierarchy. Awards in hospital administration were made to 14 Sisters. Fr. Schwitalla was reelected president of the C. H. A.

According to a decision of the Sacred Penitentiary concerning the **privilege of the altar** granted by Pope Pius XII to all priests from May 13, 1942, to May 13, 1943, in commemoration of his silver episcopal jubilee, priests exercising it may apply the plenary indulgence thereby gained to either the soul for whom the Masses are celebrated or any other soul in purgatory.

The War Production Board issued an order prohibiting the use of critical materials (aluminum, chromium, copper, lead, except for solder, magnesium, nickel, rubber, silk, tin, zinc and alloy metals) in **religious articles** such as crucifixes, rosaries, medals, chalices and candlesticks.

By virtue of an extraordinary privilege granted by decree of the Sacred Congregation of the Sacraments, **afternoon and evening Mass** may be celebrated for the armed forces of the United States when they cannot attend morning Mass. For both the celebrant and those who receive Holy Communion a fast of four hours from solid food and one hour from liquids is prescribed. Evening Masses were celebrated on Monday, June 14, at the U. S. Marine Corps Base, Quantico, Va., and at the Aberdeen Proving Grounds, Aberdeen, Md. It was planned to have Mass for the military personnel at 6 p. m. every Monday and Friday at Quantico, and every weekday evening at Aberdeen.

Msgr. Patrick J. McCormick, vice-rector of the **Catholic University**, became acting rector following the death of the Most Rev. Joseph M. Corrigan, rector.

In Minneapolis, Minn., Mr. and Mrs. William L. Lochen celebrated a unique **golden wedding jubilee** on June 20, when a nuptial Mass repeating the ceremony of 50 years ago was celebrated in the presence of their six daughters, five of whom are nuns, and an "adopted" spiritual son in the missionary priesthood. Two sons in the army were unable to be present.

Archbishop de Jong of Utrecht sent a letter to all Catholic medical foundations in the **Netherlands** urging Catholic physicians to boycott the Nazi Netherlands Union of Sickness Fund Physicians.

A month's street speaking tour of Waynesville, N. C., was begun by four members of the **Catholic Evidence Guild** of Rosary College; the girls were accompanied by two Sisters, members of the Rosary College faculty.

On June 16 the Sacred Congregation of Rites discussed the heroism and virtues of the Ven. Peter Donders, Dutch Redemptorist who lived 30 years among the lepers in Dutch Guiana, and whose cause for **beatification** is under consideration.

After almost a half-century of research, study and consultation, and lengthy discussion of every argument, **Switzerland** enacted a new Federal Penal Code which definitely illegalizes abortion, except in one instance when the life of the mother is endangered, in which instance if the medical councillor of the canton concurs in the opinion of the attending physician, a third physician may act; artificial birth control is not recognized; and the advertising and public display of contraceptives so as to offend public decency are forbidden.

At a special ceremony held in St. Joseph's Oratory on the feast of the Sacred Heart, the city of **Montreal** was consecrated to the Sacred Heart. A torchlight procession followed, in which two hundred clergy and the Mayor and other government officials participated.

A solemn **requiem Mass for the Filipino soldiers** who died defending their homeland was celebrated by Auxiliary Bishop McGucken of Los Angeles in St. Vibiana's Cathedral. Six Filipino soldiers stood guard at the catafalque and among distinguished Filipinos present was the wife of Brig. Gen. Vicente Lim, who has been missing since the battle of Bataan.

The seventh mark of papal recognition given Catholics of the Diocese of **Reno** within the last two years was bestowal of the dignity of Assistant at the Pontifical Throne upon Bishop Gorman. Two laywomen had received the papal decoration Pro Ecclesia et Pontifice and four laymen had been made Knights of St. Gregory.

Cardinal Hlond, Primate of Poland, was at Lourdes and refused permission to leave, because of German opposition.

Since the Feast of the Sacred Heart daily adoration of the Blessed Sacrament from noon till 1 p. m. was inaugurated at **March Field, Calif.**

At a meeting of the **National Federation of Catholic Physicians' Guild**, in conjunction with the meeting of the American Medical Association, at Atlantic City, N. J., the Federation adopted a resolution denouncing "planned parenthood through positive contraception" as an "assault on the sanctity of human life" and declared the protection of the family fundamental to national well-being.

Sir Charles Fitzpatrick, famous **Catholic jurist** and leader in Canada, died in Quebec at the age of 89. He visited Rome to petition to Pope Leo XIII to appoint a permanent Apostolic Delegate to Canada, and held the posts of Solicitor General, Minister of Justice, Chief Justice, and Lieutenant Governor of Quebec. He was knighted by King Edward VII, and received other Empire honors, and honorary degrees from many universities.

Among persons executed by the Nazis in Bohemia-Moravia in retaliation for the **assassination of Reinhard Heydrich** was the Rev. Frantisek Kvapil, listed as a "Catholic dean."

The U. S. Senate paid tribute to Maj. Gen. Clarence L. Tinker, Commanding General of the Hawaiian Army Air Forces, of Osage Indian blood, a native of Oklahoma and a Catholic. He lost his life while leading his men on a perilous mission in the battle of **Midway Island.**

A three-day mission for a large group of prospective colored converts was conducted in Sanford, N. C., by **Msgr. Fulton Sheen,** at the invitation of Bishop McGuinness of Raleigh, as the result of a request from a non-Catholic colored woman who with a group of friends had listened to Msgr. Sheen on the Catholic Hour. Prayer service was suspended at the Sanford Congregational Christian Church that week so that members might attend the mission. Msgr. Sheen gave Bishop McGuinness $6,000, including amounts contributed by a number of radio listeners and himself, for the foundation of a parish for the colored in Sanford.

The **Bishops' Relief Committee** made $50,000 available to aid U. S. war prisoners of Japan, $25,000 for charitable work connected with the war emergency in the Hawaiian Islands, and $10,000 for the relief of the suffering people of Malta.

Lt. Comm. Howard R. Healy, control officer of the **U. S. S. Lexington,** died heroically at his post to keep the aircraft carrier afloat and thus save most of her personnel. He went down with the ship. He was a Catholic and a native of Chelsea, Mass.

JUNE 21-27

An official announcement by the War Department stated: "No military personnel on duty in any foreign country or possession may marry without the approval of the commanding officer of the United States Army forces stationed in such foreign country or possession." This restriction on **marriage of American soldiers** with Australian girls was approved by Archbishop Duhig of Brisbane who instructed his priests to observe it carefully. "Americans came here not to marry but to fight," he said, and he considered such hasty marriages unadvisable, and noted that for Catholics they were often mixed marriages.

A **joint pastoral letter of the hierarchy of England and Wales** laid down a ten-point program for "social justice here at home" as "minimum conditions for a Christian way of life." They stated that their purpose "is to awaken Catholics to a sense of danger and to spur them to face the perils that threaten society," and they urged Catholics toward greater effort in the establishment of a new "world order." The rights and duties of individuals and families were stressed. In conjunction with the letter on "The Social Question" a statement was issued urging study of the topics dealt with and sermons on them.

On June 21 Msgr. Fulton Sheen celebrated the first **evening Mass** at Fort Bragg, N. C.

The National Conference of Christians and Jews made public a protest against the "deliberate massacre of the entire town of **Lidice in Czechoslovakia** by Nazi orders" in retaliation for the assassination of Heydrich. Among the signers were members of the hierarchy and clergy.

Materials to rebuild churches were refused by the War Production Board, since the buildings were not "in the interest of public health and safety, or to be used in connection with our direct or indirect war efforts." Temporary structures were recommended, which would not require the use of materials classified by the government as critical. In any contemplated church edifices it was suggested that kerosene lamps replace electrical installations and

that stoves be used rather than furnaces or heating systems.

At a **Negro mass meeting** in Madison Square Garden, New York City, held in the interest of Negro rights, the Rev. John LaFarge, S. J., chaplain of the Catholic Interracial Council of New York, addressed 18,000 colored citizens, saying that theirs were "the natural rights to personal freedom — to life and the goods essential to living — and 'the natural right that every man has to the protection of his honor against lie and slander.'"

Because of the **scarcity of Mass wine** in Great Britain, the Holy See gave permission for the duration of the war to use only water at the Ablutions in the Holy Sacrifice of the Mass.

Maj. Gen. Dwight D. Eisenhower, new **commander of U. S. Army forces** in the European theatre of war, was a graduate of West Point in 1915 and the following year, when stationed at Fort Sam Houston, was football coach at St. Louis College, now St. Mary's University, San Antonio, Texas.

The Rev. Philip James Graty, **English blind priest-writer,** died on the eve of his golden jubilee as a priest. He became blind eight years after ordination, and wrote on the same typewriter for forty-two years under the pen-name of "Austin Rock." He also played the violin and church organ. For forty-four years he was stationed in Barnet, near London.

The Rev. Vincent I. Kennally, S. J., stationed at Novaliches, P. I., as master of novices, went to **Culion** to give a retreat to the lepers and due to the outbreak of war was obliged to remain there. He remained in charge of the colony when the Rev. Anthony L. Gampp, S. J., Jesuit Superior of Culion, went to Panay to seek food, and has since assisted Fr. Gampp with his work among the lepers.

French-Canadian loyalty was defended in the House of Commons by J. L. St. Laurent, Federal Minister of Justice, who scored those who would disrupt national unity by making unfounded charges against the French Canadians and proved the absurdity of these charges by quoting from the joint pastoral letter of the 59 archbishops and bishops of Canada.

Pope Pius XII instituted a new Common of the Mass for the **feast of Sovereign-Pontiff Saints,** and instructed the Sacred Congregation of Rites to prepare the corresponding variations for the Breviary and Missal. Henceforth all successors of St. Peter who have been raised to the altar constitute a special category in the Commune Sanctorum after the Common of the Evangelists. The first 31 Popes, with the exception of St. Dionysius, suffered martyrdom, as did three later Pontiffs. Of the 261 predecessors of Pius XII 83 have been canonized and 7 beatified.

The 24th annual meeting of the **Franciscan Educational Conference** was held at Quincy College, Quincy, Ill. The convention was attended by 45 eminent Franciscan educators. The Very Rev. Thomas Plassmann, O. F. M., was reelected president.

Brother Antonin, of the Little Brothers of Mary, died at Shanghai after more than 50 years in China. He was thrice Provincial of his congregation in China, raised the College of St. Francis Xavier at Shanghai to an institution of the highest order, attended by 600 European and 900 Chinese students, and recruited many native Brothers, now numbering over 100.

The official bulletin of the **Sword of the Spirit** stated that the French journal, "Volontaire," was no longer associated with the organization.

The **British educational question** was approaching a crisis with proposals made in a report of a subcommittee of the Association of Education Committees, designed for embodiment in a new Education Act. Among objectionable proposals were the ceding of some non-provided schools and the liquidation of denominational schools. These were strongly opposed by the Catholic Bishops. Cardinal Hinsley restat-

ed the Catholic position in the words of his predecessor, Cardinal Manning, written in 1883. Archbishop Downey of Liverpool said, "We are being administered out of existence."

The 1942 summer session of the **Catholic University** opened June 26. Ten nations of the Western Hemisphere were represented in the enrollment: Brazil, Canada, Colombia, Costa Rico, Cuba, Dominican Republic, Guatemala, Mexico, Puerto Rico and Venezuela. An innovation was the admission of women to the School of Engineering and Architecture.

On June 27 Brother Joseph Fulton, O. P., a **convert**, was ordained a priest of the Order of Preachers, in St. Mary's Cathedral, Fall River, Mass. Pamela Frankau, successful young British novelist and journalist, daughter of Gilbert Frankau, noted writer, was recently received into the Catholic Church.

The 6th annual **Institute on Industry** for women was held at the National Catholic School of Social Service, in Washington, D. C. An alumnae organization was formed with a nucleus of nearly 100 former students. They were to disseminate Catholic social teachings through the organizations in which they were active.

At **Camp Livingston, La.**, nearly 70 service men, many of them converts, and the convert wives of three officers were confirmed by Bishop Desmond of Alexandria.

The Catholic cathedral at **Mandalay** was destroyed by bombs in the Japanese air attack on that city.

News of **priests on Bataan** was received in the reported safety of the Rev. Richard E. Carberry, chaplain of the 45th Combat Team, Philippine Scouts, who won a citation for gallantry, and in tribute paid by President Quezon to the work of the Rev. Edwin Ronan, C. P., a Vicar Delegate of the Military Ordinariate, serving in the Philippine area, who was believed to be a prisoner of the Japanese.

Pope Pius XII received from Cardinal Maglione the first copies of the gold, silver and bronze **medals of the Pontifical Year**: they bear, in the form of angels ascending from St. Peter's dome, representations of the radio messages delivered by the Holy Father.

The National Secretariat of Catholic Action in Australia organized the annual observance of **Social Justice Sunday**, marked this year by the issuance of a pamphlet entitled "For Freedom." Experience had shown that many non-Catholic leaders of public affairs, as well as Catholic, looked forward with interest to the annual statement on Social Justice issued in connection with this day.

In a joint pastoral issued at the conclusion of the solemn rites commemorating the **centenary of the Australian hierarchy** the Bishops urged that nothing be left undone in defense of freedom.

The schools in **Hawaii** had with notable success completely reorganized their programs to meet adjustments made necessary by temporary closing of schools and the sacrifice of many buildings to war needs.

More than 200 delegates from 25 states and Canada assembled at Milwaukee, Wis., for the 19th annual conference of the **Catholic Library Association.** The theme was "Personal Morale and National Morale." A "Victory Book List for the Armed Forces," prepared under the chairmanship of Dr. William A. FitzGerald, and published by the N.C. C. S., was distributed to all members. Eugene Willging resigned as **editor** of "The Catholic Library World" and the Rev. James J. Kortendick was chosen to succeed him.

JUNE 28 — JULY 4

A remarkable letter from a French priest, in unoccupied **France**, to all members of all religious bodies in the United Nations, was in the possession of the N. C. W. C. News Service, "We, too, are fighting for the cause that is yours," he said, and related how pamphlets and leaflets were being secretly circulated in France to counteract

Nazi propaganda and oppose Franco-Hitlerian "collaboration." This despite suspicion and persecution, "which will be our crown of glory." The letter concluded: "Help us! Help us because we are fighting desperately for a cause which is also yours! The cause of God, of Christianity, of morality, of all civilization!" Some of the documents were enclosed. Resources were needed to carry on.

Archbishop Mooney of Detroit, chairman of the N. C. W. C. Administrative Board, announced that an **Inter-American Seminar on Social Studies** would be held in the United States, the latter part of August and the first part of September, under the auspices of the National Catholic Welfare Conference. The general theme was to be "The Americas and the Crisis of Civilization." Some 30 leaders of social thought would participate, half from Latin America and the other half from the United States and Canada.

The latest report on subversive activities by the Dies Committee called attention to subtle **attacks on Congress,** in an "effort to obliterate the Congress of the United States as a co-equal and independent branch of the government." It characterized as "creeping totalitarianism" the methods of the Union for Democratic Action, fifty of whose leaders are affiliated with various "agencies and fronts" of the Communist party, and other organizations belonging to the Communist front: American League for Peace and Democracy, American Student Union, American Youth Congress, Conference on Pan American Democracy, Descendants of the American Revolution, International Labor Defense, National Negro Congress, Spanish Aid Organizations of the Communist Party. Also cited as participating in attacks on Congress were "Time" magazine and "PM." The Committee's report noted that the destruction of parliamentary institutions is one of the fundamental tenets of Communism.

In a statement to the press Bishop Duffy of Buffalo scored the employment of **mothers in war industries.**

At Montreal the **Hotel Dieu tercentenary** was observed with solemn ceremonies, in connection with which a special congress of the Catholic Hospital Association was held. A motion was introduced to advance the cause for beatification of Jeanne Mance, foundress of the Hotel Dieu, second oldest hospital in the United States and Canada.

At **Fresno, Calif.,** two mission churches, both formerly Protestant places of worship, were dedicated to the Sacred Heart by Bishop Scher of Monterey-Fresno, and were to serve the Mexican population.

Attacks against the Catholic Church by the Rev. T. T. Shield of Toronto, moving spirit of the **Protestant League of Canada,** were criticized by the secular press of Ontario.

Of the **119 Maryknollers in the Japanese Empire** 76 returned on the first repatriation ship from Japan; it was possible that the remainder would be required to leave on future vessels.

President Quezon and his family attended Mass celebrated by Archbishop Spellman in St. Patrick's Cathedral, New York, on June 28. They were greeted at the entrance of the cathedral by Bishop John F. O'Hara, Military Delegate, who preached the sermon, and Msgr. Joseph F. Flannelly, administrator of the cathedral, who extended greetings, saying, "Today we offer up this Mass for you and with you for your people."

Archbishop Mannix of Melbourne was named Vicar Delegate of the Military Ordinariate for **American Catholic chaplains in Australia.**

The Rt. Rev. Lawrence Vohs, O. S. B., was solemnly blessed as Abbot of **St. Bede's Abbey,** Bishop Schlarman of Peoria officiating at the ceremonies.

The Sara Delano Roosevelt houses in New York City were purchased for **Hunter College,** to be-

come a center for student interfaith religious activities.

The first **Legion of Mary Congress** in the West was held at Denver, Colo., with 350 persons in attendance at the sessions. Rapid growth of the Legion was reported, with about 12,000 active members and 180,000 auxiliary members in more than 1,100 groups in the United States.

In a Nazi concentration camp a newly arrested priest smuggled in the Blessed Sacrament and was able to administer particles of the Sacred Hosts to 400 **Slovene priests,** many of whom had been without the Mass for two months.

Among a group of six **Army nurses of Bataan and Corregidor** awarded royal blue citation ribbons on July 2 at the Red Cross National Headquarters, Washington, D. C., for distinguished service were two Catholic women: Lt. Dorothea M. Daley, of Kansas City, Mo., and Lt. Florence MacDonald, of Brockton, Mass. Miss Daley stated that in Bataan's crowded improvised hospitals no Catholic was without the ministrations of a priest and daily religious services were kept up to the very end. She paid tribute to the heroic action of the Rev. William T. Cummings, M. M., who wounded under bombardment kept up the spirits of the patients by prayer in a hospital on little Bagio. The tremendous number of wounded, with sometimes 150 to 200 for one nurse to care for, the spread of disease, and acute medical supply and food shortages did not defeat the excellent morale of the nurses, and "there was simply no time for tears."

Cajamarca, **Peru,** held its first Diocesan Eucharistic Congress, with its Bishop, the Most Rev. Teodosio Moreno, presiding in the presence of the Papal Nuncio to Peru, the Most Rev. Fernando Cento.

The second "Family Week," under the auspices of Chilean Catholic Action, was held in Santiago, **Chile.** The theme for discussion was "The Education Problem."

The 15th anniversary of the **Jocistes** was celebrated at Lyons, France, with Cardinal Gerlier presiding. In Marseille 20,000 Jocistes paraded through the streets before attending a Field Mass.

In the current issue of "The Catholic Digest" John Erskine, a non-Catholic, defended charges that **Protestant missionary activity in South America** is "a work of pure destruction." The original article was written for a national magazine last fall after he returned from a visit to Argentina and Uruguay.

Knights of Columbus war workers from Canada were given a welcome in England by the Knights of St. Columba, an organization with more than 300 councils in England and Scotland, modeled on the K. of C. which became known in Great Britain during the World War.

A decision that **hospitals are liable to damage suits** growing out of the negligence of employees was handed down by the U. S. Court of Appeals in a suit brought against the Georgetown University Hospital.

Bishop Gawlina, Polish Army Bishop, reported that the **Polish Army in Russia** was served by 39 Catholic chaplains and that 15 other priests ministered to Polish civilians.

The Berlin radio announcement of the capture by the Japanese of the Most Rev. Thomas Wade, S. M., Vicar Apostolic of the **North Solomon Islands,** was reported false.

On July 1 **Leon Daudet,** co-editor of "L'Action Francaise" died at Saint-Remy, France, at the age of 75. His newspaper had been placed on the Index of Prohibited Books in 1926, but was released from the ban in 1939 after he and Charles Maurras, had sent a letter of submission to Pope Pius XII with expression of sincere regret for anything published contrary to the teaching of the Church or against the authority of the Holy See.

A memorial was dedicated to the first President of the United States

by Archbishop Spellman of New York in **Fall River, Mass.**, on July 4. The idea was conceived by Bishop Cassidy of Fall River, and the Catholic school children of the diocese contributed the funds for its erection. Present at the ceremonies were Governor Saltonstall of Massachusetts, Senator David I. Walsh, Representatives Joseph W. Martin and Charles L. Gifford and Mayor Murray of Fall River.

A church for colored Catholics at **Kinston, N. C.**, was dedicated by Bishop McGuinness of Raleigh. The mission at Kinston was established by the Rev. David Gannon, S. A., and the new church was given the title of "Our Lady of the Atonement." It was erected from funds donated by Catholics from all over the country.

The Sacred Congregation of Rites met for the second time to discuss the miracles proposed in the cause of **canonization** of Bl. Mother Cabrini, who was beatified in 1938.

JULY 5-11

The Sacred Penitentiary extended to the Most Rev. Francis J. Spellman, Military Vicar, the privilege of erecting the Way of the Cross, with the usual indulgences attached, in **military chapels** used by Catholics and non-Catholics. Triptychs for chapels at army camps and aboard naval vessels and at naval shore stations were being executed by leading artists, under the sponsorship of the Citizens Committee for the Army and Navy, Inc.

Jose Casa Briceno, new **Minister of Venezuela to the Holy See**, presented his credentials to Pope Pius XII on July 5.

The 16th annual **Institute of Public Affairs** was held at the University of Virginia, and on the program with a Protestant minister and a Jewish rabbi was the Rev. John F. Cronin, S. S., professor of economics at St. Mary's Seminary, Baltimore, Md. Dr. Cronin said that the world of tomorrow must be planned with faith in God and in "simple men serving God with humble and contrite hearts."

By mid-summer, attendance at the **Summer Schools of Catholic Action** exceeded expectations.

A **Chinese Catholic summer school** for all Chinese children regardless of religious belief was opened in Chicago's Chinatown under the direction of the Rev. John T. S. Mao, pastor of St. Therese's Chinese Church.

Plans for **post-war employment** were urged in a statement made public July 6 on behalf of 565 clergymen, including 150 priests, in 44 states. Specifically it called for enactment of a bill similar to the Voorhis Bill then before Congress.

From his prison island of Macao, **South China**, where he was held by the war, the Most Rev. A. J. Paschang, Vicar Apostolic of Kongmoon, directed his priests who were at their mission posts with written instructions; he urged that vocations of natives to the priesthood and sisterhoods be encouraged and helped.

Announcement was made that, with the October issue, the format of **"The Queen's Work"** would be changed, its size being enlarged somewhat; circulation had increased from 6,000 to 95,000 in a few years.

The Philadelphia "Inquirer" paid tribute to a **Catholic naval hero**, Lt. Christopher A. Kemmerer, who manned the gun of his cargo ship which had been torpedoed by an Axis submarine, after ordering the gun crew to abandon ship, and thus went to his death.

The Rev. Maurice Feeney, M. M., was **freed from internment camp** at Hong Kong on his plea to the Japanese that while he was an American citizen he was of Irish descent and Ireland was not at war with the Axis.

In a letter to the Nazi Minister of Cults and Public Education, Archbishop Groeber of Freiburg im Breisgau denounced the persecution of the clergy in **Germany** and declared soldiers at the front were indignant at Nazi attacks on the Church. His statement was corroborated by the story of Col. Werner Moelders, Germany's 26-year-old ace, who after shooting down 115 planes crashed to his death on Nov. 22 just after telegraphing the Fuehrer, "I cannot continue to fight for the Fatherland if the Gestapo continues to attack the home front." It was rumored that Gestapo agents engineered the accident in which he was killed.

According to the foreword by the Rev. Alphonse M. Schwitalla, S. J., president of the Catholic Hospital Association, in the annual directory number of "Hospital Progress," **Catholic hospitals** were making adjustments and sacrifices to meet wartime needs. At the end of 1941 there were 900 Catholic hospitals in the United States and Canada.

A group of employees in Medellin, **Colombia**, conceived the idea of erecting a monumental cross on one of the peaks overlooking the city as a monument to Our Lord, and the first stone was blessed.

The 50th anniversary of the founding of the **First Catholic Slovak Ladies' Union** was celebrated by a three-day program in Cleveland, Ohio. A congregation of 5,000 attended the solemn pontifical Mass of thanksgiving celebrated by Auxiliary Bishop McFadden of Cleveland.

A letter from Lt. Col. Arthur F. Fischer was received at the Jesuit Philippine Bureau, New York, paying tribute to the Jesuit Fathers in **Mindanao** for their aid to the army.

A Women's National Press Club luncheon in Washington, D. C., honored fifteen **Army nurses of Bataan and Corregidor** who were decorated for meritorious service. Six had received citations the previous week at Red Cross headquarters, the other nine who had just arrived home were given service ribbons at the luncheon; among the fifteen were four Catholics, Lts. Florence MacDonald and Dorothea Daley in the first group, and Lts. Helen Loretto Summers and Beth A. Veley in the second group.

The **University of Pittsburgh Army Hospital Unit**, Base 27, being mobilized in Pittsburgh, had 120 nurses, of whom 50 were members of the Catholic Nurses' League.

Army Week was observed in Canada, as a civilian tribute to the army. In Quebec the close of the ceremonies was marked by an open-air Mass on the historic Plains of Abraham, attended by 15,000.

The first anniversary of the death of **Ignace Jan Paderewski**, famous Polish pianist and statesman, was marked by memorial Masses in many lands.

Thomas F. Meehan, leading Catholic historian, and journalist for nearly seven decades, died in Brooklyn on July 7 at the age of 87. He began his career in 1874 as managing editor of the "Irish American," of which his father was publisher and owner. He was correspondent for several newspapers and contributed to many newspapers and magazines and since 1909 had been on the editorial staff of "America." He was president of the United States Catholic Historical Society and edited its "Historical Records and Studies" and "Monographs." He wrote many articles for "The Catholic Encyclopedia" and a biography of "Thomas Mulry." The requiem Mass was celebrated by the Rev. Francis X. Talbot, S. J., editor of "America," and Bishop Molloy of Brooklyn gave the final absolution.

The Very Rev. Mathias Faust, O. F. M., was named American Delegate General of the **Franciscan Order**, with jurisdiction over all the Franciscan provinces and commissariats in North and Central America, and in adjacent territories, including Puerto Rico and Cuba.

Absorption of manpower into the armed forces created a shortage of rural labor in **Australia**, and the problem was accentuated by increased demand on food supplies to feed the armies and munition workers. The Federal Government considered releasing rural workers from the militia for the duration of the harvest, and a proportion of the farming community was declared engaged in "reserved" occupations and exempt from military service. The National Catholic Rural Movement took active steps to meet the problem.

A chapel built by **American soldiers** from shipwreck timber on the Australian shore accomodated 40 for week-day services, and on Sundays the front of the building, made of sliding doors, was removed so that 500 could hear Mass. Chaplain Kenneth D. Stack reported that on May 9th he heard confessions from two in the afternoon till eleven that night and he believed there was not a "stray" left in the whole sector.

At the third **New England Conference on Tomorrow's Children** held at Cambridge, Mass., under the auspices of Harvard and 27 cooperating organizations, the Rev. Thomas R. Hanley, O. S. B., professor of ethics at St. Martin's College, Lacey, Wash., spoke on "The Natural Law of Marriage," a return to and observance of which would be "the greatest benefit that the present generation can confer upon 'tomorrow's children.'"

Cardinal Hinsley, Archbishop of Westminster, in a broadcast address called on "all Christian people everywhere" to resist the "black deeds of shame" of the Nazis.

Rules governing the **garb of women in church** remained strictly enforced in the Vatican Basilica but because of their high price and scarcity stockings were not required.

In Grand Lake, 25 miles northeast of Ottawa, six French Canadian **Oblates of Mary Immaculate** were drowned, while on a holiday vacation. Two priests and four students studying for the priesthood were in a canoe which capsized in a sudden storm. The solemn pontifical Mass of Requiem was celebrated by Archbishop Vachon of Ottawa in Sacred Heart Church, Ottawa, and a large crowd including many church dignitaries attended.

At the **Summer Institute on Rural Life and Social Charity** at St. Louis University, sponsored by the School of Social Service, under the auspices of the National Catholic Rural Life Conference, Carl F. Tausch, head of the division of program study and discussion, U. S. Department of Agriculture, spoke of the need for more priests in our rural areas, where "people are starving for spiritual guidance." At the closing session Bishop O'Hara of Kansas City urged that intelligent people remain on the farm.

In cooperation with the Archdiocesan Campaign for Decent Literature in **San Antonio**, Police and Fire Commissioner P. L. Anderson ordered 1,500 copies of a magazine withheld from distribution.

The **Rev. John Corbett, S. J.**, founder and first director of St. Patrick's Clerical Club, to aid those with late vocations to the priesthood, and for many years editor of "The Messenger of the Sacred Heart," died at St. Andrew's-on-Hudson, N. Y., at the age of 72.

The Church in **Brazil** lost one of its most active members in the death of Gen. Francisco Jose Pinto, Chief Aide to President Vargas, and president of the Uniao Catholica dos Militares (Catholic Army Guild).

A $5,000,000 fund was voted by Congress to help obtain urgently needed personnel trained in engineering, physics, chemistry, medicine, dentistry and pharmacy. To such **technical students** loans were to be granted to enable them to complete in the shortest time possible and apply to the war effort their college training in these six war fields.

At **Paulding, Miss.**, St. Michael's Church, one hundred years old, was struck by lightning and destroyed by fire.

From **New Caledonia** U. S. Army Chaplain Lawrence M. Brock, S. J., reported the island to be "essentially Catholic," the natives being simple and devout and many of them graduates of European universities. Catechism classes were held each day, hundreds of American soldiers recited the rosary in common each evening, and sodality activities were flourishing.

The Religious of Our Lady of the Cenacle at Lake Ronkenkoma, L. I., provincial house and novitiate, celebrated the fiftieth anniversary of their coming to the United States with a week's ceremonies. On July 9 Solemn Pontifical Benediction was celebrated by Bishop Molloy of Brooklyn.

Tire rationing regulations applying to doctors and "ministers" were amended to require that vehicles eligible for tires and tubes be used "exclusively" for professional services or religious duties, instead of "principally" as heretofore.

A colored Catholic college star, Joshua Williamson, track star of Xavier University, New Orleans, won the National A. A. U., all-around track and field championship, in a ten-event competition at Bridgeton, N. J.

Ceremonies, lasting three days, marked the 100th anniversary of the first Mass celebrated at Fort St. James, one-time capital of **British Columbia.** More than 600 Indians and some 300 whites attended. Archbishop Duke of Vancouver celebrated the solemn pontifical Mass.

JULY 12-18

A Legion of Decency movement was begun in **Bolivia** by the students' organization of the Bolivariano University at Medellin and the campaign against the immoral cinema was joined by Bolivian Catholic Action groups.

The Very Rev. Ambrose Andrew Senyshin, O. S. B. M., rector of St. Nicholas' Church, Chicago, and Superior of the Basilian Community in that city, was named Titular Bishop of Maina and Auxiliary to the Most Rev. Constantine Bohachevsky, Bishop of the **Ukrainian Greek Catholic Diocese.**

Representative John F. Hunter of Ohio introduced in the House a bill amending the **property tax exemption laws** in Washington, D. C. The bill affected property used for "religious, charitable, educational, scientific, hospital and other benevolent purposes," with a view to correcting a situation arising through recommendation of the Real Estate Tax Exemption Board of the District of Columbia that certain institutions heretofore exempt be placed on tax rolls. Representative John W. McCormick of Massachusetts urged passage of the law.

Draft deferment for pre-theological students preparing for entrance into a theological or divinity school was recognized in a statement issued from Selective Service headquarters. The registrant must have completed his second year in such studies to receive occupational deferment.

At the request of Archbishop Spellman of New York, Military Vicar, Pope Pius XII designated the Blessed Virgin under the title of her Immaculate Conception as **Patroness of the Military Ordinariate** of the United States.

Impressive ceremonies marked the feast of **Our Lady of the Scapular of Mount Carmel** at the national shrine in New York City, climaxing a national drive sponsored by the Scapular Militia to mobilize some 4,000,000 scapular wearers among the Armed Forces of the United States.

The Belgian Information Center of New York published a booklet

entitled "We Suffer in a Thousand Ways —" giving excerpts from letters received from **Belgium**, reporting the suppression of all Catholic social welfare there, and the nationalization of Catholic trade unions, syndicates etc., with subsidies handed over to the state. Priests were forbidden to take an interest in culture for they could attend only meetings of a purely religious nature.

Ten magazines were **banned from the mails** by Postmaster General Frank C. Walker as containing objectionable material, and their sale was barred in New York, by License Commissioner Paul Moss.

At the regular quarterly meeting of the Supreme Board of Directors of the Knights of Columbus a resolution was adopted denouncing as "the vilest and most despicable libel ever circulated against a person occupying an exalted place in our national government" an attack on **Senator David I. Walsh** of Massachusetts made by a newspaper and repeated by a radio commentator, and praised the "record of unselfish devotion to the general welfare of his country" established by Senator Walsh.

On **Bastile Day**, July 14, a requiem Mass was celebrated at St. Matthew's Cathedral, Washington, D. C., for the repose of the souls of the French war victims. In St. Louis Cathedral, New Orleans, also a requiem Mass was celebrated for the 100,000 men who gave their lives for France before the country's downfall.

War refugees and evacuees arriving in **Calcutta, India**, were being cared for by an Evacuee Reception Committee. St. Xavier's College maintained a Rest Centre for men and Loretto Convent had one for women. One group of refugees arriving from Burma had discovered en route that they were all Catholics and each day recited the rosary, imploring the Queen of Heaven for protection, which was wonderfully given.

Victoria Crosses, Great Britain's highest decoration for valor, had been awarded to seven English Catholic soldiers and sailors, one-sixth of those bestowed, though Catholics constitute only one-fifteenth of England's population.

The property of a Catholic trade union for railway workers, a tuberculosis sanatorium in the **Netherlands**, named for Msgr. Mutsaersoord, was seized by the Nazis and converted into quarters for German airmen, more than one hundred patients being left unattended until provision could be made for transfer to another home. A Nazi decree forbade as a "hostile demonstration" the wearing of a cross in public by the people of the Netherlands.

The Catholic Sailors' Club of Montreal, one of the founders of the **International Apostleship of the Sea**, was celebrating its fiftieth anniversary. A year ago 98,000 men registered there from 4,382 ships.

Army Day in Venezuela, celebrated annually, was observed by a field Mass in the National Hippodrome at Caracas, Coadjutor Archbishop Castillo of Caracas pontificating in the presence of President Medina of Venezuela and high government and army officials.

The Church of St. Therese at Vilno, **Poland**, the Lourdes of Eastern Europe," was closed by the Nazis, and it was feared that the miraculous picture of the Holy Mother of God of Ostra Brema, there venerated, would be confiscated and removed from the country. Czeslaw Polkowski, young engineer and president of the Iuventus Christiana, organization of Catholic college youth of Poland, was reported slain in a Nazi concentration camp.

The Most Rev. Innocent Verriet, Vicar Apostolic of Curacao, commissioned Joep Nicolas, Netherlands sculptor, to erect a 20-foot statue of the Saviour, with a 40-foot base, on a hill near Willemstad, **Curacao**.

The 22nd annual national convention of the **Catholic Women's League** of Canada, with a membership of 26,765 in 25 Diocesan Councils, was held in Montreal. Extensive war relief work being done by the members was reported.

It was reported that with its parish hall and vestry the Church of St. David, East Cowes, had been destroyed when the **Isle of Wight** was bombed by Nazi raiders.

Archbishop Beckman of **Dubuque** sent a letter to all priests and religious of his archdiocese decreeing that the program of studies in Catholic high schools provide five academic periods per week for religious education.

The name of the town of Stern Park Gardens, Ill., was formally changed to **Lidice, Ill.**, in memory of the Bohemian village destroyed by the Nazis, and the highlight of the ceremonies was a solemn Mass celebrated by Abbot Neuzil of St. Procopius' Abbey and attended by more than 30,000.

Bishop Browne of Galway warned against exaggerated reports of conditions in **Eire** and called attention to a false statement made by a foreign journalist who asserted that people in the West were starving. He recommended prayers of thanksgiving for the blessing of peace. Eire was sheltering great numbers of refugees, including homeless people from Hungary, France, America, China, India and Thailand who were being aided by the Irish Red Cross Society in Dublin. About $60,000 had been spent in relieving the needs of victims of bombing in Belfast and Dublin.

Former President Roberto M. Ortiz of Argentina, who resigned June 24, 1942, because of ill health, died on July 15, at the age of fifty-six. The Most Rev. Miguel de Andrea, Titular Bishop of Temnus, administered the last Sacraments. High tribute was paid the deceased by Acting Secretary of State Sumner Welles and other officials of the United States Government. One of his great efforts as President had been to relieve poverty and distress in the rural sections of Argentina.

The Gaelic Association of Southern California presented its 1942 award to **John Stephen McGroarty**, in recognition of "an eminent artist." He is poet laureate of California, and a member of the Gallery of Living Catholic Authors.

The office of the Capuchin magazine, **"The Catholic Home Journal,"** was transferred to Alverno, Salisbury, Pa., where the Very Rev. Urban Adelman, O. F. M., was to continue as editor.

Msgr. Salesius Lemmens, O. F. M., Ecclesiastical Superior of Sind and Baluchistan, met a tragic death, when he fell from a cliff at Oyster Rocks, while on an outing with a group of children from the Don Bosco Institute, at Karachi, India. He was born in Holland in 1904, and came to India in 1935.

John Cornelius Cullen, 21-year-old Catholic Coast Guardsman, was promoted from the rank of seaman, second class, to coxswain in recognition of his alertness and deft handling of the situation when he discovered on the Long Island coast four **Nazi saboteurs** landed from a submarine, and led to their arrest.

JULY 19-25

In the case of Patricia Hudson, age 11, born with an abnormally large left arm, the **Washington State Supreme Court** overruled the King County Juvenile Court's order for the amputation of the little girl's arm and upheld the rights of the mother who opposed the operation. In his opinion on the case Justice William J. Millard gave a review of the common law, organic law and statutory enactments governing the parents' right to control and custody of their

children, and stated: "As long as parents properly exercise their duty, under the natural rights, to rear, educate and control their children, their right to do so may not be interfered with solely because some other person or some other institution might be deemed better suited for that purpose." Bishop Shaughnessy of Seattle praised his decision as of "inestimable service in the cause of liberty and human welfare."

At St. Vincent's College, Latrobe, Pa., a 90-hour course in navigation, meteorology and civil air regulations was opened to mathematics and science teachers in Allegheny and Westmoreland County high schools, and six nuns enrolled in the pre-flight aviation course.

At the Naval Air Station at Jacksonville, Fla., Bishop Hurley of St. Augustine confirmed a class of 34 converts, including officers, flying cadets and enlisted men.

Four French Canadian members of the Fathers of St. Mary escaped from Nazi internment camps and arrived safely in Britain.

The development of a "coordinated plan" for the utilization of higher education in the war effort was urged in a statement adopted at a conference held in Baltimore of officials of institutions and organizations of higher learning, among whom were seven prominent Catholic educators.

Archbishop Rummel of New Orleans sent a telegram to President Roosevelt asking reconsideration of the Maritime Commission's order for closing of the Higgins shipyard, at New Orleans, as a "calamity causing intense hardships to thousands" and a grave jeopardy to "war-time and post-war development."

After two days' scrutiny a board of five judges selected from 64 competitors three designs considered the best for the statue of Christ the Light of the World to be erected in the facade of the new building of the National Catholic Welfare Conference, in Washington, D. C. The sculptors — Robert C. Koepnick of Dayton, Ohio; George Kratina of New York; and Suzanna Nicolas of New York — were asked to revise the models, for which first, second and third places then would be designated in October.

The Netherlands Catholic weekly, "De Nieuve Eeuw" (The New Age), was suppressed by Nazi authorities. Two Dutch Catholic writers, Anton van Duinkerken and Anton Coolen, were imprisoned as hostages.

New restrictions were placed on marriages in Poland by the Nazi authorities. In the Archdiocese of Poznan an order was issued prohibiting the marriage of Polish women before they have reached the age of 25, and the marriage of men previous to the age of 28.

Non-Catholic members of the "Flying Tigers," American air fighters whose volunteer service with the Chinese Army won them world-wide fame, gave testimony to the universality of the Catholic Church by calling it "the United Nations Church."

In several states of the United States legislation was enacted designating July 25 as "Day of Austria," and over the Mutual Broadcasting System a radio program carried messages of encouragement to the people of Austria now under Nazi domination.

The Most Rev. Neil Farren, Bishop of Berry, was named Vicar Delegate of the Military Ordinariate for American Catholic chaplains and troops in Northern Ireland.

JULY 26 — AUGUST 1

The facilities of St. Bonaventure College and the full assistance of the Franciscans there were given to Olean and surrounding districts in helping to combat the effects of the flood in southwestern New York. Priests, clerics, aviation cadets at St. Bonaventure and col-

legians responded to a call at 4 a. m. to evacuate families in Olean. The Very Rev. Celsus Wheeler, O. F. M., Guardian of the Friary and Squadron Commander of the Olean Unit of Civilian Air Patrol, was on continuous duty. In charge of the work were the Rev. Lambert Zaleha, O. F. M., Civilian Defense Coordinator for the St. Bonaventure College Unit, the Rev. Victor Mills, O. F. M., head of the Red Cross at the college, and Fr. Celsus.

A Committee of the House of Commons in **Canada**, which had been studying the Defense of Canada Regulations, recommended that the ban on the Communist party in Canada be lifted and that the following organizations, also held illegal, be reinstated: Ukrainian Labor Farmer Temple Association, the Finnish Organization of Canada, Technocracy, Inc., Witnesses of Jehovah, Watch Tower Bible and Tract Society, and the International Bible Students' Association. J. E. Michaud, Dominion Minister of Fisheries, and chairman of the Committee, was said to have resigned because he disagreed with the report, which was made by H. B. McKinnon, Liberal member for Koenora-Rainy River. A lively argument in Parliament was anticipated.

In **Macao**, six Maryknoll missioners taken there from China by the Japanese, were ministering to the people of the small Portuguese colony. Among the priests was Bishop Adolph Paschang, Vicar Apostolic of Kongmoon. The Sisters were conducting orphanages.

Stanislas Mikolajczyk, Deputy Premier of Poland's Government-in-Exile, in London, stated that a "village of death" had been set up outside Warsaw, in **Poland**, and that from 12,000 to 15,000 of Poland's political and educational leaders had been executed there by the Nazis.

It was reported that the six Norwegian Bishops dismissed from their pulpits by Vidkun Quisling were establishing an **"independent Norwegian Church,"** which would function without reference to the government.

Archbishop Beckman of Dubuque led a pilgrimage of several hundred American Catholics to the Shrine of **St. Anne de Beaupre** for the feast of St. Anne. In an address delivered at the shrine on July 27 he extolled the heroes of the Church who "set the signal fires of our Faith blazing deep in the wilderness" and deplored the repudiation of Christ which led to the present war, "for the sins of the people were crying to heaven for vengeance." To obtain peace for the world, which petition was "the burden of our pilgrimage," we must seek grace for the world, for "the abatement of war is totally dependent upon the abatement of the causes of war" and the fundamental cause is sin. Forty residents of the Diocese of Brooklyn, led by the Rev. Reginald McKernan, pastor of St. Anne's Shrine, Brooklyn, made a pilgrimage to Beaupre with a petition bearing the names of 7,000 Brooklyn and Long Island men in the armed forces, to be offered at the shrine for the intercession of St. Anne.

At **Tadoussac, P. Q.**, Mass was offered on the Feast of St. Anne in the historic Indian chapel, used only on that day, for two Intendants of Old France, Hocquart and Bigot, thus fulfilling a promise made nearly 200 years ago that Mass be offered there for them annually, on that feast.

In line with the Holy Father's designation, in his silver jubilee message, of the "family front" as one of the great fronts of the war and of our times, a **Confraternity of the Holy Family** was inaugurated at St. Patrick's Cathedral, New York, on the Feast of St. Anne, July 26. Members pray for the protection of service men and the permanence of the family union.

Santo Tomas University in **Manila** was serving as a concentration camp of the Japanese.

The founder of Boys' Town, Msgr. Edward J. Flanagan, **opened the U. S. Senate session**, on July 27,

with a prayer for peace, a plea to God to "end this bestial carnage brought on by men who have denied Thee and trampled on Thy Commandments."

Information was received by the American Slovene Parish Relief, New York, that in the Diocese of Ljubljana, **Slovenia**, which formerly embraced 148 parishes served by 193 members of the clergy, only nine priests were permitted to function.

Research of scholars during the last twenty-five years placed the date of the death of **St. Benedict** in the year 547 and demonstrated that there was no genuine historical basis for the traditional date of 542 (or 543). Thus the celebration of the 14th centenary of the death of the founder of the Benedictine Order, postponed because of the war, may be held within the now accepted anniversary year.

The missionary magazine, "Catolicismo," which disappeared during the Civil War in **Spain**, when offices of the publication were wrecked and its archives seized, was revived.

During the ceremony of the renewal of the consecration of **Ecuador** to the Sacred Heart, first made in 1874 by legislature act at the wish of the people, some 35,000 persons received Holy Communion collectively, in Quito. Archbishop della Torre pontificated at the Mass and recited the act of consecration.

Catholic Action was flourishing in **Tangier**, international zone of Morocco, annexed by Spain in June, 1940. Long a place dangerous to those of the Catholic faith, it now has numerous Catholic Action groups and an active St. Vincent de Paul Society.

The Franciscan Fathers of the Sacred Heart Province purchased the Woods Theatre building in **Chicago** from the Marshall Field Estate for a church to be known as St. Peter's of the Loop.

Wing Commander Brendan (Paddy) Finucane, 21-year-old leading war ace of the Royal Air Force, met death during an attack on enemy targets in France. Floor and gallery of Westminster Cathedral, London, were filled when the requiem Mass was celebrated by Msgr. Beauchamp, Vicar General of the R. A. F., with Cardinal Hinsley presiding.

Chairman Norman Davis of the American Red Cross, stated that $50,000 worth of medical supplies would be en route to **Eire** within a few weeks, to be followed by other drugs, surgical equipment and hospital supplies. The announcement followed a conference of Chairman Davis with George E. Allen, special assistant to Mr. Davis, who recently returned from a survey of refugee conditions and medical facilities in Eire.

The Supreme Directorate of the **Catholic Daughters of America** met in New York and pledged the organization to execute "the moral mission to which President Roosevelt calls us." They reported the purchase of $800,000 worth of war bonds and stamps by members, donation of blood by 5,000 members, and gifts of 12,200 books to the Victory Books Campaign and 350 radios to camp hospitals. Daily recitation of the rosary as "a spiritual weapon for victory" was urged, and it was declared that the only hope for a just peace is a return to God. A resolution was passed "opposing any trends, in the name of defense, to separate mothers from the watchful love and care of their children."

By papal rescript, dated July 30, the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States, was granted the faculty to designate metropolitan regional courts in this country for the **adjudication of matrimonial cases.** This is for the purpose of lessening the number of appeals to the Roman Rota during present war conditions, and will continue for three years. The rescript preserves the right of appeal to the Roman Rota even after a decision has been rendered in the court of third instance designated by the Apostolic Delegate.

On the Feast of SS. Peter and Paul, a holiday for most of the people of North Brabant, the Most Rev. W. P. A. M. Mutsaerts was consecrated as Bishop of s'Hertogenbusch, Netherlands. The streets were filled from early morning with crowds of faithful, and the cathedral was jammed for the ceremony. This despite Nazi occupation. In Amsterdam some 60,000 Jews were rounded up in preparation for expulsion from the Netherlands.

The Retailers' War Activities Committee sponsored a three-day observance in honor of the nation's heroes, in Des Moines, Iowa. In an address before 8,000 Bishop Bergan of Des Moines declared that if we want to win this war "we must make ourselves spiritually fit to be in God's army."

Pope Pius XII received in audience George Achates Gripenburg, who presented his credentials as **Finland's first Minister to the Holy See.**

The Bishops' Relief Committee financed five shipments of religious articles sent by the Chaplains' Aid Association for the use of **United States prisoners in Japan,** and allocated the sum of $50,000 for their relief.

The great Slovene patriot, Msgr. Lambert Ehrlich, representative for the Carinthian Slovenes at the Paris Peace Conference, and a professor at Ljubliana University, was reported shot in Ljubljana by Axis agents.

AUGUST 2-8

The Advisory Committee of the **N. C. W. C. Department of Education** held its first meeting at St. Gregory's Seminary, Cincinnati, Ohio. Archbishop McNicholas of Cincinnati, Episcopal Chairman of the Department, presided, Bishop Paterson of Manchester, president of the N. C. E. A., participated in the deliberations, and a detailed account of the wartime activities of the Department was given by Dr. George Johnson. Wholehearted cooperation with the government in the war effort was reported. Current problems were discussed. The importance of Pan-American collaboration was stressed.

The editorial and business offices of the **"Florida Catholic,"** diocesan paper of St. Augustine, were moved from Miami to St. Augustine, Fla.

The activities of **Protestant missionaries in South America** were declared by John W. White, American Protestant newspaperman, in an article in the "Catholic Digest," to be the greatest obstacle to closer Pan-Americanism. He had spent 25 years traveling in South America.

The 105 **Mexican families resident in Toledo,** Ohio, were provided with a Catholic church of their own, the Church of Our Lady of Guadalupe, the former Trinity Baptist Church, purchased for $7,000.

Dr. Benjamin H. Swint, prominent surgeon of Wheeling, W. Va., and brother of the Bishop, was named a Knight of the Holy Sepulchre by Pope Pius XII. He is the first in the diocese to hold this distinction.

New **churches in Mexico** included one in the Colonia Insurgentes section of Mexico City, where Archbishop Martinez presided at the inauguration of the construction of the Sanctuary of St. Joseph and the Lourdes Grotto on the Sanctuary grounds, and another in the Colonia Chapultepec section where the cornerstone of the Church of San Agustin was laid by Archbishop Martinez. At Monterrey construction of a modern church to be built on the site of the Church of La Purisima was approved by Archbishop Ortiz y Lopez before his retirement and authorized by the present Archbishop Tritschler y Cordoba.

It was reported by Joseph Alsop, in the New York "Tribune," that at the bloody fighting for Stanley Fort in **Hong Kong** thirty Maryknoll Fathers were bound and tied in files of six, together with a large number of British officers and men, who were bayonetted by their Japanese captors, but the priests were suddenly released and hustled into an empty garage where they were left without food and water for more than 24 hours.

St. Mary-of-the-Woods College announced that with the coming scholastic year its curriculum would include a panel of Latin-American studies, with a view to intelligent participation in the Good Neighbor policy.

The **Catholic Committee for Refugees**, with headquarters in New York City, was operating a mail department serving refugees and others in the United States endeavoring to locate relatives and friends in Holland, Poland, Belgium, France, Germany and England and to ascertain their needs.

By a ruling of the Supreme Court in **Mexico** priests were permitted to acquire and administer property as individuals, and schools in which the teaching of religion was incidental were not subject to nationalization, even when priests were teachers. Mass civil marriage ceremonies were being held under the auspices of Dr. Gustavo Baz, Secretary of Public Assistance, to legalize the marital status of parents and the legitimacy of their offspring.

According to a broadcast from Vatican City, the Nazi authorities had forbade publication of booklets for distribution to **German soldiers** to meet their religious needs.

The first **colored Catholic chaplain** in the United States Army, the Rev. John Walter Bowman, S. V. D., was commissioned a captain. He was to enter the Chaplains School at Harvard on Aug. 10.

The Vatican Press, at the express wish of Pope Pius XII, printed 50,000 copies of the **Gospels and Acts of the Apostles in Polish**, together with a small prayerbook, for distribution among Polish refugees and prisoners.

Archbishop de Jong of Utrecht issued to Catholic doctors a warning against **sterilization** practices, which was assailed by the Nazi authorities.

Dr. George Johnson, director of the N. C. W. C. Department of Education, stated that the program of **Exchange fellowships and professorships** provided by the United States Government for the promotion of Inter-American Cultural Relations would meet with the complete cooperation of Catholic universities and colleges. Applications for fellowships were to be made to the U. S. Office of Education, Federal Security Agency, Washington, D. C.

Garret William McEnerney, for 45 years attorney for the Archdiocese of San Francisco, died on Aug. 3rd at the age of 77. Archbishop Mitty presided at the Requiem Mass at St. Brigid's Church, Aug. 5th, and in a brief eulogy expressed the deep appreciation of the archdiocese "for the generous service rendered to the Church by Mr. McEnerney." "Today," he said, "Church, city, state and the legal profession join in paying a tribute of recognition and gratitude to one of San Francisco's outstanding citizens." In 1902 Mr. McEnerney represented the Catholic Bishops of California in arbitration between the United States and Mexico at The Hague in relation to the "Pious Fund of the Californias." He bequeathed large sums of money to Catholic parishes and institutions and members of the hierarchy, clergy and laity.

Laws of 1824, 1884 and 1894 prohibiting monastic orders and religious communities in **Costa Rica**, and barring the clergy from any "meddling in" or "opposition to" the direction of education in schools supported by Government funds, were abolished by the Costa Rican Congress by decree signed imme-

diately by President Rafael A. Calderon Guardia and Secretary of the Interior Carolas M. Jimenez.

The Bishops' Relief Committee announced allocation of another $10,000 for the alleviation of distress in China.

Two converts to the Catholic Church, Miss Jean Hu Wasson, a Chinese nurse in a Dublin hospital, and Dr. Lert Srichandra, a young Thailander, who made his medical studies at University College, Dublin, were married in Dublin.

Marshal Franchet D'Esperey, who led the 1918 Allied push which broke through the Bulgarian defenses and hastened the collapse of the Central Powers in the World War, died in France at the age of 86. He was one of France's great Catholic generals.

An open-air Mass for peace was celebrated by Cardinal Goncalves Cerejeira, Patriarch of Lisbon, in the ancient cathedral city of Braga, Portugal, closing a congress of the association for the fostering of religious congregations.

Several months after an audience granted him by Pope Pius XII at which he sought the Pope's blessing for his daughter, whose life was in great danger, Pietro Mascagni and his daughter, who had recovered, were received in audience by the Holy Father. The story was told over the Vatican Radio, with the Intermezzo from Mascagni's "Cavalleria Rusticana" played softly as a background.

The Dowager Grand Duchess Marie-Anne of Luxembourg died in New York City at the age of 81. A Requiem Mass was celebrated in the Convent of the Helpers of the Holy Souls by Auxiliary Bishop McIntyre of New York. Present were the Grand Duchess Charlotte, her husband, Prince Felix, and their children. Interment was in a crypt in Calvary Cemetery until after the war when burial will take place in Luxembourg Cathedral.

A mother and her four daughters, Mrs. Mary Jones and the Misses Jones, members of an all-girl dance orchestra, the "Texas Rangerettes," who had entered the order of the Sisters of the Incarnate Word and Blessed Sacrament, at Nazareth Convent, Victoria, Texas, in 1938, with the leader of the orchestra, Miss Jerry McRae, a convert, made their final vows as nuns.

Wing Commander John (Moose) Fulton, famed Canadian bomber ace, a Catholic youth from Kamloope, B. C., was reported missing after a raid on Hamburg. He had taken part in upwards of 100 raids on enemy territory and been awarded the Distinguished Flying Cross, the Air Force Cross and the Distinguished Service Order.

The Catholic Total Abstinence Union of America held its 71st annual convention in Buffalo, N. Y., Aug. 3-5. The celebrant of the solemn Mass was the Rev. John V. Keough, president of the association, who was reelected to this office. The sermon was delivered by Bishop Duffy of Buffalo, who declared that liquor was a "form or escape," that "in a war period, escape from reality is a form of treason," and "control of liquor by voluntary action of American people may be the deciding factor that will win the World War." Cardinal Dougherty, Archbishop of Philadelphia, sent a letter to Fr. Keough congratulating the officers and members of the Union on their work, and urging relentless warfare against the evil of drink. A New Crusade of Total Abstinence undertaken by the Union at the direction of Cardinal Dougherty during the past year had resulted in 12,000 new members of the Catholic Abstinence societies reported from 60 of 74 schools and institutions visited thus far.

Announcement was made over the official Japanese radio that the educational system of the Philippine Islands was to be completely organized under Japanese military administration. "Such action," said William F. Montavon, former Superintendent of Schools in the Philippines and now director of the

N. C. W. C. Legal Department, "would reduce to ignorance and slavery a whole people that has a heritage of Christianity centuries old." By Act of August 5 religious instruction in the Philippine schools was abolished.

The 10th anniversary of **St. Patrick's Clerical Students' Club** of New York City, for the promotion of belated vocations to the priesthood, was celebrated by a banquet at which Auxiliary Bishop McIntyre of New York, who began his seminary studies after a ten-year career in the financial world, was the guest of honor. Bishop McIntyre and the other speakers paid tribute to the late Rev. John Corbett, S. J., first spiritual director of the Club, which continues the policies and program which he formulated. The Club now has well over 200 seminarians and 22 ordained members.

On a visit to the United States, the Rev. Hubert Winthagen, SS. CC., of the Cathedral of Our Lady of Peace, Honolulu, and active in welfare work for service men in **Hawaii**, said that Bishop Sweeney of Honolulu had placed the resources and facilities of the Church at the disposal of the military authorities in Hawaii and had organized the Church's work on a war basis.

According to the annual report of the Bureau of Catholic Charities of the Diocese of Brooklyn, if voluntary **hospitals operated under Catholic auspices** are to be continued, small contributions from the rank and file of the population are necessary.

The Rev. Henry Ford, chief Catholic chaplain of the **U. S. forces in Great Britain**, stated that the proportion of Catholics in these armed forces was about one to four.

The conference rooms of the new **N. C. W. C. headquarters building** in Washington, D. C., were completely furnished as a memorial to Patrick McGovern of the Archdiocese of New York, by his widow, Mrs. Mary McGovern.

A sermon delivered by Cardinal Von Faulhaber, Archbishop of Munich, denounced insults to the Papacy being spread throughout **Nazi Germany**, by word or pen.

Priests and prominent Catholic laymen were included in the list of hostages newly taken by the Nazis in the **Netherlands**.

The 29th annual convention of the **Knights of St. Peter Claver** was held in Baton Rouge, La. Archbishop Rummel of New Orleans addressed the convention, stressing Catholic Action, social justice and the practice of the virtues of the order, friendship, unity and Christian charity.

Through the Federation of Catholic Workers of Canada, 50,000 Catholic workmen entered a strong protest against the plan to lift the existing ban on the Communist party in **Canada**. The House of Commons adjourned until 1943 without taking any action on the proposal, recently made by a special committee.

A pontifical Mass celebrated by Bishop Melancon of Chicoutimi opened the observance of the centenary of the city of **Chicoutimi, Canada**.

The **Very Rev. William F. McLaughlin, O. S. F. S.**, for 20 years Assistant Provincial Superior of the North American Province of the Oblates of St. Francis de Sales, died in Wilmington, Del., Aug. 5th, at the age of 52. When informed of his death, a Protestant Army chaplain, Lt. Col. Frederick G. Reynolds, who had served with Fr. McLaughlin in France as chaplain of the 115th Infantry, 29th Division, in the last war, paid tribute to the heroism of the deceased who, disregarding his own injury, administered to the wounded and dying, physically and spiritually. "All men in the regiment were his friends and to them he gave comfort. Non-Catholics esteemed him as much as Catholics."

During August the paintings of Yeoman Joseph M. Portal, U. S. N., were being exhibited at the **San Diego** Fine Arts Gallery. Yeoman

Portal is aide to Fr. Richard W. Hodge, O. F. M., chaplain of the Naval Training Station at San Diego, and is a young Catholic artist who has traveled widely and studied art in Germany, France and Italy. He is a member of the American Artists Professional League, the Guild of Medievalists (European) and the Pacific Arts Association. His work includes a design for a church interior and notable paintings of Christ, the Blessed Mother, St. John, St. Catherine of Siena, St. Jerome and many of the Apostles. He is also a gifted singer and violinist, and a poet and magazine writer.

Sgt. Edward F. Younger, veteran of the first World War, who chose in France the body of the **Unknown Soldier** which now rests in Arlington National Cemetery, died in Chicago, of a heart attack, at the age of 43, on Aug. 6. Solemn requiem Mass was offered in St. Sylvester's Church and the body was interred with full military honors in Arlington Cemetery on Aug. 12.

Archbishop Spellman, Military Vicar of the Armed Forces, after making a visitation of widely scattered establishments of the **Military Ordinariate** throughout continental United States, visited Nome, Alaska, and there celebrated Mass and blessed the new Service Men's Centre.

In an audience to newly married couples Pope Pius XII warned against the dangers of what he called a temporary widowhood due to **separation of married couples** brought about by the war.

Polish monks and nuns were being deported to Germany for forced labor in war factories and for agricultural work.

A new religious congregation for women, to undertake missionary work in rural areas, the **Oblates Regular of St. Ursula,** was recently founded by Dom Pedro Roeser, Abbot of the Benedictine Abbey of Jundisi, Sao Paulo, Brazil. The nuns were to go in groups to distant places that can be visited only infrequently by priests, remaining there a month, ministering to the spiritual and physical needs of the people, instructing the children and in general preparing for the visit of the priest.

A course sponsored by the government for high school teachers who will in turn teach **basic aviation** to their students was being given at Loyola University, and among the 50 students were a priest, five Brothers and four Sisters.

The Rev. Charles da Ploemeur, O. F. M. Cap., who had for 46 years served as a missionary among the nomad Bhils, died in India. He went there in 1896 and became known as the **Apostle of the Bhils,** a primitive tribe in the northwest of the Central Provinces. His indomitable energy overcame the difficulties of ministering to these people who were nomads and of unstable character and Catholic Bhils now number several thousand families.

An exhibition was held at Bandra to mark the fourth centenary of the **Jesuits in India.** Glowing tribute was paid to the Society by the City Chief, Dr. P. A. Dias, who opened the four-day exhibit of drawings, pictures, relics and other articles throwing light on the life and work of the missionaries.

Declaring that she has always been much more in sympathy with the stand of the American Labor party as represented by the so-called right wing, **Mrs. Franklin D. Roosevelt** wrote a letter to Eugene Connolly, left-wing leader of the party, saying: "I have no illusions as to the stand which the American Communist party has taken in American affairs. I admire Russia and the marvelous fight which Russia is putting up. Russia has a right to the kind of government that Russians wish to have, but I do not wish to be controlled in this country by an American group that, in turn, is controlled by Russia and Russia's interests. I should like to see labor people united, because it would add to their strength, but

they cannot be united politically with people who act under the dictates and in the interests of another nation."

AUGUST 9-15

Chaplains reported that the conduct of American troops en route to **Australia** was most edifying, many of them attending daily Mass and receiving daily Communion. A group of 40 American soldiers who had been given religious instruction on the voyage from the United States in army transports received the Sacrament of Confirmation from Archbishop Beovich of Adelaide.

The Missionary Sisters of the Sacred Heart celebrated the jubilee of the foundation by Bl. Francis Xavier Cabrini of their first house in **New Orleans.**

The **centenarian,** Mrs. Hilarion Theriault, noted for her charity to the poor and work in religious societies, died in Hectanooga, Nova Scotia, at the age of 100 years and seven months. She had aided many young men to study for the priesthood and as long as her health permitted was a daily communicant.

Mrs. Rose Radzinski, 61-year-old widow of Los Angeles, was honored as the **mother of ten sons in the U. S. service:** four in the army, four in the navy and two in navy civilian service.

Committees were formed by the Inter-American Section of the N. C. W. C. Department of Education to aid **Inter-American students** receiving scholarships here and in Latin America. They were organized in New York as the point of departure and arrival of the majority of these young men and women.

In an address to the Federation of Catholic Women in **Belgium,** Cardinal Van Roey, Archbishop of Malines, said there is an "absolute contradiction" between Nazi philosophy and "the ideal of human grandeur according to Christianity."

The **last Belgian Papal Zouave,** Matthieu Frère, died at Liege, Aug. 9, at the age of 91.

The anniversary of the birth of **Brother Andre** was marked on Aug. 9 by an attendance of more than 40,000 devout pilgrims at the close of the novena at St. Joseph's Oratory, Montreal.

A National Congress of Biblical Study and Theology was held at Zaragoza and Madrid, **Spain,** and two theological reviews were revived and two new publications founded, as part of a general movement of research and study worthy of the older school of Spanish theology.

By Vatican radio broadcast it was learned that the Very Rev. Joseph Frings, rector of the Major Seminary in Cologne, had been consecrated **Archbishop of Cologne** in Berlin by the Most Rev. Cesare Orsenigo, Apostolic Nuncio to Germany. Archbishop Frings succeeds Cardinal Schulte, who died in 1941.

The 937-acre estate of the late Levi P. Morton, at Rhinecliff-on-Hudson, N. Y., was presented to Archbishop Spellman of New York by Mrs. Morton for the establishment of a military academy, and the Archbishop selected the Christian Brothers of Ireland to conduct the new **Cardinal Farley Military Academy.**

Forty-three prominent **European Catholics now in the U. S. and Canada** wrote a joint manifesto setting forth their attitude with respect to the war and the present crisis in civilization, which was published in French in pamphlet form by the Editions de la Maison Francaise, and in English by "The Commonweal."

The United Nations took the offensive in the **Solomon Islands,** U. S. Marines landing at strategic bases in the South Solomons. In the North Solomons there are 28,564 Catholics in a total population of 57,928; in the South Solomons there are 8,907 Catholics in a total population of 80,000. Since the Japanese forces arrived in that area there had been conflicting reports as to the safety or capture of Bishop Wade of the North Solo-

mons and two American priests there, Frs. James Hennessy and John Conley. No word had been received since February from Bishop Aubin of the South Solomons and the Marist Fathers of his Vicariate.

On the feast of the Assumption a Lourdes service was held in the ruins of St. George's Cathedral, Southwark, London, still open to the skies. The Archbishop-Bishop, the Most Rev. Peter Amigo, carried the Blessed Sacrament and blessed a number of sick who had been brought by friends. In New York State the feast was observed as Prayer Day by official proclamation of Governor Lehman.

In a joint pastoral the Bishops of the Quebec Province asked for a crusade of prayers for the beatification and canonization of the Founders of the Church in Canada: the Ven. Francois de Montmorency-Laval, first Bishop of Quebec; the Ven. Mother Marie de l'Incarnation, first Superior of the Ursulines in Quebec; Mother Catherine de St. Augustin, one of the early Hospitallers of St. Augustin of the Hotel Dieu, of Quebec; and the Ven. Mother Marguerite Bourgeoys, foundress of the Congregation of Notre Dame in Montreal.

Peter J. Monaghan, attorney for the Archdiocese of Detroit and civic leader, died Aug. 14, at the age of 61. In an editorial comment the Detroit "News" said: "Few are they who have been connected with public affairs in Detroit who did not know and admire him."

After eight months of inquiry word was received that the Rev. Robert J. Cairns, M. M., was safe and well in Canton, China. When war broke out he was taken into custody by the Japanese, from his mission on Sancian Island.

Addison Burbank, artist and author, and nephew of the late Luther Burbank, became a convert to the Catholic Church and was received by the Rev. James Gillis, C. S. P., from whom he had received instruction.

According to its founder, the Rev. John L. McNulty, dean of the department of modern languages, at Seton Hall College, the Apostolate of Industry was spreading to offices and industrial plants in many parts of the country. Under the direction of a priest groups of office and factory workers meet each week for an hour's study and discussion of Catholic truth.

AUGUST 16-22

The 60th annual convention of the Knights of Columbus, at Memphis, Tenn., opened, on Aug. 18, with a solemn pontifical Mass celebrated by the Apostolic Delegate to the United States, the Most Rev. Amleto Cicognani, who also bestowed the Apostolic Blessing. The sermon was preached by Archbishop Stritch of Chicago. In an address at the States Banquet that night Archbishop Cicognani said that the Knights of Columbus, with a present membership of 415,000, were "all closely united in the profession of exalted moral and social principles" and "the services you have rendered to God and country have won for you universal esteem." Other speakers were Bishop Adrian of Nashville, host to the convention, Postmaster General Frank C. Walker and Francis P. Matthews, Supreme Knight of the K. of C., who said that individually and collectively the Knights of Columbus were supporting the nation's war effort. A resolution passed at the closing of the convention, Aug. 20, expressed confidence in "the final victory of our arms." Loyalty to President Roosevelt in his conduct of the war was pledged, and opposition to "any form of Communism" was reaffirmed.

A pontifical Mass arranged under the auspices of the Filipino Catholic Association of Washington was celebrated in St. Aloysius' Church, Washington, D. C., Aug. 16, by the Most Rev. John F. O'Hara, C. S. C., Military Delegate, asking the bless-

ing of God on the Philippines, their people and their President, Manuel Quezon, who was present and whose birthday was thus honored. Also present were members of his family, high officials of his exiled government, and more than 1,000 Filipinos and Americans. A Communion breakfast followed.

A 32-page educational supplement was published by the "New World" of **Chicago**, preparatory to the approaching school term. Msgr. Daniel F. Cunningham, Archdiocesan Director of Schools, announced that more than 175,000 students were expected in grade and high schools.

After 28 years' absence the Christian Brothers were returning to **Mexico** and preparing to conduct a school at Monterrey, with the approval of President Camacho.

The Senate Committee on the District of Columbia was holding hearings on a measure sponsored by its chairman, Senator Pat McCarran of Nevada, seeking clarification of the tax-exempt status of religious, educational and charitable institutions in the capital, many of which had been placed on tax rolls by the Real Estate Tax Exemption Board of the District. Msgr. Michael J. Ready, general secretary of the N. C. W. C., appeared before the Committee and urged several revisions of the McCarran measure so that **tax exemption of religious institutions** would be assured. He said: "It is absolutely necessary, in order to avoid a socialistic form of government, that a separate and independent sphere be acknowledged as occupied" by religion, education and charity "as a matter of right." He asserted: "It is our deep conviction that democratic government cannot remain democratic if it undertakes to monopolize these functions." Representatives of various Catholic institutions also appeared before the Committee.

An attempt to eliminate private agencies from the field of social service was deplored in a statement on **"Private Social Agencies and Government,"** issued on Aug. 21 by a Committee representing the National Catholic Welfare Conference and the National Conference of Catholic Charities, in order to call attention of all interested in welfare work to the imminent danger.

Two alumni of St. John's College, Collegeville, Minn., were awarded the **Distinguished Flying Cross**: Lt. Duncan A. Campbell, of Grand Rapids, and Lt. John J. Van Buren, of Mukwonago, Wis.

The experienced diplomat, Msgr. Paolo Bertoli, was appointed Charge d'Affaires of the **Haitian and Dominican Nunciatures.**

The Gonzalo Jimenez de Quesada award of the **Society for Civic Betterment**, of Bogota, Colombia, was bestowed by unanimous decision upon Rev. Mother Margarita Fonseca, foundress in 1918 of the Charity Association which later became the religious congregation of the Servants of the Holy Family, who care for youth, establish farm colonies and refectories for workers, and conduct maternity homes and training schools.

A fair wage for workers was petitioned by the Christian Labor Youth of **Argentina.** They stated that minimum living costs exceeded average earnings, and a reduction of the cost of the necessities of life and a raise in wages were necessary for the physical and moral welfare of the worker and his family.

The **Catholic Young Men's Society** of England held their annual conference in Birmingham, attended by 200 delegates from all parts of the country. The national president, Joseph Cummins, reelected for a fourth year, in his address at the conference declared that materialism and not religion is the real "opium of the people."

A Mill Hill missionary, the Rev. Herbert Hirst, vacationing in the district, said Mass for the first time in living memory in the town of Criccieth, **Wales**, in the memorial hall used on week days as a movie theatre.

The **Galileo Tercentenary** was celebrated at the Catholic University of Peru, with a lecture on "The Work of Galileo and His Influence on Modern Thought."

Nazi proposals of expulsion of the Jews from the **Netherlands** were protested by representatives of the Catholic Church in Holland and the Netherlands Reformed Church.

Pope Pius XII sent $10,000 for the relief of distress caused by air raids on the Island of **Malta.**

The German film, "Ich Klage An," seeking to justify the killing of **"incurables"** was banned in Switzerland by the federal authorities.

A Canadian novitiate was opened by the **Holy Ghost Fathers** at Lac au Saumon, P. Q.

The Most Rev. Mario Besson, Bishop of Lausanne, Geneva and Fribourg, presided at the solemn ceremonies attending the transfer of the remains of **St. Peter Canisius** from the lateral chapel to the renovated and newly consecrated main altar of St. Michael's, the Church of the Jesuit College at Fribourg.

The Most Rev. Joseph R. Crimont, S. J., Vicar Apostolic of Alaska, was planning a tour of the United States to promote interest in and secure the necessary documents for the cause of **beatification** of his predecessor, Archbishop Charles J. Seghers.

The **Archconfraternity of the Apostle Santiago,** found in all the dioceses of Spain and with branches in Portugal, France and some South American countries, was granted universality by Pope Pius XII.

The **Sacred Heart Program,** Catholic daily broadcast which in eleven months had spread throughout the United States and into Alaska and Puerto Rico, received a new outlet over radio station KXEL, at Waterloo, Iowa. The new program designed to meet the needs and interests of those living in rural districts was called "The Voice of Agriculture."

The **Most Rev. Aloysius M. Benziger, O. C. D.,** retired Bishop of Quilon, India, and Titular Archbishop of Antinoe, died in Trevandrum, India, at the age of 78, after a most fruitful apostolic career, his missionary labors having resulted in many converts. He was of the family of the well-known Catholic publishers, Benziger Bros.

Major Robert Morrissey, of Tecumseh, Neb., serving with the Army Air Force in the Southwest Pacific area, was awarded the **Distinguished Service Cross.**

The **Most Rev. Juan Errazuriz Subercaseaux,** Archbishop of Serena, and leader in the educational as well as ecclesiastical field in Chile, was killed in an automobile accident en route from Serena to the Chilean coast. Aged only 46, the young prelate had come to this country on several official missions.

The U. S. O. Club at Fayetteville, N. C., operated by the N. C. C. S., for colored men in service, aided victims of the **North Carolina flood,** caring for more than 160 evacuees from the flooded area.

Dispensation to eat meat on Fridays during the war was granted to Australian Catholics by Pope Pius XII, due to the difficulty in obtaining fish and other suitable abstinence foods.

AUGUST 23-29

The **Inter-American Seminar on Social Studies,** sponsored by the National Catholic Welfare Conference, opened its three weeks' sessions to be held in Washington, Notre Dame University, Chicago, Detroit, Buffalo and New York, on Aug. 24. Distinguished prelates and leaders of social work from North, Central and South America participated. The Most Rev. Edwin V. O'Hara, Bishop of Kansas City, and episcopal chairman of the N. C. W. C. Department of Social Action, presided over the opening session, which was addressed by Archbishop Mooney of Detroit, chairman of the N. C. W. C. Administrative Board, on "The Americas in the Crisis of Christianity." The

Most Rev. Miguel de Andrea, Titular Bishop of Temnos, and director of the Catholic Workers' Center of Buenos Aires, responded on behalf of the members of the Seminar. There were many other prominent speakers at this and the various sessions during the week in Washington. Transcriptions on "The Catholic Unity of the Americas" by the Latin-American visitors were broadcast to their countries.

American nationals repatriated from Japan, **arriving on the Gripsholm**, included the Most Rev. William F. O'Shea, Vicar Apostolic of Heijo, Korea, and 131 Catholic missionaries, of whom 96 were Maryknoll missioners: the Bishop, 64 Maryknoll Fathers and 31 Maryknoll Sisters. The other 35 included Passionists, Vincentians, Franciscans, a Dominican, priests of St. Columban's Society, Brothers of Mary, Christian Brothers and Franciscan Sisters from the United States; French Canadian Dominicans and Sisters of the Immaculate Conception; and Jesuits from Mexico.

A sheaf of chaplains' reports from the early months of the year were received by Msgr. William R. Arnold, Army Chief of Chaplains, from Bataan. It was believed the 12 priests among the chaplains filing the reports were now **prisoners of the Japanese**: Frs. Albert W. Braun, O. F. M., John E. Duffy, Herman C. Baumann, Richard E. Carberry, John J. Dugan, John J. McDonnell, Thomas J. Scecina, Henry B. Stober, John A. Wilson, C.Pp.S., Matthias E. Zerfas, James W. O'Brien and Albert D. Talbot, S. S.

A **liturgical week for Sisters** exclusively was held by the Benedictine Fathers of the Institute of Liturgy of Conception Abbey, Conception, Mo., with the Rev. Hugh Farrington, O. S. B., as director. At the dialogue Mass on the closing day an Offertory Procession formed of two Sisters from each religious congregation in attendance brought up gifts for the Holy Sacrifice.

Pilot Officer Donald J. Curtin, a former student at Manhattan College, was named to receive the **Distinguished Flying Cross** from King George, for great courage displayed in his first operational flight.

Pasquale Amato, a former leading baritone of the Metropolitan Opera Company, died suddenly in New York. A solemn requiem Mass was sung in Sacred Heart Church, Baton Rouge, La., where burial took place. For the past seven years Amato had been artist-director of opera at Louisiana State University.

President Roosevelt declared in a message to President Getulio Vargas of Brazil that **Brazil's declaration of war** on Germany and Italy had hastened the victory of "the Christian religion over the forces of evil and darkness."

The **Loras Institute of Liturgical Music and Liturgy**, Dubuque, Iowa, brought to a close its 5th annual summer session. During the one-week period a different method of lay participation in the Mass was introduced each morning, with the traditional Offertory procession marking the closing of the day.

The Most Rev. Francis J. Spellman, Archbishop of New York and Military Vicar, concluded his pastoral visitation of 18,000 miles to 92 Army posts and Navy stations of the **Military Ordinariate**, the trip being made entirely by air, and including flights to the Aleutian Peninsula and the Aleutian Islands.

The 87th convention of the **Catholic Central Verein of America** and the 26th convention of the **National Catholic Women's Union** were held jointly in St. Louis, Mo., Aug. 22-26, and dedicated to the "Re-Christianization of Society." Delegations from at least 22 states attended the conventions, and topics discussed included international peace, youth, maternity guilds, credit unions, the home and foreign missions and questions of social and economic importance. Special sessions were held for benevolent societies. A two-fold youth program, to bolster the practice of Christian virtue among Catholic men in service and to aid them in the change from army to civilian life after the war,

was adopted. Archbishop Glennon of St. Louis was host to the conventions. Bishop LeBlond of St. Joseph was celebrant of the pontifical Mass, Aug. 23, and Bishop O'Hara of Kansas City preached the sermon. Bishop Muench of Fargo spoke at the civic demonstration that evening. In a message from William E. Siefen, president of the Central Verein, members were called upon to make "every sacrifice necessary" for the preservation of American freedoms.

Msgr. Michael J. Splaine, pastor of Our Lady of the Assumption Church, Brookline, Mass., opened the first session of the 11th annual convention of the **National Catholic Evidence Conference**, held at the Boston College campus, welcoming members of the clergy and laity from all parts of the East who had been active in the Catholic Evidence movement. Each day of the convention was brought to a close with an open-air meeting at the Parkman Bandstand on the Boston Common, addressed by Catholic Evidence Guild members. A message of greeting and blessing was sent to the Conference delegates by their episcopal host, Cardinal O'Connell, with best wishes "for the success of your excellent program." The convention was held in Boston this year to commemorate the silver anniversary of the foundation of the Catholic Evidence movement, inaugurated on Boston Common, July 4, 1917, by David Goldstein and Martha Moore Avery.

Five-sixths of the forces which made the **Commando raid on Dieppe**, France, were Canadian, and accompanying Les Fusiliers Mont Royal in the assault was the heroic Catholic chaplain, the Rev. J. Armand Sabourin, of Montreal. He placed the Sacred Host on the tongue of every member of Les Fusiliers on the eve of the raid and when they cheered the announcement that they were going into action he reminded them of the danger to their lives, and pronounced absolution. He saw them through Dieppe's fire and accompanied those who returned, cheering and administering to them. Of the Canadian forces 67 per cent were lost. Of the 3,350 casualties, 170 were dead, 633 wounded and 2,547 missing.

Archbishop of Halifax officiated at a pontifical Mass at St. Mary's Cathedral, **Halifax**, to mark the anniversary of the establishment of the diocese.

Cardinal Bertram, Archbishop of Breslau, Germany, at the age of 83 resigned as presiding prelate of the German Bishops' Conference. Tribute to his courageous opposition to the Nazi persecution of religion was paid in an editorial in the New York "Times."

KAP, Polish Catholic Press Agency in London, reported the execution in Nowy Sacz, **Poland**, of Frs. Kaczmarczyk, Deszcz and Brandys, and stated that the Very Rev. Jan Piwewarczyk, rector of the Cracow Seminary, had been sent to the Oswiecim concentration camp. Fr. Piwewarczyk is the author of many works on Catholic philosophy and was the editor of the Catholic daily, "Voice of the Nation."

A national congress in **Guatemala** was called by Archbishop Arellano of Guatemala for the first week of September, to consider the grave problem of the lack of priests in the country.

In a pastoral issued to commemorate the silver anniversary of the **Catholic University of Peru**, Archbishop Farfan of Lima said that individual and social consequences of secular education in the present generation emphasize the importance of Christian education.

The first national meeting of the **Catholic Film and Radio Guild** was held in Los Angeles, Calif. Daniel E. Doran, president, paid tribute to the "Catholic Hour," "Ave Maria Hour," "Highway to Heaven" and the "Sacred Heart Program" as striking contributions in the radio field. Regarding the films, he said that various attempts to launch Catholic film projects has resulted in poor products and financial loss.

A 5-day Institute for the committee heads and board members of the **National Council of Catholic Women**, for the indoctrination of leaders throughout the country with the aims, functions and purposes of the N. C. C. W., was held in Washington, D. C., Aug. 30-Sept. 3. Msgr. Michael J. Ready, general secretary of the N. C. W. C., and Msgr. Howard J. Carroll, assistant general secretary of the N. C. W. C., participated in the sessions. There was initial discussion of organization and development. Public relations work through press and radio publicity was outlined, and means of strengthening the bonds of inter-American friendship were considered. The preservation of the home, and the increasing seriousness of the employment of women in industry, were emphasized, and a special symposium was devoted to the "Day Care of Children of Working Mothers." Civilian defense, nursing, immigration work, social service, family and parent education, youth, libraries and literature, and study clubs were other subjects of discussion. Close cooperation with Catholic Charities was indorsed. Shrines in the home were advocated. Prominent representatives of war agencies addressed the Institute, and assistance to the Chaplains' Aid Association was recommended. It was asserted that now as never before was there imperative need for "greater unity among all Catholic women."

At Notre Dame University the Inter-American Seminar of Social Studies held a one-day session, in which 15 prominent Latin-Americans and 15 members of the administration and faculty of the university participated. Contributions of Catholic colleges of the Western Hemisphere to the solution of social and economic problems were discussed. There was an affirmative response to the question of the Most Rev. Miguel de Andrea, Director of the Catholic Workers' Center of Buenos Aires, and Msgr. Oscar Larson, dean of the School of Philosophy and Letters at the Catholic University of Chile, as to whether members of the faculties of American Catholic colleges generally favored free-trade. Bishop Miranda of Tulacinga, Mexico, asked questions on the silver situation in the United States. The duty of Catholic colleges to put into operation a truly Christian social program throughout the New World was agreed upon.

In the course of ceremonies in honor of St. Rose of Lima, on her feast day, Aug. 30, prayers were offered in **Peru** for the war victims, and all the faithful were asked by Archbishop Farfan of Lima to "unite spiritually with the Sovereign Pontiff," receiving Holy Communion for his intentions. On that day Pope Pius XII offered a Mass for the spiritual welfare of Peru.

The **Brazilian Ambassador to the Holy See**, Hildebrando Pompeu Pinto Accioly, established his residence in Vatican City.

Following the opening session of the **Inter-American Seminar on Social Studies in Chicago**, a tour of selected parishes was made to observe various parish organizations and activities. Speakers from the Latin American countries addressed the sessions. At a session on the general theme, "The Americas and the Crisis of Civilization," discussion was led by Msgr. Oscar Larson, of the Catholic University of Chile, and the Rev. R. A. McGowan, assistant director of the N. C. W. C. Department of Social Action. "Barriers to Inter-American Catholic Cooperation" were discussed at another session. At a dinner tendered members of the Seminar addresses were made by Archbishop Stritch of Chicago and Bishop Miguel de Andrea, of Argentina. Archbishop Stritch declared Catholics of the Americas were "the defenders of Western Christian culture." Bishop de Andrea defined the principles of liberty, justice and democracy upon which must be established the new world order which is to follow the present conflict.

The heroism of **American Jesuit missionaries in the Philippines**, lauded by Army and Navy officers, was further emphasized in a statement in the Jesuit Mission Press, by the Rev. Pacifico Ortiz, S. J., chaplain to President Quezon, in rebuke to K. H. Salter, of Madison, Wis., who in a letter to the "Springfield Republican" had falsely accused the Jesuits of seeking to undermine the patriotism of the Filipinos.

Msgr. J. H. E. T. Hoogveld, former rector of the Dutch Catholic University, Nymegen, Netherlands, released for the second time from a Nazi concentration camp, died soon after. **Professor Titus Brandsma, O. Carm.**, of the Nymegen University, died in a concentration camp.

False reports linking Catholic religious in **Brazil** with Nazi propaganda were thoroughly disproved, by investigation.

The 15th biennial convention of the **International Federation of Catholic Alumnae** was held in Newark, N. J., Aug. 28-30. Archbishop Walsh of Newark pontificated at a solemn Mass in St. Patrick's Cathedral, Aug. 29. Among the speakers that afternoon was Sister Mary Joseph, S. L., Director of the Gallery of Living Catholic Authors. Prominent educators addressed the education session held on Aug. 30. Miss Mabel R. Wingate was elected president.

A requiem Mass was offered in the cathedral at Sydney, Australia, for 14 Catholics who died when a ship was sunk off the **Solomon Islands**. Fr. Evans, who survived the sinking, preached the sermon and said all of the 14 deceased had received Holy Communion the previous day.

The first converts within the 1,000 square-mile area of Robeson County, **North Carolina**, were 8 colored persons, who were received into the Church at the St. Madeleine Sophie Mission conducted by the Franciscan Friars of the Atonement at Lamberton, N. C., which began without a single parishioner.

Dr. George Charles Williamson, who wrote more than 100 books on art, archeology, science, biography and history, died at Guilford, Surrey. He was received into the Church forty-three years ago.

For refusal to cooperate in the exportation of Belgian workers to Germany, the Rev. Canon M. J. Cardyn, **founder of the Jocistes**, was arrested by the Nazis.

The 30th member edition of "The Register" system of newspapers, **"The Inland Register"** was established to serve the Diocese of Spokane, Wash.

Britain observed a **National Day of Prayer** marking the third anniversary of the nation's entry into war. The highlight of Catholic participation was an address which Archbishop Williams of Birmingham gave to the nation over the radio.

In the press of **Malta** it was noted that a large convoy with supplies and reinforcements arrived just as a public novena asking God's protection for the island ended.

The **Pontifical University of Comillas**, near Santander, Spain, celebrated its golden jubilee, The Most Rev. Gaetano Cicognani, Papal Nuncio to Spain, pontificated at the jubilee Mass. A message from Gen. Francisco Franco read at the opening ceremony congratulated the university on its meritorious work in educating priests "not only for Spain but for Latin America."

From **Thailand** it was reported that, though the law in Thailand recognized the Catholic religion, the cathedral and minor seminary at Nong-Seng had been demolished, French missionaries were expelled from the section of Laos ceded to Thailand, and the Thare region, where there were 13,000 Catholics, had been deprived of religious aid.

The 6th general meeting of the **Catholic Biblical Association of America** was held in Cleveland, Ohio, Sept. 1-2, and attended by some 70 biblical scholars. Archbishop Schrembs sent a message of welcome through Auxiliary

Bishop McFadden of Cleveland, who celebrated the opening convention Mass. The principles and problems of the revision of the Old Testament translation, which constitutes the present task of the Association, were discussed, and it was announced that the first section of the revised Old Testament would probably be ready in the spring of 1943. More than 600,000 copies of the revised New Testament were reported sold since its publication in May, 1941, and the publication of a one-volume Commentary on the New Testament was announced. The retiring president, the Very Rev. Thomas Plassmann, O. F. M., made a plea for continuance of the zeal and enthusiasm that has marked the renascence of biblical scholarship in this country. The Rev. Donat Poulet, O. M. I., of the University of Ottawa, was elected to succeed him as president of the Association.

Before the **U. S. S. Houston** was sunk off Java, the crew had been able to go to confession while in the harbor of Freemantle, Australia, having there sent for a priest who went aboard and heard confessions for about three hours.

Canonical engagements as a substitute for war marriages were urged in the current issue of "The Queen's Work." In this solemn and formal engagement a couple pledge their troth before the altar, in the presence of two witnesses and a priest, and deposit a copy of the contract with the pastor of the girl's parish. Serious injury to either party invalidates the contract, which also may be dissolved by mutual agreement.

In his annual report of the Committee on Affiliation of the Catholic University of America Dr. Roy Deferrari, chairman of the committee, showed that the total of all **affiliates with the Catholic University** include: 77 colleges; 11 junior colleges; 16 teacher training institutions; 166 high schools; 29 novitiates; and 14 nursing schools. Schools which desire affiliated status are constantly growing in number and are inspected before being granted this privilege.

At the 3rd annual **Conference on Science, Philosophy and Religion,** at Columbia University, the Rev. Gerald Phelan, president of the Pontifical Institute of Medieval Studies, Toronto, was one of four spokesmen chosen by the Conference to explain concepts of the formal statement with which the meeting was brought to a close. This was a declaration by both agnostics and believers who make up the Conference, that there is need "for men to attain that increased measure of knowledge which, according to Francis Bacon, brings men back to God."

Archbishop Mooney of Detroit addressed the **Inter-American Seminar on Social Studies at Detroit,** welcoming the distinguished visitors from Latin America and others participating, and advocating a course of Catholic social principles which he called Social Individualism, a system which stresses the individual rights of man, yet at the same time emphasizes the responsibilities of man to society. Dr. Gonzales Luna, of Mexico, responded briefly, saying that our common faith can shed light on all our problems. A discussion of labor conditions in Detroit was led by the Rev. R. A. McGowan, assistant director of the N. C. W. C. Department of Social Action.

It was reported that food supplies had at last reached the **Culion leper colony** in the Philippines. With an average population of 6,500 the colony was cut off from the outside world at the beginning of the war and in January had on hand only a three months' supply of food.

The principal speaker at the **Inter-American Seminar on Social Studies at Buffalo** was the Rev. John P. Boland, director of the New York State Labor Relations Board. He told of the education of workers in facts of religion and economics at the Labor College established in Buffalo by Bishop

Duffy, episcopal host to the Seminar. Pertinent questions were asked by visiting participants, including Bishop Miranda of Tulancingo, Mexico, Dr. Don Rafael Caldera, a Deputy in the National Congress of Venezuela, and Dr. Heraclito Sobral Cinto, professor at the Catholic School of Law, Rio de Janeiro. The members of the Seminar came to Buffalo from Detroit and visited Niagara Falls en route.

A conference of the **International Student Service** was held in Washington, D. C., Sept. 2-5. Founded in Europe in 1920, to aid refugee students, the I. S. S. came into prominence recently in the United States chiefly through the support of Mrs. F. D. Roosevelt, and now officially lists among its five objectives, "To help students towards a fuller comprehension of the origin and meaning of American democracy." It carries on a manifold program of activities on the campus, intercollegiate conferences, voluntary work camps, a Summer Student Leadership Institute, a Washington Student Service Bureau, aid to refugee students. The purpose of the Washington meeting was discussion of a post-war program. According to the Rev. Paul F. Tanner, director of the N. C. W. C. Youth Department, "Catholic youth are most earnestly interested in post-war reconstruction" and "determined that only the best and soundest thinking on post-war reconstruction is worthy of them. The pushing and hustling promotional methods of I. S. S., its ill-starred antecedents and questionable philosophy cause Catholic youth to question its extravagant claims."

SEPTEMBER 6-12

At the annual Departure Ceremony held on Sept. 8 in their senior house of studies at Ferndale, Conn., the **Holy Ghost Fathers** observed the 70th anniversary of their arrival in the United States. The Rev. Vincent W. Jeffers, assistant director of the Society for the Propagation of the Faith of the Archdiocese of New York, preached the sermon, and the Provincial of the Holy Ghost Fathers, the Very Rev. George J. Collins, C. S. Sp., presided, as 16 young missionaries received their first appointments.

Attorney General Francis Biddle made public the results of an F. B. I. investigation into the question of **Communists in the Federal Government.** He said the F. B. I. considered 3,479 cases up to last Aug. 22, as the result of complaints from all sources, but after elimination of persons no longer with the Government investigations were conducted in only 1,814 cases, and findings completed had been sent to the heads of employing departments for decision as to disciplinary measures to be taken against the employee. Congressman Martin Dies branded the Attorney General's report as political, and as favoring employment of people in the Government who are admittedly members of subversive organizations.

Auxiliary Bishop O'Brien of Chicago, president of the Catholic Church Extension Society, dedicated the new St. John's Church for Catholic students at the **University of Mississippi.**

Thousands filled historic Notre Dame Church, Montreal, for the solemn Mass of Requiem, chanted by Archbishop Charbonneau of Montreal, for the Canadians who fell at **Dieppe.**

A solemn Mass was celebrated in St. Joseph's Church, Oakland, Calif., on the occasion of the fourth centenary of Joao Rodrigues Cabrilho, **discoverer of California.** Archbishop Mitty of San Francisco presided and delegates from Portuguese societies throughout the archdiocese attended.

The Rev. William D. Cleary, priest with the rank of colonel who commanded the Army Chaplain School at Harvard University, revealed that **fingerprint training** was

being given, so that unidentified soldiers' graves in this war would be few.

To join the vanguard of 3 missionaries who left for the new Maryknoll mission in **Bolivia**, 17 Maryknollers departed from the Society's headquarters at Maryknoll, N. Y., on Sept. 6. Archbishop Spellman of New York presided at the ceremony attended by 3,000 persons, and Bishop James E. Walsh, Superior General, addressed the group.

A new form of rosary, with the beads attached to both ends of the crucifix, to prevent tangling, was designed by the Very Rev. James McNamee, pastor of St. John Baptist Church, Edmond, Okla., and approved by Bishop Kelley of Oklahoma City and Tulsa.

The Haldeman-Julius Publishing Company, of Girard, Kans., sent a letter to Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, in response to his request, promising they would discontinue anti-religious and **anti-Catholic publications.**

Sixty bishops, hundreds of priests and thousands of the laity from many countries took part in the **Fourth National Eucharistic Congress of Brazil**, at Sao Paulo, Sept. 4-7. Cardinal Leme da Silveira Cintra, named Papal Legate by Pope Pius XII, was unable to take part because of illness, and the Most Rev. Benedetto Aloisi Masella, Papal Nuncio to Brazil, served in his place. At the opening solemn pontifical Mass Bishop Gannon of Erie, representative of the hierarchy, clergy and laity of the United States, raised the papal flag. A message of loyalty was sent to the Holy Father and a pledge of prayers for world peace. One of the chief aims of the Congress, which touched the heart of His Holiness, was the stimulation of vocations to the priesthood. In a personally delivered radio message, in Portuguese, to the Congress Pope Pius spoke from his private library, and students of the Brazilian College were assembled in an adjoining hall with their rector, the Very Rev. Marcelle Renaud, S. J. He termed Brazil one of the greatest Catholic nations of America and of the world, and said he rejoiced in the wonderful spectacle of faith and piety in which the people of Brazil were participating, and to those who heard his message he imparted his Apostolic Blessing. The Congress was one of the largest and most impressive demonstrations of faith this Continent has seen. The common prayer at the closing Benediction was for the reign of Christ the Eucharistic King.

On Sept. 8 Auxiliary Bishop McIntyre of New York welcomed the delegates at the opening session of the **Inter-American Seminar on Social Studies at New York.** In the afternoon, members of the Seminar visited the Chancery Office of the archdiocese, the headquarters of New York Catholic Charities, the office of the Military Ordinariate, headquarters of the Catholic chaplain service of the armed forces, and the National Catholic Community Service unit. In the evening, speakers on a radio program carried by the N. B. C. in connection with the Seminar were Msgr. Michael J. Ready, general secretary of the N. C. W. C., Bishop de Andres, of Argentina, Bishop O'Hara, Military Delegate of the U. S., and Dr. Don Rafael Caldera, Deputy in the National Congress of Venezuela. On Sept. 10 Archbishop Spellman of New York was host at a dinner to members of the Seminar, following which the visitors attended Benediction of the Blessed Sacrament and "Te Deum" services in St. Patrick's Cathedral. Bishop Miranda of Tulancingo, Mexico, was celebrant of pontifical Benediction. On Sept. 11 Bishop de Andrea, of Argentina, issued a statement on motion pictures in which he said that American-made films can be made a force for hemispheric solidarity.

A double consecration took place in **Canada** when the Most Rev. Norbert Robichaud, Archbishop of

Moncton, and the Most Rev. Camille LeBlanc, Bishop of Bathurst, were consecrated at an impressive ceremony in Assumption Cathedral, Moncton, by the Most Rev. Hildebrand Antoniutti, Apostolic Delegate to Canada and Newfoundland, in the presence of 17 other Canadian bishops.

Audiences consisting mostly of non-Catholics attending sessions of summer **street preaching** in northern Oklahoma and Indiana numbered 12,000 persons. Speaking personnel consisted of priests, seminarians and laity, and open-air meetings were held from April 27 to Aug. 29 in 12 different localities.

Catholic protests against mass **deportations of Jews** in unoccupied France resulted in their temporary cessation. Premier Laval ordered the arrest of Catholic priests who sheltered Jewish children.

Sterilization and the prohibition of marriage of persons of different racial stocks became instruments of enforcing new marriage laws in Nazi-occupied **Netherlands.** Prominent members of the clergy, professions and business life were being arrested as hostages, some 1,500 having been seized within two months up to Aug. 11.

Pope Pius XII sent $10,000 for the relief of victims of the earthquake in **Guatemala** in August, and with it his Apostolic Blessing.

In **New Orleans** a statue to be known as "Our Lady of Peace" was to be placed under the canopy of the Eucharistic Congress of 1938, in City Park, as a commemoration of the Congress and a peace shrine.

The Rev. William A. Kaschmitter, N. M., of Cottonwood, Ia., missing since the outbreak of the war, was reported safe in Peking, China.

The Warsaw Capuchin monastery, in Miodowa Street, was closed by the Gestapo.

Leon Thebaud, new **Minister of Haiti to the Holy See,** and Jose Casas Briceno, **Venezuela's new Minister to the Vatican,** arrived in **Rome.** The former. who is also Haiti's Minister to France, was to return to Vichy.

Four of 14 **Polish Salesians** arrested by the Nazis at Cracow and sent to the Oswiecim concentration camp, were reported to have died there: Frs. Wiercz, Dobiesz, Wojciechowski and Franciszek Harazim.

The Inter-American Seminar on Social Studies, after a three weeks' session in Washington, D. C., Notre Dame University, Chicago, Detroit, Buffalo, New York and again in Washington closed on Sept. 12. Participants were distinguished prelates and leaders of social work in the Americas. Summing up the work of the Seminar, Bishop Miguel de Andrea, Director of the Catholic Workers' Center of Buenos Aires, said, "In studying the crisis and its solution we have arrived at practical suggestions," these to be entrusted to the National Catholic Welfare Conference with the responsibility of deciding upon the "opportunity and suitability of their publication." A statement issued by members of the Seminar asserted, "We have found the beginning of the collaboration of all the Catholics of the New World for the making of a New World Order." They declared that the crisis of our civilization is "a tragedy of morality" and "social reform is necessary immediately." In regard to government, they said, "Any government that suppresses the individual or persecutes him in his essential rights, deserves a complete condemnation," and democracy "when it is directed by Christian principles constitutes a system under which Christian living can be best achieved."

At 9:50 p. m., Sept. 13, **Chicago** Catholics throughout the far reaches of American military operations joined Chicago Catholics gathered in Soldier Field, at the Holy Name Hour, in a mighty universal prayer for an American victory and a peace in justice and charity. Archbishop Stritch was sponsor of the religious and patriotic pageant, including a procession, a symphony

concert and choir, blessing of service flags, and Benediction of the Blessed Sacrament. More than 150,000 persons attended the ceremony, to which eight bishops were delegates.

In a **Labor Day** address to the nation President Roosevelt cited the award of the Medal of Honor to Lt. John J. Powers, Naval hero, who almost level-bombed a Japanese carrier in the battle of the Coral Sea and is reported missing. Lt. Powers made his home as a boy in the Inwood section of New York City and sang in the choir of the Church of the Good Shepherd, where he also made his First Communion and was confirmed. In Canada thousands of Catholic workers marked Labor Day in special services at St. Joseph's Oratory, Montreal, and at St. Joseph's Church, Quebec.

SEPTEMBER 13-19

Testifying at hearings on a bill introduced by Representative John F. Hunter, of Ohio, to clarify the **tax-exempt status of religious, charitable and educational properties** in Washington, D. C., Msgr. Michael J. Ready, general secretary of the N. C. W. C., told the District of Columbia Committee of the House of Representatives, in reference also to the measure introduced in the Upper House by Senator Pat McCarran, of Nevada, "We have no preference as to the form which final legislation on this subject takes. We are, however, vitally concerned that the substance satisfactorily provide for the exemption of all property used for religious, charitable and educational purposes." He asked, "How can religion flourish unless the agencies and institutions which nourish and promote religion thrive and prosper?" And he reminded his listeners of President Roosevelt's reference to religion as one of "three institutions indispensable to Americans.... It is the source of the other two — democracy and international good faith." During the week two members of Congress roundly condemned attempts to levy taxes against religious, charitable and educational institutions. These were Representative Hunter and Representative William T. Schulte, of Indiana.

The work of reconstruction on the cupola of **St. Peter's Basilica** was completed, and ancient wooden frames in all of the huge windows of the Basilica were replaced by metal frames.

Karl H. Rogers, **director of the Narberth Movement**, died in Philadelphia, Sept. 13, at the age of 56. Upon retirement from the advertising business thirteen years ago, he devoted his entire attention to writing and distributing information concerning the Catholic Church, and with a group of laymen founded the Catholic Information Society of Narberth, Pa. In 1939 the Society had 125 branches throughout the United States, in Canada and in British West Africa.

Leon Thebaud, new **Minister of Haiti to the Holy See**, presented his credentials to Pope Pius XII on Sept. 13, recalling the deeply Catholic traditions of his country and offering fervent wishes for success of the Pontiff's activities for the restoration of world peace.

The U. S. Post Office Department announced that in the last three weeks there were eight **magazines denied mailing privileges.**

The **Victoria Cross**, Britain's highest award, was bestowed posthumously on Private Adam Wakenshaw, of Newcastle, who though grievously wounded in the battle of Egypt kept on firing his gun until a direct hit destroyed his weapon and killed him. He was the eighth Catholic among the 46 persons who have received the medal in this war.

The death was reported of Archbishop Stanislaus Gall, **Apostolic Administrator of Warsaw** since the death of Cardinal Kakowski in 1938. His fatal illness was caused by worry over Poland's plight, and

energy expended in fighting Nazi oppression of his flock.

After a lapse of almost 400 years Mass was again celebrated in **Murrisk Abbey**, a pile of ruins at the foot of Croagh Patrick, Ireland's holy mountain, visited annually by thousands of pilgrims.

During the visit to Italy of the Most Rev. Gustabo Testa, Apostolic Delegate to Egypt, Palestine and Trans-Jordan, the English priest, Fr. Arthur Walter Hughes was appointed by the Holy Father as **Acting Apostolic Delegate in Egypt and Palestine.**

In a letter to her parents, Mr. and Mrs. Edward H. Nohe, of Washington, D. C., Sister Edwin Cecilia of the Sisters of Notre Dame wrote that **nuns interned in Japan**, as she was, at Aiko Hoken En, Miyoshi, had the privilege of daily Mass and spent the remainder of the day in prayer and study, being deprived of their school work.

Catholic publications in France warned their readers against anti-Christian propaganda and totalitarian neo-paganism being spread by books and magazines imported from Nazi-controlled Paris. These Catholic papers included the "Revue des Jeunes," "Cite Nouvelle," "Renouveaux" and "Notre France."

The famous Benedictine, **Dom Bede Camm**, former Anglican minister and convert to the Church, died in England. He was the author of many biographies and an authority on the English martyrs.

In the suburbs of **Madrid** fourteen new churches were planned, to be built at the rate of two a year.

Two U. S. Army nurses, **converts** to the Church, Lts. Anna Ralston, of Kenton, Ohio, and Cleo Stacey, of Lykino, Ky., were confirmed by Archbishop Duhig of Brisbane, in St. Stephen's Cathedral, Brisbane, Australia.

The first American edition of the **"Missale Romanum,"** previously printed in Europe, was completed by Benziger Bros., New York City.

In **Poland** 37 priests and 4 nuns were reported arrested in Cracow, and five more Polish priests died at the Nazi concentration camp at Oswiecim: Frs. Rosner, Kisiel, Dercz, Krzewski and Grabowski.

The **Polish Chief of Chaplains**, the Most Rev. Josef Gawlina, concluded his visit to the Polish troops in Soviet Russia and departed for Teheran, Persia.

A new review, **"Ecclesia,"** to be published at irregular intervals and record the activities of the Pope in alleviating suffering occasioned by the war, appeared in Vatican City.

A new series of **Vatican postage stamps** was issued, commemorating the war relief efforts of Pope Pius XII.

A **traveling dispensary and** chapel, donated by Auxiliary Bishop Cushing of Boston and originally intended for use in Jamaica, was presented to the Catholic Medical Mission Board for use in the United States. The Rev. Edward Garesche, S. J., president of the Board, was receiving from mission superiors applications for its use.

The growth of **Catholic Action in Spain** was reported. The Spanish Youth Association of Catholic Action had grown from 20,000 members in 400 local sections, in 1934, to 100,041 members in over 2,000 local sections and 51 diocesan federations, in 1942.

The **Granger Homesteads** in Iowa, established in 1934 with a loan of $200,000 from the Subsistence Homesteads Division (now the Farm Security Administration), was incorporated into a permanent Cooperative Association which will have exclusive title to the property and be responsible to the Government for repayments on the loan. The project was originally sponsored by Msgr. L. G. Ligutti. On the 200 acres of land purchased, 50 modern homes were built, and each of the 50 homestead families, formerly living in company shacks near the coal mines where most of the men worked, have since had four acres of land as well as their house and have a cooperatively owned tractor, a buying group and marketing cooperative, a coopera-

tive canning factory and a credit union.

Myron Taylor, personal representative of President Roosevelt at the Holy See, arrived in Vatican City, Sept. 18, and expressed pleasure at his return for a brief stay, after an extended absence in the United States. He was received in audience by Pope Pius XII on Sept. 19.

The Maryknoll Fathers reported that despite constant bombings their work had continued uninterrupted in the Kweilin area of South China. This prefecture embraces 15,000 square miles and a population of 2,500,000. The record showed more than 1,000 baptisms for the year ended June 30, 1942.

On Sept. 19, the feast of **St. Januarius,** a great throng in the cathedral of Naples witnessed the miraculous liquefaction of the blood of the saint which annually occurs on this day when two vials containing his blood are brought near the marytr's head. The relics are preserved in a crypt of the cathedral.

SEPTEMBER 20-26

Announcement was made of the **Hoey Award for Interracial Justice,** in honor of the memory of James J. Hoey, late Collector of Internal Revenue and one of the founders of the Catholic Interracial Council. A medal is to be conferred annually on the two Catholic laymen — white and colored — who have made the most outstanding contribution during the year in the cause of interracial justice. The first recipients are Frank A. Hall, director of the N. C. W. C. Press Department, and Edward La Salle, president of the Catholic Interracial Council of Kansas City, Kans.

The Sacred Congregation of Seminaries issued regulations concerning **ecclesiastics at secular universities,** by which no ecclesiastic is permitted to enroll for advanced studies in secular universities without permission of the Congregation of Seminaries.

The first of three **chapels for Indian Missions** erected by the Marquette League for Catholic Indian Missions, to be dedicated during September and October, was the Sacred Heart Chapel of Wellpinit, Wash., which was blessed by Bishop White of Spokane on Sept. 20. Others are St. Anne at Butte, Mont., and the Sacred Heart on the Santee Reservation, Omaha.

Cardinal Dougherty, Archbishop of Philadelphia, celebrated a solemn pontifical Mass on Sept. 20 at **Villanova College,** marking the hundredth anniversary of the Augustinian Fathers' College. The sermon was preached by Bishop O'Hara of Savannah-Atlanta, and Archbishop Spellman of New York, and Bishops Eustace of Camden, FitzMaurice of Wilmington, Hoban of Rockford, Kearney of Rochester, Leech of Harrisburg and McGuinness of Raleigh were in the sanctuary. More than 2,500 persons gathered to honor the first Catholic college founded in the Commonwealth of Pennsylvania.

A Holy Hour for the welfare of the nation was held in Marquette Stadium, **Milwaukee,** Wis., Sept. 20, attended by 25,000 persons. Archbishop Kiley of Milwaukee officiated at Benediction of the Most Blessed Sacrament and Archbishop Stritch of Chicago gave the meditation.

The "National Police Gazette" had its **second-class mailing privileges revoked** by order of Postmaster General Frank C. Walker.

The Most Rev. Miguel de Andrea, Titular Bishop of Temnus and director of the Catholic Workers' Center, Buenos Aires, was entertained at dinner in Washington by Under-Secretary of State Sumner Welles on Sept. 21, on the eve of his departure for South America after attendance at the Inter-American Seminar on Social Studies.

The Jesuits purchased property in **Syracuse, N. Y.,** for erection of a new college as soon as war demands would permit construction.

Myron Taylor, President Roosevelt's personal representative at the Vatican, was received in audience by Pope Pius XII on Sept. 22, and again at the end of the week before his departure from Vatican City. He also held conferences with Cardinal Maglione, Papal Secretary of State. At the apartment of Harold Tittmann, charge d'affaires in Mr. Taylor's absence, he received all the Spanish American diplomats living in Vatican City. A special interest was evinced by him in a visit to the Vatican Radio Office.

In a **train wreck** at Dickerson, Md., the Rev. Kilian Healy, O. Carm., a passenger on a train flagged to prevent collision, and the Rev. James I. Bifield, pastor in the nearby town of Barnesville, braved serious injury to administer the last sacraments and give absolution to the victims.

At the annual conference of the **Institutum Divi Thomae**, biodyne ointment discovered in its laboratories was described as effective in the treatment of wounds. A new hall and laboratory were dedicated by Archbishop McNicholas of Cincinnati.

A **birth control article** in "Parents Magazine" was scored in a letter to the editor by the Rev. Edgar Schmiedeler, O. S. B., and upon its publication Msgr. John M. Cooper resigned from the magazine's Advisory Council.

Mexicans protested insults directed against Pope Pius XII by Lombardo Toledano, who in a speech at Havana referred to the Sovereign Pontiff as the "leader of the fifth columnists," and against Archbishop Martinez of Mexico by Fidel Velasquez, who deliberately misinterpreted the words of Archbishop Martinez at the Inter-American Seminar on Social Studies, when he said that "at the end of the war the Church will be a standard-bearer in the social movement." Three papers in **Mexico** carried half-pages of black-faced type condemning the statements of "an agitator" and "a demagogue."

The Rev. Dr. Desiderius Franses, member of the theological faculty of the **Catholic University of Nymwegen**, Holland, died as the result of a heart attack, the third member of the faculty to die within a month.

A gigantic missionary exhibition at St. John's Oratory, **Montreal**, had within a ten-day period, Sept. 17-27, an average daily attendance of 10,000 persons. It was part of Montreal's tercentenary celebrations.

A new vicariate of Reyes in **Bolivia** was established, and entrusted to the Redemptorist Fathers.

Ralph Adams Cram, internationally distinguished church architect, died Sept. 23, in Boston, Mass., at the age of 78. He was an Anglican, and urged that the Anglican Communion reunite with Rome. He was generous to Catholic endeavors and a member of the Calvert Associates, formed in 1928 to combat religious bigotry and for many years publishers of "The Commonweal."

In a brochure announcing the organization of the new **High School Victory Corps**, John W. Studebaker, U. S. Commissioner of Education, designated it as "a high-school sector in the all-out effort of our total war." It is "basically an educational plan to promote instruction and training for useful pursuits and services critically needed in wartime." Catholic high schools throughout the country were to participate.

The **University of Scranton** began its first school year under the direction of the Jesuits who were formally welcomed by Bishop Hafey of Scranton at the Mass of the Holy Ghost celebrated in St. Peter's Cathedral to mark the opening of the current school season.

In **New Orleans** Catholic children attending public schools were to be permitted to receive religious instruction during regular school hours instead of before or after school as formerly.

The 21st annual congress of the **Confederation of Catholic Workers of Canada** was held at Montreal

and attended by 300 delegates representing 245 syndicates or union branches with a total membership of 50,000.

The hierarchy of **Chile** issued a joint pastoral warning of totalitarian ideologies, and called upon Chileans to defend their "patrimony of faith," referring especially to Protestant propaganda which "menaces our spiritual unity and constitutes a grave danger to our faith."

The tercentenary of **Sorel, P. Q.,** was observed with religious and civic ceremonies organized by the Knights of Columbus. A pontifical Mass was celebrated at Royal Square by Coadjutor Bishop Douville of St. Hyacinthe. The site of Sorel was blessed in its first days by the blood of two of the North American martyrs, Fr. Isaac Jogues, S. J., and Brother Rene Goupil, S. J., both now canonized.

At **St. Joseph's Oratory,** famous shrine founded by Brother Andre in Montreal, girls employed in private homes were given free access to a library set up for them, and nearly 1,000 were patronizing it.

For editorials opposing the legalization of gambling and the construction of a gambling casino at **Catamarca, Argentina,** the Rev. Arturo Melo, director of "La Union," and C. Zarate, director of "El Progreso," were placed under arrest, and thereupon Bishop Hanlon of Catamarca placed his see city under interdict. His action was approved by Catholic Action and other organizations and by Mario Amadeo, provisional secretary of the Ministry of Foreign Affairs and Worship, and Fr. Melo and Senor Zarate were released by habeas corpus procedure.

Laval University, Quebec, opened the first French-language course in electrical engineering in North America.

The faculty of prelates granting **indulgences** was extended by decree of the Sacred Penitentiary, signed July 20 and published in the current issue of "Acta Apostolicae Sedis." Cardinals may grant indulgences of 300 instead of 200 days, archbishops 200 instead of 100, and bishops, vicars apostolic, prefects apostolic, abbots and prelates nullius may grant indulgences of 100 instead of 50 days. One faculty was added to bishops, abbots and prelates nullius giving the papal blessing with plenary indulgence.

Czechoslovak Information Service reported that 1,500 men and women had been put to death in Nazi reprisal for the **assassination of Heidrich,** and among the cultural leaders were two priests, one the Rev. Frantisek Kvapil, dean of the Czech Catholic clergy.

Before returning to the United States, after participation in the Brazilian Eucharistic Congress, **Bishop Gannon of Erie** was honored by a dinner given for him in Rio de Janeiro by Brazilian Catholic Action, the Association of Catholic Journalists and the Brazilian Press Association. There were many distinguished guests. Bishop Gannon paid high tribute to the honor, fairness, unsensationalism and generosity of the press of Brazil, and stressed the importance and necessity of the Catholic press, in giving his views on inter-American collaboration in relation to the world crisis.

The 8th **National Convention of Mexican Catholic Women** in Mexico City was attended by more than 240 delegates. Family life education was advocated. The delegates and many other women attended a solemn Mass in the Basilica of Guadalupe commemorating the 30th anniversary of the founding of the Union Femina Catolica Mexicana.

SEPTEMBER 27-OCTOBER 3

The 28th **National Conference of Catholic Charities** and the annual meeting of the **St. Vincent de Paul Society** were held in Kansas City, Mo., and attended by some 600 delegates from all sections of the United States, including several members of the hierarchy, 150

priests representing diocesan organizations of Catholic charities, 250 Sisters from charitable institutions, about 150 members of the Society of St. Vincent de Paul and lay social workers from Catholic and public agencies. In his address of welcome Bishop O'Hara of Kansas City said that "every parish must be a corporate expression of charity," and urged all to unite with their fellow parishioners in practising the spiritual and corporal works of mercy. G. Howland Shaw, in his presidential address, said that the parish must be regarded as "a source of energy" for Catholic leadership. Throughout the conference was sounded the note that the program of Catholic charities faces a severe test in view of world conditions. Community war programs, child welfare and family work in wartime were discussed, and concern was expressed for the rising tide of juvenile delinquency. A youth rally and a symposium on industrial relations were held. At the closing session officers were elected and Mr. Shaw was reelected president.

In commemoration of the Silver Episcopal Jubilee of Pope Pius XII, **Propaganda College** held a Solemn Eucharistic Congress at Castelgandolfo, Sept. 30-Oct. 4.

The current issue of "Acta Apostolicae Sedis" contained the text of an Apostolic Letter of Nov., 1941, addressed by Pope Pius XII to the hierarchy of **Bolivia**, calling for special solicitude in the training of seminarians and urging the furtherance of vocations to the priesthood.

The annual Mass of the **Washington Laywomen's Retreat League** in St. Matthew's Cathedral on Sept. 27 was attended by 1,600 women of the nation's capital.

It was decided to admit women students as regular day students at **St. Bonaventure College**, St. Bonaventure, N. Y.

The Archdiocesan Union of the Holy Name Society sponsored a patriotic rally and Holy Hour in Yankee Stadium, **New York**, on Sept. 27, attended by nearly 100,000 persons. The Most Rev. Francis J. Spellman, Archbishop of New York and Military Vicar, presided at the services and celebrated Solemn Benediction of the Blessed Sacrament at the end of the program. There was a concert by massed surpliced choirs of the archdiocese, followed by a procession of veterans of other wars, seminarians, priests and the five bishops participating. A service flag, honoring the men of the archdiocese in their country's service, and a gold star, honoring the 126 mothers who had lost sons in the war, were blessed.

A Diocesan Council of Catholic Women was organized in **Pueblo, Colo.**, at a Victory Day religious observance, during which prayers were offered at a Holy Hour for men of the armed forces and merchant marine and shipyard workers.

The 19th gathering of the **Semaine Sociale** in Canada was held in St. Johns, P. Q., at which leading members of the hierarchy, clergy and laity devoted a week's study to "Democracy" from the Catholic viewpoint. Archbishop Charbonneau of Montreal, speaking on behalf of the Apostolic Delegate, the Most Rev. Ildebrando Antoniutti, commended the work of the Semaine Sociale in its consideration of social and welfare problems and reforms "which will better protect our institutions and our liberties." At the closing session Cardinal Villeneuve, Archbishop of Quebec, declared that the democracy of the future must be truer to its nature.

The current issue of the "Catholic Digest" contained an article by John W. White, an American Protestant newspaperman, who had spent 25 years traveling in South America and said that Mexico offered a glaring example of how Washington's good neighbor policy was being sabotaged by the **proselytizing activities in Latin America** of American Protestant missionaries.

With the cooperation of other of the country's leading scientists, and influential Government officials,

Msgr. Cletus A. Miller, Dean of the Institutum Divi Thomae, and Dr. George Speri Sperti, Director, were directing plans for the formation of an Office of Technical Development, to function under the War Production Board, for research into such vital problems as rubber, food and nutrition, drugs, textiles, dehydrated packaging, transportation and substitute materials in many construction fields. Thus there would be **scientists enrolled in the war**, the most scientifically waged war of all time.

An American Oblate was named a **Haitian Bishop**, when the Very Rev. John Louis Colligon, O. M. I., was appointed Bishop of Las Cayes, Haiti, by Pope Pius XII.

A **Mission Sunday** message was delivered on Oct. 2 when Archbishop Spellman of New York, Chairman of the Episcopal Committee of the Society for the Propagation of the Faith, declared that Mission Sunday would be observed throughout the world on Oct. 18. He cited stories of heroic labors of missionaries brought back by American nurses, soldiers and chaplains from the war zones, and the fact that despite chaotic conditions 80 per cent of the missionaries remained at their posts. At this critical time, he said, the missions were in great need of support. A radiogram conveying his blessing was sent by Pope Pius XII.

There were 400 delegates to the meeting of **Federated Colored Catholics** in Washington, D. C. They were addressed by Dr. Franklin Dunham, executive director of the National Catholic Community Service, which was operating nine clubs for colored service men in communities adjacent to large colored troop concentrations. He urged tolerance toward all fellow-countrymen.

At the request of Gen. Sikorski, head of the Polish Armed Forces, the Rev. Justin Figas, O. F. M., formerly stationed in the United States, became an adviser to the **Polish Forces in England.**

The blessing of a new parish church at St. Bernard, **Nova Scotia**, by Archbishop McNally of Halifax, marked the realization of a life dream on the part of 200 Acadian families, who entirely by their cooperative labor had within 32 years built the beautiful Gothic structure patterned after the Cathedral at Rennes, France.

The daily recitation of the rosary and Litany of the Blessed Virgin in all churches of his archdiocese, on instructions from Archbishop Cantwell of **Los Angeles**, was to be continued for the duration of the war.

Mother Mary Rose, successor of the foundress, Mother Alphonsa Lathrop, as Mother General of the Servants for Relief of Incurable Cancer, died at St. Rose's Free Home for the Relief of Incurable Cancer, New York City, at the age of 70. During her tenure, since 1926, four new homes for cancer patients were founded, in Philadelphia, Fall River, Mass., Atlanta and St. Paul.

The Serbian congregation of the Orthodox Church in **Czechoslovakia** was dissolved by order of the Reich Protector and its property confiscated.

To relieve the shortage of priests, occasioned by the departure of 30 priests from the archdiocese for duty as chaplains with the armed forces, eleven young men were ordained eight months ahead of time in **St. Paul, Minn.**, by Archbishop Murray.

Following the dedication of the new Cathedral of Cavan, in **Eire**, Cardinal MacRory, Archbishop of Armagh and Primate of All-Ireland, expressed his sympathy with his people "in the manifold injustices which a sister nation has compelled them to endure" and deplored the overrunning of his country "by British and United States soldiers against the will of the nation."

Entire communities from the **Netherlands** were to be removed to Nazi-occupied sections of Russia under the German-proclaimed Netherlands East Company resettlement program, and numerous

priests were to accompany the forced emigrants.

Among the 250 chaplains graduated from the **Army Chaplain School** at Harvard University, Oct. 3, were 32 priests. It was the school's sixth graduating class.

To mark the 400th anniversary of the discovery of what is now **San Diego harbor**, a solemn military Mass in honor of the Holy Spirit was offered in thanksgiving at St. Joseph's Cathedral, San Diego, on Sept. 27.

A daily Mass was being celebrated in the newly established chapel on Navy Pier, **Chicago**, at 6:30 each morning, and was crowded to the doors by nearby trainees in various branches of naval service.

From Lourdes, Cardinal Hlond, Primate of Poland, sent a message to **Polish youth in exile**, conveying his blessing and urging them to be worthy of their destiny, for "the fate and future of Poland will shortly be in your hands."

In a **hurricane in Texas** the church at Port O'Connor was destroyed with all its furnishings and that at Port Lavaca was torn from its foundations and declared unsafe for occupancy.

James S. Vance, **anti-Catholic publisher**, a leading figure in the "bigotry campaign" of 1928, founder of the "Fellowship Forum," and of radio station WJSV which essayed but failed to become "the great Protestant station of the country" and was sold to a commercial broadcasting chain, died at his home at McLean, Va., after a long illness.

A parish unit of the National Council of Catholic Men was established at **Key West, Fla.**, in the only parish of the city, St. Mary Star of the Sea. The pastor, the Rev. Thomas Atherton, S. J., said he welcomed the establishment of official Catholic Action for men "in this far corner of the United States."

On Sept. 28 Cardinal Faulhaber, Archbishop of **Munich**, addressed to the faithful of his archdiocese a pastoral letter as a message of consolation following an air raid on Munich, and stating that he had celebrated Mass for the victims, mostly Christians, who were interred without Christian burial. He urged his flock to demand Christian burial as an inalienable right.

Dr. Charles P. Neill, noted labor authority and Laetare Medalist, died in Washington, D. C., on Oct. 3, at the age of 79. He was United States Commissioner of Labor in the administrations of Theodore Roosevelt, Taft and Wilson.

OCTOBER 4-10

The Most Rev. Augustine Danglmayr was consecrated Titular Bishop of Olba and Auxiliary Bishop of **Dallas** on Oct. 6 by the Apostolic Delegate, Archbishop Amleto Cicognani. Co-consecrators were Bishop Lynch of Dallas and Auxiliary Bishop O'Brien of Chicago.

The 20th annual convention of the **National Catholic Rural Life Conference** was held in Peoria, Ill., Oct. 3-6. Bishop Schlarman of Peoria, host to the convention, celebrated a Missa Recitata in St. Mary's Cathedral, Oct. 3, which was Teachers', Leaders' and Youth Day, and solemn pontifical Mass on Sunday, Oct. 4, at which Archbishop Stritch of Chicago preached the sermon. Oct. 5 was Farmers' Day and Oct. 6, Women's and Confraternity Day. In his presidential address Bishop Muench of Fargo said that through a campaign of misrepresentation false issues had been raised regarding farm parity prices. A resolution was passed urging President Roosevelt and Congress to take immediate steps to stop the military drafting of men essential for food production.

The Sodalists of Providence Academy, Alexandria, La., adopted a plan of **"Aves over America,"** by

which every time a plane is heard flying over the Academy they pause for a moment's prayer — generally a Hail Mary and "God, grant him a safe landing."

For the first time a Red Mass, arranged by Archbishop Mitty of San Francisco and the St. Thomas Society of Catholic lawyers, was offered in the Archdiocese of **San Francisco**, to beseech Divine guidance for the makers and administrators of the country's laws.

The **Eugene Field Society**, national association of authors and journalists, conferred honorary membership upon Sister Mary Ellen O'Hanlon, O. P., for "the literary skill and craftsmanship of her recently published book, 'Fundamentals of Plant Science.'"

A parade of 7,000 Polish Americans in New York, in honor of **Pulaski Day**, Oct. 4, was reviewed by Archbishop Spellman, who also blessed 10 ambulances purchased by Polish-American groups for service with Polish forces in Europe and the Near East.

In connection with observance of **National Newspaper Week**, Msgr. Michael J. Ready, general secretary of the N. C. W. C., in a statement in the Religious News Service praised the increase in religious news in the general press.

The **Catholic Action Medal** for 1942 was conferred on Dr. George Speri Sperti at St. Bonaventure College, Oct. 5, by Bishop Gannon of Erie, an alumnus of the College. In his acceptance Dr. Sperti, who is director of the Institutum Divi Thomae, said that the honor accorded him was a recognition of the contribution Catholic scientists are making for the betterment of mankind.

In an article in the Dubuque "Witness" Lillian Barker said that since the parents of the **Dionne Quintuplets** had obtained control of their celebrated children they had been revealed as Catholic parents with the welfare of their children constantly at heart.

In a letter addressed to the hierarchy of the United States, the Most Rev. James Walsh, Superior General of Maryknoll, revealed that during the coming year one hundred **Maryknoll Missioners** would be assigned to Latin America.

The first **Inter-American Conference on Social Security**, held in Santiago, Chile, was attended by delegates from Canada and all the 21 republics except Venezuela and Honduras. Among the special guests at the opening session was the Papal Nuncio to Chile, the Most Rev. Maurilio Silvani. Also present were the distinguished Belgian Catholic, the former Premier Paul Van Zeeland, and members of the faculty of the Catholic University of Santiago. The Conference stressed the need to uphold the principles of liberty and human dignity.

Many Catholics were among the Canadians honored for heroism in the Allied **raid on Dieppe**, France. These were members of Les Fusiliers Mont Royal. Their chaplain, the Rev. J. Armand Sabourin, who accompanied them to Dieppe, was raised from the rank of Captain to Major.

Colombia conferred the Boyaca Cross, officer's rank, on Mother Maria Amansia of the Sisters of the Presentation in recognition of fifty years' service in caring for lepers at the Agua de Dios Lazaretto.

In **Bogota, Colombia**, "El Catolicismo" was established as the official Archdiocesan weekly.

The golden jubilee of the founding of the **Dominican Sisters' Congregation of the Most Holy Rosary** was celebrated at the motherhouse in Adrian, Mich. Over 100 Superiors of the Congregation's communities in nine states attended, together with many members of the hierarchy, clergy and laity. Archbishop Mooney of Detroit celebrated the pontifical Mass which opened the jubilee and Bishop Hoban of Rockford preached the sermon. The Holy Father sent his Apostolic Blessing.

The **Very Rev. Canon Philippe du Perron Casgrain**, who had a notable career as soldier and priest,

honored by his King and Church, died in Quebec at the age of 78. He was one of the first graduates of Kingston, Canada's West Point. After 22 years of military service in Canada, Great Britain, Africa, India and Japan he left the army and began his studies for the priesthood, and was ordained in 1911. During the World War he returned to the Army as chaplain, but because of his remarkable knowledge of 17 languages he was called to the intelligence service. He received decorations from many countries and was given the Cross Pro Ecclesia et Pontifice by the Pope.

By special decree Pope Pius XII elevated the **Catholic University of Peru** to the status of Pontifical University, on the 25th anniversary of its founding, and conferred the Benemerenti Medal on the Very Rev. Jorge Dintilhac, C. S. C., Rector and founder. The solemn jubilee Mass was celebrated by the Papal Nuncio to Peru, the Most Rev. Fernando Cento. President Manuel Prado was present at the final academic session of the celebration.

The first National Ecclesiastical Vocations Congress was held in Guatemala City, **Guatemala**, to consider a cure for the dearth of vocations to the priesthood, and received a message of encouragement from Pope Pius XII, and his Apostolic Benediction. Resolutions adopted called for the re-Christianization of the social sphere, restoration of the dignity of the priesthood in the public eye, and reorganization of the seminary. The Most Rev. Giuseppe Beltrami, Papal Nuncio to Guatemala, pontificated at the solemn Mass.

A new Liberty ship launched at the Bethlehem-Fairfield Shipyard, Baltimore, Md., was named for America's famed Prince of the Church, Cardinal Gibbons.

In reply to anti-democratic charges made against the clergy of **Costa Rica**, by "Trabajo," Communist organ, Archbishop Martinez of San Jose published a statement in the secular daily, "La Tribuna," saying that the Costa Rican Church was fighting Communism as the immediate danger, and would equally oppose Nazism were a similar campaign undertaken in its favor.

The ninth season of the **Christian Culture Series** of radio programs, sponsored by the Assumption College Lecture League, Windsor, Ontario, was opened on Oct. 4 by Msgr. Fulton Sheen, who spoke on "The Crisis in Christendom." Twenty-three forums with 35 speakers were arranged.

Appointment of the Most Rev. James Dey, Titular Bishop of Sebastopolis, residing at St. Edmund's College, Old Hall, Ware, Herts, England, as a Vicar Delegate of the Military Ordinariate for the **American Armed Forces in Great Britain**, was announced by Archbishop Spellman of New York, Military Vicar.

The annual **Red Mass** of the Catholic Lawyers' Guild of Brooklyn, N. Y., was celebrated by Bishop Molloy and the sermon was preached by the Rev. Kieran P. Moran, C. M., and afterwards printed in the Congressional Record, at the request of Representative Eugene J. Keogh, of New York.

The **Catholic Total Abstinence Union of Philadelphia** marked the 152nd anniversary of the birth of the Rev. Theobald Mathew, apostle of temperance, with a procession of parish societies, on Oct. 10, to the Temperance Fountain at Farimount Park, where a wreath was placed and the Rev. John W. Keogh delivered an address, and a Mass and Communion breakfast of friends of the total abstinence cause on Oct. 11.

The new juridical year of the **Sacred Tribunal of the Rota** was opened with a Mass of the Holy Spirit in the Pauline Chapel, and the Auditors were received in audience by Pope Pius XII, who imparted to them his Apostolic Blessing and congratulated them on their achievements. A report of cases examined during the last year revealed that decrees of nullity were issued in 29 of the 87 matrimonial cases.

In a nationally broadcast radio address on Oct. 11, Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, appealed to his listeners to make **Mission Sunday**, Oct. 18, their "thanksgiving day for four and one-half centuries of the most splendid type of service" given by Catholic missionaries in the Western World.

Sunday, Oct. 11, was designated as **Newman Day** and sponsored by the Newman Club Federation in connection with the anniversary of Cardinal Newman's reception into the Church. A large number of the some 500 Newman Clubs of Catholic students in secular colleges held special activities as a part of the observance.

Columbus Day, Oct. 12, had a special significance in the 450th anniversary year of the discovery of America, referred to by President Roosevelt in his proclamation of the observance as "a bold experiment and successful," followed by a settlement of "people who sought liberty, democracy, religious tolerance, the fuller life." Our cause today, he said referring to the present war, "is not only liberty for ourselves but liberation for others." Religious services and patriotic exercises were held throughout the country. In a Columbus Day address at Carnegie Hall, New York City, Attorney General Francis Biddle announced that beginning Monday, Oct. 19, Italian aliens would no longer be classed as enemy aliens, thus relieving many strictures on their freedom. A rally of Italian-Americans in Washington, D. C., pledged that "in not one single instance will his confidence be misplaced." In New York 200 members were inducted into the Fourth Degree of the Knights of Columbus in honor of the anniversary, among them Archbishop Spellman of New York. In St. Augustine, Fla., a pontifical Mass in St. Augustine's Cathedral, celebrated by Bishop Hurley, opened the official celebration of the 450th anniversary of America's discovery by Columbus. The sermon was preached by the Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, who spoke of the need for the world to "go forward under God."

The third national **Liturgical Week**, sponsored by the Benedictine Liturgical Conference, was held at St. Meinrad's Abbey, St. Meinrad, Ind., and attended by four members of the hierarchy and 1,230 priests and laymen from 37 states and Canada. The general theme was "The Praise of God: Its Significance and Primary Importance in Catholic Life." It was agreed that only a revival of liturgical praise within the Church could remedy what Fr. John Lafarge, S. J., termed the "religious anemia" of our days. Various speakers discussed how the primary function of liturgical art must be to restore all things in Christ and give greater glory to God. The need of prayer was stressed, prayer sublimated to praise. Dom William Ducey, O. S. B., of St. Anselm's Priory, Washington, D. C., was in charge of all arrangements for the week. Visitors were permitted to assist at various portions of the monastic horarium, and attended the daily Mass, as well as the many sessions, at which there were notable speakers. Pope Pius XII conveyed his Apostolic Blessing. In a summary of the proceedings, on the eve of closing, Abbot Columban Thuis of St. Joseph's Abbey, St. Benedict, La., called for a "new order" in the world, a Christian order if it is to last.

Under the Released Time project put into effect throughout the entire school system in Boston, Mass., as authorized by the State Legislature, public school children were given the opportunity to receive **religious instruction during school hours.** Catholic children were brought together at various times by grades in convenient parochial school halls.

Lt. Col. Warren J. Clear attributed his escape from the Philippines to the **Rev. Joseph Mulry, S. J.,** whom he picked up on the road, the Japanese having taken the priest's car. Approaching Manila, they encountered soldiers giving out Japanese flags and Fr. Mulry accepted two which he attached to the windshield, the Lieutenant Colonel and Corporal remaining out of sight in the car in this and a later encounter with the enemy. They offered to help Fr. Mulry to reach Corregidor, but he refused, preferring to remain with his parish.

The formation of a **Kneeling Army,** to pray for the safety of men in the armed service, in the Miraculous Medal weekly novena was praised by many prelates who promised to unite their prayers with those of the novena participants.

On Oct.12, in New Jersey, a portrait of Joyce Kilmer, Catholic poet-hero of the First World War, was unveiled at **Camp Kilmer,** named in his honor. It was the gift of the New Rochelle Council No. 339 of the Knights of Columbus to which Joyce Kilmer belonged, and the work of E. Robert Russo.

St. Francis College, Loretto, Pa., acquired the house and 200 acres of the nearby estate of Charles Schwab, steel magnate, purchased for it by the Friends of St. Francis at a cost of $32,500.

The new **Commentary on the Revised New Testament** was officially released for distribution on Oct. 17.

The **Distinguished Flying Cross** was posthumously awarded to Flight Lieutenant Jean Paul Sabourin, former student at the Ottawa Diocesan Seminary, killed in action in the Middle East.

A Nazi decree suppressed the entire religious press in the **Netherlands.**

The **Order of the Purple Heart** was conferred on Dr. John F. McCloskey, dean of the College of Pharmacy of Loyola University of the South, for valor in the First World War.

Dr. Walter E. von Kalinowski, associate professor of modern languages at Loyola University of the South, and author of 11 books and 147 musical compositions, died in New Orleans at the age of 49.

Report that Prince Erwin Lobkowicz, of **Croatia,** an observer in Rome to report on religious questions of interest to his government, had been appointed Minister to the Holy See was denied, since the Vatican does not recognize recent changes in political boundaries, and the representative from Yugoslavia is resident in Vatican City.

Vatican City's resident diplomats, with the recent addition of South American representatives who moved there when their countries broke off relations with Italy, numbered 162 persons, including 17 families.

William Pascoe Ellis, prominent in many Anglican organizations, participant in the Malines Conversations, and for a year with a small Anglican community which some years ago entered the Church, became a **convert** to Catholicism at Totnes, South Devon. On the 25th anniversary of the formation of his regiment in the First World War, the 321st Infantry, Col. Robert F. Dark, U. S.A., and his wife and four enlisted men were received into the Church and made their First Holy Communion at the anniversary Mass. Col. Dark became interested in the Church through a chaplain assigned to the 321st, the Rev. Thomas F. Coakley.

Capt. Louis P. Kenedy, Jr., son of the well-known publisher, was rescued following the sinking of his merchant ship by a German submarine.

Canada mobilization regulations exempted clergy and seminarians.

Two Maryknoll priests, Frs. Bernard F. Meyer and Donald L. Hessler, when others were released, volunteered to remain in the **Hong Kong** concentration camp to care for the spiritual needs of those interned there.

By ruling of Lord Gowrie, Governor-General of Australia, contraceptive ads were banned in **Australia** by the National Security Act. To meet the dangers confronting the morals of youth in war-time, Archbishop Duhig of Brisbane established a League of Decency in his archdiocese. Catholics in Australia led a nation-wide protest against married women workers, and officials concurred. Mr. Dedman, Minister for War Organization of Industry, issued a statement saying that munition factories which had been accepting married women for employment would no longer employ them. Pope Pius XII gave Australian Bishops discretionary power to dispense Catholics of their country from the obligation of Friday abstinence for the duration of the war, as an emergency measure on account of the difficulty of obtaining fish and other staple articles of diet.

The **American Board of Catholic Missions** reported receipts of $548,103.98 for the year ended June 30, 1942, of which funds totaling $501,000 were allocated to 73 dioceses of the United States, Alaska, Puerto Rico, Hawaii and the Philippines, to the Military Ordinariate to Negro seminaries and other works at a meeting of the Board in Chicago.

For heroic action in the battles of Midway and the Coral Sea the **Distinguished Flying Cross** was awarded to Robert J. Hodgens, graduate of St. Mary, Star of the Sea School, Brooklyn, N. Y., and to Dallas Joseph and Frederick Paul Bergeron, brothers and former altar boys at Our Lady, Star of the Sea Church, Freeport, Texas.

Eleven **Australian Catholic chaplains** were believed to be prisoners of war, captured by the Japanese in Malaya, the Netherlands East Indies and other points north of Australia.

His Eminence Sebastiao Cardinal Leme da Silveira Cintra, Archbishop of Rio de Janeiro, died Oct. 17, at the age of 60. A life spent as a zealous and devoted priest and prelate was summed up by the Cardinal in his last words: "I endeavored to love and serve Our Lord, His Holy Church and souls with all the fervor of my beloved vocation." A national figure and distinguished patriot, he was loved and respected throughout his native land, and an influence in all South America, as well as a friend of the United States. He was made an archbishop at the early age of 27 and created cardinal at 41, and was a scholar and leader of Catholic Action. Pope Pius XII sent his condolences to the people of Brazil, and President Vargas expressed his personal sorrow. Large crowds lined the streets for the funeral procession and burial was at the Shrine of Perpetual Adoration.

A posthumous award of the Navy and Marine Corps Medal was recommended for the Rev. Aloysius Schmitt, **the first American Catholic chaplain killed** in the Second World War. Fr. Schmitt, a priest of the Archdiocese of Dubuque, gave his own life to save 12 shipmates when the battleship Oklahoma was sunk at Pearl Harbor, Dec. 7. The citation accompanying the award was "for distinguished and sublime devotion to his fellow men."

Myron C. Taylor, President Roosevelt's personal representative at the Vatican, returned to the United States, Oct. 12.

Official sources affirmed that the Japanese killed four Marist missionaries by bayonetting, at Tasimbok, Guadalcanal, **Solomon Islands**: Frs. Arthur Duhamel, an American, and Henry Oude-Engberink, of the Netherlands, and Sisters Sylvia, of France, and Odilia, of Italy.

Eight Catholic missionaries were reported slain by the Japanese on the **Kei Islands** in the South Pacific. It was believed they were all Missionaries of the Sacred Heart, including Bishop Joannes Aerts, Vicar Apostolic of Dutch New Guinea.

In a special **Mission Sunday** message, Oct. 18, Pope Pius XII expressed his esteem and solicitude for the missionaries and the faithful who assist their work. It was broadcast on the preceding evening by the Most Rev. Celso Costantini, Secretary of the Congregation for the Propagation of the Faith. In New York Archbishop Spellman spoke over a coast-to-coast hook-up of the National Broadcasting Company, and was introduced by Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith. He called attention to those who labor in the home missions as well as those in foreign fields, and urged the support of both by prayer and material aid. In a radio address sponsored by Loras College, Archbishop Beckman of Dubuque broadcast to the people of invaded Holland, recalling the sacrifices the Netherlands Catholics have made for the missions, and consoling them with the thought that their present sufferings will win souls.

Georgetown University celebrated its annual Homecoming weekend, the highlight of the ceremonies being the honorary degree of Doctor of Military Science conferred on Admiral William D. Leahy, Chief of Staff to President Roosevelt.

Nine magazines were **barred to the mails** by Postmaster General Frank C. Walker.

An **evening Mass and Communion dinner** at Fort Devens, Mass., was attended by soldiers from every unit on the post, 800 receiving Holy Communion. They overflowed St. Mary's Church, at Ayer, and crowded the choir loft. Auxiliary Bishop Cushing of Boston presided, and a special blessing was sent by Cardinal O'Connell.

Physicians of Washington, D. C., assisted at a **Gold Mass** in the Dahlgren Chapel of Georgetown University, on Oct. 10, Feast of St. Luke, the Physician. The celebrant was the Apostolic Delegate, the Most Rev. Amleto Cicognani.

The Rev. Joseph Lafleur, chaplain from the Diocese of Lafayette, was awarded the **Distinguished Service Cross** for "heroic service above and beyond the call of duty" at Clark Field, P. I. Col. E. L. Eubank, commanding officer of the group of which Fr. Lafleur was chaplain, wrote his mother of the high regard in which they all held her son whom they were unable to evacuate from Mindanao.

The Bishops' War Emergency and Relief Committee allocated to the N. C. C. S. $50,000 for **U. S. servicemen overseas.**

The Catholic mission church in a rural community near Fairplay, S. C., was dedicated by Bishop Walsh of Charleston. It had a **one family congregation** of 40 members, descendants of Mr. and Mrs. Louis Hornick, who came there from Czecho-Slovakia 35 years ago.

For making day and night raids in icy conditions on the enemy based on the **Aleutians,** Lt. Walter H. Brickett, a student of Boston College, was awarded a medal.

A **European Youth Congress,** held in Vienna, was attended by Spanish youth leaders who had the courage in this Nazi center to make an important reaffirmation of Christian values.

Archbishop Mooney of **Detroit,** in a letter to the priests of his archdiocese, urged that a Victory Mass be celebrated every Sunday in every church and chapel.

The Most Rev. Ambrose Senyshyn, O. S. B. M., was consecrated Titular Bishop of Maina and Auxiliary of the **Ukrainian Greek Catholic Diocese** of the United States, in the Byzantine Church of St. Nicholas, Chicago, on Oct. 22. Bishop Bohachevsky, Ordinary of the Diocese, came from his see city of Philadelphia to perform the consecration ceremony. He was assisted by the Most Rev. Basil Takach, Bishop of the Greek Rite Catholic

Diocese of Pittsburgh and the Most Rev. Basil Vladimir Ladyka, O. S. B. M., Exarch of the Ukrainian Catholic Diocese of Canada. A colorful procession of Ukrainian national associations, parish societies, school children, etc., preceded the ceremony in the Byzantine Rite, attended by many members of the hierarchy.

The Rev. Marian Morawski, S. J., distinguished professor of the Catholic University of Lublin and the University of Cracow, succumbed to the tortures endured in the Nazi concentration camp at Oswiecim, and died in agony.

After nine months of enforced exile on the Portuguese islands of Macao, the Most Rev. Adolph Paschang, M. M., Vicar Apostolic of Kongmoon, and Fr. Anthony J. Paulhus, M. M., made their way back to China, to resume their work in Kongmoon. Bishop Paschang reported that conditions in Macao were terrible. The only neutral spot in the Orient and crowded with war refugees, the city was surrounded by Japanese and few supplies could get in, so that the people were starving and cases of cannibalism were daily occurrences.

OCTOBER 25-31

On the Feast of Christ the King, the Gallery of Living Catholic Authors announced that its 1942 Catholic Literary Award for the outstanding book of the past year written by a Gallery member, was made to the Very Rev. Walter Farrell, O. P., for his "Companion to the Summa."

In honor of the arrival in Phoenix, Ariz., of Bishop Gercke of Tucson to preside over public acts of veneration marking the Feast of Christ the King, Mayor Newell Stewart, a non-Catholic, proclaimed the day one of "prayer and devotion" for the entire city.

The Gypsy king, Emil Mitchell, died at Sand Mountain, Albertville, Ala., and was buried by the side of his first wife. He was a Choctaw Indian, born in Rio de Janeiro, Brazil, 85 years ago. The Rev. J. J. Burns, pastor of St. Patrick's Church in Meridian, Miss., officiated at the funeral home and at the cemetery services.

The Connecticut Minute of Prayer was inaugurated Oct. 25, to continue for the duration of the war. Under this plan, radio stations which cover the entire state broadcast one minute of prayer each day.

The National Association of Prison Chaplains met at Asheville, N. C., in conjunction with the American Prison Association. They were addressed by the Rev. Francis J. Lane, Catholic chaplain at Elmira Reformatory in New York, who said that religion alone can get at the root of the "noxious weed of crime," and deplored the fact that sometimes from 500 to 1,400 men were turned over to a single chaplain who was expected to produce adequate results.

The Hoey Award for interracial justice was conferred, on Oct. 25, on Frank Hall, director of the N. C. W. C. News Service, and Edward La Salle, Negro president of the Catholic Interracial Council of Kansas City, Kans., at the Martin de Porres Interracial Center, New York City. Auxiliary Bishop Donahue of New York made the presentation of the two medals before a representative group of white and Negro Catholics.

Establishment of diplomatic relations between China and the Holy See was formally announced in "Osservatore Romano," with the appointment of Dr. Sie Cheou-kang as China's Ambassador to the Vatican. He had served as Charge d'Affaires in Switzerland since 1941 and had previously occupied the same post in Belgium. The representative of the Holy See in China remains unchanged in character, title and residence.

Two of the outstanding heroes lost aboard the U. S. S. Wasp,

when that aircraft carrier went down lost in gallant action in the Solomon Islands were Catholic officers who had attended the same Catholic college, Georgetown University: Comm. John J. Shea, Assistant Air Officer, and Comm. Bartholomew W. Hogan, Senior Medical Officer. They were singled out by Capt. Forrest P. Sherman for special praise.

At a meeting of the **Catholic Association for Interracial Relations**, at Dublin, Eire, Count Michael de la Bedoyere, editor of the "Catholic Herald" of London, sounded a ringing call to Catholic Action, declaring that this is the time of greatest opportunity for the Church.

The 27th annual convention of the **Catholic Laymen's Association of Georgia** was held in Macon, Ga. Bishop O'Hara of Savannah-Atlanta in an address thanked the Association for aid and support rendered in the last year. A resolution was unanimously adopted calling upon all Americans "to stand firm and steadfast against the foes who would divide and separate us."

A **Newman Association** center was opened in London, in a flat placed at the disposal of the Association by some Netherlands Catholics, and was already the meeting place of Catholics of many countries, including Americans. The U. S. Ambassador to Allied governments in exile in London, Anthony Drexel Biddle, Jr., in opening the center, spoke of it as "a haven of fellowship, worthy of the memory of that great Christian of sterling qualities."

The 100th anniversary of the founding of the Archdiocese of **Toronto** was observed by celebration of a pontifical Mass by Archbishop McGuigan of Toronto and sermons during the preceding week at the cathedral on the history of the archdiocese.

Owing to the difficulties of transporting an altar stone, permission was granted for the duration of the war to priests actually at the front, to celebrate Mass **without an altar stone,** using instead an antimensium, a linen or silk cloth with relics of the saints sewn into it.

From the **Solomon Islands,** 14 Catholic missionaries and nuns were rescued by the Royal Australian Navy after escaping from the Japanese. They were of the same group, of whom four Marist missionaries were bayonetted by the enemy. They were returned to "civilization" by a submarine lieutenant in a small skiff manned by Christian natives.

The filming of a motion picture, **"Pastor Angelicus,"** depicting the life of Pope Pius XII, was completed at the Vatican, and sound recordings were being made.

At a meeting of the **Catholic Medical Mission Board,** the Rev. Edward Garesche, S. J., president, reported that despite great difficulties the Board was still sending quantities of medical aid to the missions. One of the missions in South Africa received in the past year a full supply of material for three hospitals.

For gallantry in action in New Guinea, Congressman Melvin J. Maas, of Minnesota, a Colonel in the Reserve Corps, on active duty until Oct. 17, was awarded a **Silver Medal** upon citation by Gen. Douglas MacArthur.

It was reported that 155 Catholic **priests released by the Soviet** from prison camps on islands in the Arctic Ocean, were lost when the ship on which they were departing was torpedoed.

On Oct. 29 Bishop Gannon of Erie celebrated solemn pontifical Mass, marking the opening of the Diocesan Synod, as well as his silver episcopal jubilee and fortieth sacerdotal anniversary. The Apostolic Delegate, the President and Governor James of Pennsylvania sent him felicitations. Statutes enacted at the Synod were solemnly promulgated, to go into effect in the Diocese of Erie in February, 1943.

Rt. Rev. Msgr. Joseph M. Gleason, eminent educator and historian, died at Oakland, Calif., Oct. 30, at the age of 78.

Observances in **Portugal** commemorating the 25th anniversary of the apparition of the Blessed Virgin at Fatima culminated in a radio broadcast to that country by Pope Pius XII, in which he consecrated the war-torn world to the Immaculate Heart of Mary, and imparted the Apostolic Blessing to the President and people of Portugal. President Carmona telegraphed a message of appreciation in behalf of the nation and himself.

The Holy Father presided on Nov. 5 at a **Requiem Mass for Cardinals** Boggiano, Baudrillart and Leme da Silveira Cintra, who died during the year.

In Philadelphia a great throng attended the **Victory Mass** celebrated in Municipal Convention Hall by Bishop Leech of Harrisburg. Cardinal Dougherty presided and delivered the sermon. A message from the President was read by Msgr. J. Carroll McCormick, who announced that a spiritual bouquet of Masses, Communions and rosaries was being sent to President Roosevelt from the archdiocese. Declaring that victory must secure a Christian peace based on justice and charity, the Cardinal concluded: "An army on its knees, here at home, storming the gates of heaven, will help America to win this blessed peace of Christ — for herself and for all the world."

The Very Rev. J. Francis Tucker, O. S. F. S., pastor of St. Anthony's Church, Wilmington, Del., was appointed new Provincial Superior of the North American Province of the **Oblates of St. Francis de Sales.**

It was reported that all Maryknoll Sisters had been released from **internment in Hong Kong.**

The Marist Preparatory School, new juniorate of the **Marist Brothers,** at Esopus, N. Y., was dedicated with a solemn pontifical Mass.

The papal medal, **Pro Ecclesia et Pontifice,** was given to Mrs. Joseph Scherer, active in diocesan projects in Kansas City.

When November dawned **Polish airmen** lighted candles on the 153 graves of their dead comrades buried in a cemetery in England, where a large memorial cross bears the inscription, "For Freedom."

Fr. William A. McGuire, Navy chaplain, disavowed the report that he had manned a gun during the Japanese attack on Pearl Harbor, saying "Praise the Lord, and pass the ammunition," words which became famous in frequent quotation and as the theme of a popular song. According to the Geneva convention no chaplain may take up arms against the enemy, and this proscription Fr. Maguire said he did not violate.

A Vatican radio speaker stated that 86 **German Franciscans** had given their lives for their country or were reported missing in action, during the present war, and that 221 Franciscans had been awarded war decorations by the Reich.

The Rev. Leslie Rule Wilson, canon of the Anglican diocese of Argyll and the Isles, and rector of St. Andrew's, became a **convert** to Catholicism. He was received into the Church at Ft. Augustus Abbey.

On the occasion of the fifth anniversary of his episcopacy, Bishop McGuinness stated that 61 new church buildings had been erected in the Diocese of **Raleigh** within the last five years and all were free of debt: 25 churches, 25 rectories, 6 parochial schools, and 5 convents.

A **Religion and Life Week** was held at Brisbane, under the presidency of Dr. de Witt Batty, Anglican Bishop of Newcastle, and for the first time the Catholic Church was officially represented at such an inter-denominational convention of churches in Australia. Mr. D. G. Jackson, well-known Catholic broadcaster of Melbourne, who attended with express permission of Archbishop Mannix, and Bishop Gleeson of Maitland put the Cath-

olic case. Education, the family, industry, internationalism, theology and politics, and "The Challenge to the Individual" were discussed.

All Mill Hill missionaries from the Tyrol, interned in Uganda by the British, were released.

George M. Cohan, dean of American actors, died in New York, Nov. 5, at the age of 64. Broadway led the nation in mourning. A telegram of sympathy was sent by President Roosevelt, who had presented the Congressional Medal to Mr. Cohan in 1940 for his "outstanding contributions to the American spirit." St. Patrick's Cathedral was crowded to overflowing for the solemn requiem Mass offered on Nov. 7 by the Very Rev. Francis X. Shea. The widow, her son, Private George M. Cohan, Jr., and three daughters were present, and many notables.

Attempts were made to implicate Catholics of Argentina in totalitarian activities but reports appearing in the North American press were proved false. Radical members of the Argentine Chamber of Deputies rose to the defense of the Salesians, against whom Socialist members made insinuations. Attacks were also made upon the Society of the Divine Word, but their injustice was proved.

Falsehoods regarding foreign religious of Brazil were part of a campaign against the whole Church, and all stories were refuted.

A birth control referendum, permitting doctors to give contraceptive advice to married persons, submitted to the voters of Massachusetts, was defeated on election day.

Sound and color slides of the Mass, made from the booklet, "Your Mass Visible," by the Rev. W. G. Kessler, were being distributed among clubs throughout the country operated by the N. C. C. S.

The 3,200 American nationals and others interned in Manila were receiving religious solace from the Rev. Pat Kelly, who each Sunday drove his chapel on wheels into the campus of San Tomas University, where he said Mass, preached and distributed Holy Communion. Many non-Catholics were attracted to the "field Mass."

The Fascist newspaper, "Il Regime Fascista," asserted that many members of the clergy in Italy refused to accept the aims of the Axis powers as their own. A sermon delivered by one of the clergy was quoted as stating, "We Catholics have no enemies."

For the duration of the war three new territories in South China, formerly served by Italian and German missioners, were entrusted to Maryknoll missioners.

A religious and historical pageant marked the 150th anniversary of St. Fernand's Church, Florissant, Mo., and was part of a 3-day celebration concluding with a requiem field Mass for deceased members of the parish.

The Japanese, in occupation of the Philippines, banned the use of the Spanish language in the Philippine law courts.

NOVEMBER 8-14

President Roosevelt proclaimed Thanksgiving Day and New Year's Day as Days of Prayer, to be observed publicly and privately.

Reports of the various departments of the National Catholic Welfare Conference made at the Annual Meeting of the Archbishops and Bishops of the United States, in Washington, D. C., Nov. 11-13, revealed accelerated patriotic endeavor and pledged future effort. Archbishop Mooney of Detroit, Chairman of the Administrative Board, said, "Every program and policy of the Government during these fateful months has affected in some degree the religious and social mission of the Church." The Feast of the Immaculate Conception, was designated a National Day of Prayer for Victory, asking Divine guidance and protection of our soldiers and sailors. A personal message from Pope Pius XII expressed his "heartfelt gratitude"

for the spiritual and material cooperation extended by the hierarchy, clergy and faithful of America in "these trying times," and sent his special Apostolic Benediction. A call for victory for the United States and its allies in the present world struggle and for a durable peace was made in "The Bishop's Statement on Victory and Peace."

One of six high-ranking officers awarded the **Distinguished Service Medal** for their services in the Philippines was Brig. Gen. Hugh J. Casey, formerly a member of St. Agatha's parish in Brooklyn, N. Y.

Josephine Brownson, distinguished Catholic educator and writer, and granddaughter of Orestes Brownson, died in Detroit, Mich. on Nov. 10. She taught in the public schools before her retirement and in 1906 took up catechetical work, establishing the Catholic Instruction League which she developed into the large project it is today. Her published books include "Living Forever," "Feed My Lambs" and "To the Heart of a Child."

The Rev. Bernard J. Topel, head of the department of mathematics of Carroll College, Helena, Mont., was elected president of the **Montana Academy of Science.**

Flight Lieut. J. C. Carriere, a former student of St. Mary's College, Montreal, was awarded the **Distinguished Flying Cross.**

Charles A. McMahon, for 22 years editor of "Catholic Action," national monthly of the N. C. W. C., died in Washington, D. C., on Nov. 8, at the age of 63. He achieved national prominence for his writings and addresses and for his educational and civic activities.

The **Apostolate of Suffering** issued the first copy of the "Good Samaritan Almanac." Their spiritual director, Bishop Muench of Fargo, said its purpose was to make members of the Apostolate "realize that their suffering is a gift of God." The Almanac gives the 1943 Liturgical calendar and sketches of the lives of saints for various months.

At a meeting held Nov. 10 the Sacred Congregation of Rites examined miracles proposed in the cause for **canonization** of Bl. Domenica Mazzarello, co-founder with St. John Bosco of the Sisters of Mary Auxiliatrix.

The **Pious Missional Union of the Clergy** of Mexico held their first national congress at the cathedral of Guadalajara, Nov. 11-15. A message from Cardinal Maglione conveyed the Holy Father's Apostolic Benediction. Archbishop Rivera pontificated at the closing solemn pontifical Mass.

Cardinal Schuster, Archbishop of Milan, was directing air raid relief work in **Milan.**

The Art Institute of Chicago opened a course in **ecclesiastical art**, to serve art students and artists, regardless of religious denominations.

The new **chapel of the Palatine Guard** in the Vatican was solemnly blessed and inaugurated by Pope Pius XII, who donated the altar and sacred vessels and vestments which he used when he was Papal Nuncio in Berlin and Munich.

Fr. W. D. Evans, chaplain on board the cruiser **H. M. A. S. Canberra**, sunk in the South Pacific, and the last to leave the ship, said all Catholics who lost their lives had gone to confession and received Holy Communion the day before they died.

A member of the Scapular Militia, as a thanksgiving offering for a favor received, made an anonymous gift of $1,000 towards free **scapulars** for Catholic servicemen.

The first in the Navy to receive the **Legion of Merit Medal** was Lieut. Anna A. Bertitus, a Catholic Navy nurse, who escaped from Corregidor after her hospital on Bataan Peninsula was bombed. In one day she saw 285 patients brought into the operating room.

Fifth cousins of Gen. John J. Pershing are three students of St. Bellarmine's School, Burbank, Calif., and members of its military cadet organizations: **John, Robert**

and Ralph Pershing. Their grandfather, Walter S. Pershing, who resides in Hollywood, was a convert to Catholicism.

Catechetical Day was observed on Nov. 12 by the Catholic University unit of the Confraternity of Christian Doctrine.

The 1942 Catholic Literary Award was made to the Very Rev. Walter Farrell, O. P., for his "Companion to the Summa," voted the outstanding book of the past year, by the Board of Governors of the Gallery of Living Catholic Authors. An illuminated scroll was presented to him by the Chairman, the Rev. Francis X. Talbot, S. J., at a tea and reception in New York City.

At the second annual meeting of the Sword of the Spirit, in London, Cardinal Hinsley said the organization was combating all forms of totalitarianism and "There lies before us the task of winning the peace."

A copper mine labor strike in the region of Butte, Mont., was averted through the intervention of Bishop Gilmore of Butte.

A secular press dispatch based on a letter from an unnamed Catholic priest, told of the atrocities in northeastern Kiangsi Province, China, where during the brief occupation by Japanese during the summer, at least 1,000 Chinese Christians were killed, 20 missions wrecked, Fr. Verdini and 35 Chinese orphans and aged persons under his care were killed, Fr. Kwei was beheaded at Lukiatu, and Fr. Poizat, a French priest, was savagely beaten at Yukiang.

The Most Rev. Francis J. Monaghan, Bishop of Ogdensburg, died at Watertown, N. Y., Nov. 13, at the age of 52, as the result of severe injuries suffered in a fall from a train late in September. He was noted as a theologian, preacher and educator. Born in Newark, N. J., he graduated from Seton Hall College, in 1911, and in 1915 graduated from North American College, Rome, and was ordained. He was assigned to parochial work in New Jersey and then taught at Seton Hall, Immaculate Conception Seminary, and St. Elizabeth's College. He was appointed rector of Seton Hall College in 1933 and director of the Aquinas House of Studies, serving in that capacity until his elevation to the hierarchy in 1936, as Coadjutor Bishop of Ogdensburg. He succeeded to the see in 1939. He was buried in St. Mary's Cemetery, following solemn rites in St. Mary's Cathedral, Ogdensburg, at which Archbishop Spellman of New York officiated, and 12 other members of the hierarchy were present.

Before the American troops landed at Casablanca, Morocco, the Rev. Francis O'Leary, of Lowell, Mass., led a brief religious service on board ship.

From Luxembourg 50 families "known for their unwillingness to be considered or to act as citizens conscious of their German origin," were deported.

The Rev. Dionisio Arencibia, the first colored priest of Cuba, was ordained in Havana.

NOVEMBER 15-21

The Most Rev. Edward F. Hoban, Bishop of Rockford, was transferred to the Titular See of Lystra and appointed Coadjutor Bishop of Cleveland with right of succession to Archbishop Schrembs, Bishop of Cleveland.

Msgr. Martin J. O'Connor, pastor of St. Joseph's Cathedral and Vicar General of the Diocese of Scranton, was appointed Titular Bishop of Thespia and Auxiliary to Bishop Hafey of Scranton.

The 7th anniversary of the Philippine Commonwealth was commemorated by a memorial Mass celebrated by Archbishop Spellman of New York in St. Aloysius' Church, Washington, D. C., on Nov. 15, with President Quezon and members of his Government, officials of the United States Goveru-

ment, representatives of the United Nations and members of the American Catholic hierarchy present. The Very Rev. Robert I. Gannon, president of Fordham University, in his sermon declared the United States and the Philippine Commonwealth are "most enduringly united," with their governments founded on "a tradition that came to them both from Christ through the Catholic Middle Ages," and that when the war came, though 50,000 Japanese were settled in the islands, "the Filipinos recognized at once their brothers in spirit," for "the bond between our soldiers and the gallant Filipinos went to the roots of their civilization." Later in the day the Presidents of three countries — the United States, Mexico and the Philippines broadcast messages to the Filipinos, paying tribute to their heroism and struggle for liberty against the invader.

The **Dominican House of Studies**, in Washington, D. C., commemorated the grant to it by the Holy See of permission to confer the degree of Doctor of Sacred Theology. The Apostolic Delegate, Archbishop Cicognani, officiated at the solemn pontifical Mass, at which Archbishop McNicholas of Cincinnati preached the sermon, declaring the occasion a blessed one.

The **Legion of Decency** reported 530 pictures reviewed during the past year, as compared with 521 films the year before, and a slight decrease in objectionable films, with those "condemned" dropping from 1.34 per cent to .95 per cent.

A priest of the Archdiocese of St. Paul, Lieut. Col. Patrick J. Ryan, recited prayers for the dead at the burial of the first **U. S. troops slain in Africa.** Among the group was the Rev. Clement Falter, C. Pp. S., the first American Army chaplain lost in that sector, killed in a cross-fire from machine guns when landing on a Morocco beach the morning of Nov. 8.

During a fire which razed old Armory Hall, **East Boston**, Nov. 15, more than 50 priests labored with Boston firemen in rescue work and administered the last rites to 50 firemen trapped in the wreckage.

Rear Admiral Daniel J. Callaghan, in command of the cruiser San Francisco, lost his life in an engagement of the United States Navy with the Japanese off the Solomon Islands; his ship was brought back to port. A native of San Francisco, he was 52 years old and had served 31 years in the Navy. He had received many honors and represented President Roosevelt in Oct., 1939, at the funeral services for Cardinal Mundelein in Chicago. In a broadcast address the President paid special tribute to the Catholic naval officer, and referred to him as "my close personal friend."

The Most Rev. Martin Tritschler y Cordoba, **Archbishop of Yucatan**, eldest member of the Mexican hierarchy, died in Merida at the age of 74.

Gen. George C. Marshall, Chief of Staff, declared the moral and **spiritual guidance of the U. S. Army** the best in the world.

A vituperative attack upon Vatican officialdom was made by Roberto Farinacci, in his newspaper, "Regime Fascista," and he accused Myron C. Taylor, "Roosevelt's Jewish emissary," of taking with him when he left Vatican City information that led to the **bombing of Italian cities.** The accusation was without foundation, statements to that effect being made by "Osservatore Romano" and Mr. Taylor himself.

A special committee of the National Catholic Educational Association met in New York City to study the question of revision of the **Catholic school system.**

At the Oratory of St. Philip Neri, in Rome, a plaque was unveiled commemorating the fact that **Pope Pius XII** made his early studies there.

Two deaths were reported in a **Nazi concentration camp**: the Rev. Paul Baranski, C. S. Sp., interned since 1939; and the Rev. J. Piwow-

arczyk, S. J., news of whose arrest had only recently been received.

In a collective pastoral letter the hierarchy of **Brazil** urged all Catholics to unite in a common front against the Axis.

A hurricane in **British Honduras**, particularly violent in the vicinity of Corozal and Orange Walk, did great damage to the Jesuit missions. Many mission buildings were severely damaged, and 13 Jesuit schools and 4 churches were destroyed, at a loss of $50,000.

A pontifical Mass of requiem, arranged by the Brazilian Ambassador to the Holy See, was offered in St. Peter's Basilica on Nov. 19 for the late **Cardinal Leme da Silveira Cintra.**

Racial and religious discrimination in employing war workers was prohibited in **Canada.**

The National Congress of the **Society for the Propagation of the Faith** was held in Guadalajara, Mexico, Nov. 15-19.

As an expression of their high regard for the late **Rev. Francis J. Krill**, an American-born priest who had been especially active in social welfare in Cordoba, Vera Cruz, the people of Cordoba named one of their streets after him.

The annual honor, **"Woman of the Year,"** of the Woman's National Institute, New York City, was given to two Catholic nurses, Capt. Florence MacDonald and Lt. Helen Summers, among the last Americans to leave Corregidor before its fall and since then on duty in the United States.

The Holy See directed the **Maryknoll Fathers** to cooperate with the local clergy of nine archdioceses and dioceses in five countries of South and Central America: Guayaquil, Ecuador; Talca, Temuco and La Serena, Chile; Puno and Lima, Peru; and three areas in Central America.

A new Catholic publication, **"Topix,"** was inaugurated by the Catechetical Guild, St. Paul, Minn., to counteract the flood of secular "comic" publications with illustrations of historical material in color. The first issue of the monthly showed the life and death of St. Maurice in drawings and dialogue.

The Second Corrientes Diocesan Eucharistic Congress at Posadas, **Argentina**, was attended by 5,000 Paraguayans as well as thousands of Argentine pilgrims. The Argentine National Holiday occurred during the congress, and on that day five bishops and nine priests distributed Holy Communion to the armed forces, and a number of soldiers and "conscripts" were baptized during the field Mass.

The first American Ordinary of a see in **Haiti**, the Most Rev. Louis Collignon, O. M. I., was consecrated Bishop of Les Cayes on Nov. 21, by Cardinal Archbishop Villeneuve of Quebec, in ceremonies unprecedented in Lowell, Mass.

Five members of a ring responsible for **lewd publications** were arrested in New York, N. Y., Akron, Ohio, and Kansas City, Mo.

NOVEMBER 22-30

A bill fixing the **tax-exempt status of charitable, educational and religious properties** in the District of Columbia was introduced in the House by Representative John F. Hunter of Ohio and passed. It was virtually the same as the bill introduced by Senator Pat McCarran of Nevada, which was reported favorably by the Senate Committee on the District of Columbia, and aimed to amend recent interpretation by which certain previously tax-exempt properties had been placed on the tax-rolls.

The centennial of St. Peter's Cathedral, **Belleville, Ill.**, was solemnly observed. Six members of the hierarchy attended the Mass at which Bishop Althoff of Belleville pontificated.

Ceremonies commemorating the one hundredth anniversary of the founding of the **Sisters of the Holy**

Family were held in New Orleans, in St. Louis Cathedral and the motherhouse nearby, Nov. 21-23. The foundress, born in New Orleans of Haitian parentage, was Miss Harriet Delisle, who became Mother Harriet and was assisted by Miss Juliette Gaudin, a native of Cuba. Dedicated to work among the people of their race, the little community cared for indigent old Colored women, instructed slaves and taught catechism to Colored children. At the end of ten years they numbered about ten members, and at their centennial count 207 Sisters, 22 novices and 12 postulants, with homes for the aged, orphan asylums and schools under their care. Archbishop Rummel of New Orleans sent a letter of congratulations on their "marvelous record of zeal and generosity in the cause of religion, education and charity," and celebrated the solemn pontifical Mass on Nov. 21, the date of foundation.

Meetings of the diocesan clergy of St. Augustine, Fla., all dealing with **Catholic family life**, were held during the week of Nov. 22.

A press club organized at Catholic Central High School, Troy, N. Y., was named the **Scanlan Press Chapter**, in honor of Patrick J. Scanlan, managing editor of the Brooklyn "Tablet."

Due to the difficulty of communication with Rome, a Vicar General of the **Friars Minor Capuchin** in the United States and Canada was appointed, with special faculties for the duration of the war. The Very Rev. Benno Aichinger, O. F. M. Cap., of New York was appointed to the new office.

Men in the service, unable to return home for **Thanksgiving Day**, enjoyed the usual festivities at the U. S. O. clubs. In London American Catholic troops attended a solemn Mass in Westminster Cathedral. The day was given an added significance at Notre Dame University with ceremonies marking the centenary year.

At the opening of the **Alcan Highway** from the United States to Alaska, the Rev. Charles Hamel, O. M. I., pastor of the Sacred Heart Church at Whitehorse, Yukon Territory, read the invocation for the dedication ceremonies.

The Rt. Rev. Msgr. John J. Boylan, Vicar General of the Diocese of Des Moines, was appointed Bishop of **Rockford**, to succeed Bishop Hoban, transferred to Cleveland as Coadjutor Bishop.

The Rt. Rev. Msgr. Leo Binz, secretary of the Apostolic Delegation in Washington, was appointed Titular Bishop of Pinara and Coadjutor Bishop of **Winona**, of which the Most Rev. Francis M. Kelly is Bishop.

The **Rev. J. Armand Sabourin**, heroic chaplain of Les Fusiliers Mount Royal who figured prominently in the raid on Dieppe, celebrated a solemn Mass at St. Patrick's Cathedral, New York City, Nov. 22.

In the **Netherlands**, Dr. J. R. L. Smits, director of the Catholic High School at Bergen-op-Zoom, and Jan Viekke, a teacher there, were sent to a Nazi concentration camp, and Dr. T. J. Verschuur, former Netherlands Minister of Commerce and president of the Dutch Catholic party, was arrested as a hostage.

Lest Catholic schools be robbed of their distinctive character, the hierarchy of England and Wales sent a joint letter to the London Times, demanding respect for minorities in the **new British education bill.**

It was learned that the counselor of the United States Embassy in Vichy, France, Robert D. Murphy, a product of Catholic schools (Marquette Academy and Marquette University), had labored quietly and patiently for many months in **North Africa** to establish the favorable scene upon which American troops arrived the night of Nov. 7-8.

Dr. George Johnson, director of the N. C. W. C. Education Department, was raised to the rank of Domestic Prelate, with the title of Right Reverend Monsignor.

A new National Catholic Advisory Committee for the **Girl Scouts**, composed of Catholic laywomen from each of the 12 regional Girl Scout areas, and set up at the suggestion of the Rev. Robert Brown, Liaison Officer between the Girl Scouts and the N. C. W. C. Youth Department, held their first meeting at the national headquarters in New York City.

At an impressive ceremony in St. Mary's Church, Belfast, Ireland, 91 men and 46 women **converts**, including 16 soldiers and 5 members of the Auxiliary Territorial Service, were confirmed by Bishop Mageean of Down and Connor.

High officials of state, the armed forces and civic life attended a solemn requiem Mass at St. Patrick's Church, **Ottawa**, Canada, in honor of the memory of 24 former students of St. Patrick's College who had given their lives in the present war.

Under an order of the day during the summer, it was learned, Lieut. Gen. E. C. A. Schreiber, former commander of the First Army, chose as the emblem for these British troops the medieval **Crusaders' emblem** of the cross and shield with the sword of St. George of England. A London "Times" correspondent said: "It represents the heart of this army."

Archbishop Beovich of Adelaide praised the **Catholic spirit of American troops** in Australia, saying, "You have edified our people, for which I am most grateful."

Acting Squadron Leader Maurice Michael Stephens, former pupil of the Xaverian Brothers, won his **fourth British award for gallantry** in action, the Distinguished Flying Cross twice in the Battle of Britain, and the Distinguished Service Order in North Africa and Malta.

A historical document brought to light in the muniment room of Blaire College, Aberdeen, by W. R. Humphries, revealed that **Mary Queen of Scots** secretly received Holy Communion from her confessor on the morning of her execution.

A Bible Congress under the auspices of the Federation of Catholic Teachers was held in Buenos Aires, Argentina. A resolution was adopted advocating a return to the Gospel in private, family, school and institutional life.

The dramatic rescue of **Capt. Eddie Rickenbacker** in the Pacific after his plane was wrecked revealed that ever since the First World War he had carried on his person a crucifix given him by an eight-year-old girl shortly before he sailed overseas in 1918. "It has always been a comfort to have it with me," he informed the N.C.W.C. News Service.

The posthumous award of the **Congressional Medal of Honor** to Capt. Richard E. Fleming, Marine flier, for heroism in the Battle of Midway, was given to his mother, to whom he had sent word that he had received Holy Communion before the start of the engagement from which he never returned.

The **Rev. John P. Boland**, pastor of St. Thomas Aquinas Church in Buffalo, announced his retirement as Chairman of the New York State Labor Relations Board. A testimonial dinner was planned for him for Dec. 9th, with Governor Lehman and other notables serving on the Committee.

The Church of the Assumption of the Blessed Virgin, in **Lancaster, Pa.**, marked the 200th anniversary of this historic parish, with a solemn pontifical Mass, celebrated by Bishop Leech of Harrisburg.

Enid Maud Dinnis, noted Catholic writer and member of the Gallery of Living Catholic Authors, died in London at the age of 69. A convert to Catholicism, her works breathed the spirit of the Faith she cherished. Among them are "The Anchorhold" and "God's Fairy Tales."

The third man from St. John's University, Collegeville, Minn., to receive the **Navy Cross** for extraordinary heroism, was Lieut. Anthony J. Schultheis, U. S. N. R.

Perpetual adoration of the Bless-

ed Sacrament in the National Shrine of the Immaculate Conception, Washington, D. C., was inaugurated Nov. 27, to continue for the balance of the year.

Immigration restrictions affecting Protestant missionaries from North America were the result of laws imposed by several South American countries, after the outbreak of the war in Europe, to prevent a large influx of refugees from war-infested countries. Commenting on this situation, a non-Catholic newspaperman, John W. White, said in the "Catholic Digest": "The missionaries create a bitter resentment against the U. S. that has done more than any other single factor to sabotage Washington's good-neighbor policy."

A general assembly of the Cardinals at the Vatican was held Nov. 24, in the presence of the Pope, to discuss the cause of beatification of 29 persons killed during the Boxer Rebellion in China in 1900. A favorable decision was rendered, the defense of their faith and martyrdom being declared unquestionable.

Amory Matthews, convert, U. S. Papal Chamberlain, died in Rome. He was resident there, and the son of Nathan Matthews, former Mayor of Boston.

Word received from various foreign missionary lands gave evidence that the neutrality of Ireland enabled Irish missionaries to take over mission fields affected by the war.

Maryknoll Sisters in Kaying, China, were growing peanuts to make peanut oil for sanctuary lamps throughout the vicariate.

The First National Eucharistic Congress of El Salvador was held in San Salvador. By radio the Holy Father broadcast a message to the closing exercises on Nov. 26, and bestowed his Apostolic Blessing.

Following the aerial bombardments of Genoa Pope Pius sent a letter to the Archbishop, Cardinal Boetto, expressing his sympathy for civilian casualties.

The annual Pan-American Mass was celebrated in St. Patrick's Cathedral, Washington, D. C., by the Apostolic Delegate, Archbishop Cicognani, and the Most Rev. John F. O'Hara, C. S. C., Military Delegate, preached the sermon, saying that by learning the lessons God would teach us in our trials "we will earn the right to thank God for a peace based on justice, a lasting peace." Diplomatic representatives of Central and South American republics, military and naval aides, legislative, judicial and government officials were present. The annual Pan-American Mass, sponsored by the Southern California Chapter of the Knights of Columbus, was also celebrated on Thanksgiving Day in St. Vibiana's Cathedral, Los Angeles, said to be the largest Latin-American community in the United States.

A new Liberty ship was named for Archbishop Lamy, by school children of New Mexico, who won the privilege in the school salvage campaign.

The 37th annual meeting of the Catholic Church Extension Society was held in Chicago, Ill., with more than twenty members of the hierarchy in attendance. It was announced that the Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, had been appointed by the Holy See to serve his fourth term as president. Bishop O'Brien said the past year had been a difficult one because of the world conflict, the home missions having also suffered from it.

Independence Day was observed in Haiti with Mass in all the churches, President Lescot and his family, the Cabinet and diplomatic corps attending Mass in the Basilica of Notre Dame, Port-au-Prince, where Archbishop Gouaze pontificated.

A spy suspect in Brazil, was reported in the United States press to be a Papal Count, but the title of Count was never given by the Vatican to Edmondo di Robilanti.

Before the Nazi occupation of France, Cardinal Hlond, Primate of

Poland, living in exile in Lourdes, departed thence for Saragossa, Spain.

A disastrous fire in a Boston cafe on the night of Nov. 28 resulted in the death of nearly 500 persons. During the catastrophe about 50 priests, displaying great courage under hazardous circumstances, administered the last rites and gave general absolution to the victims, accompanying them also to the hospitals. A large percentage of the dead were Catholics.

Fr. Szramek, distinguished Polish priest, died in a Nazi prison. He was one of 50 Warsaw hostages condemned to death.

The Most Rev. Anthony J. Schuler, S. J., Bishop of El Paso for 27 years, resigned from his see and retired to live in Denver, Colo. During his episcopate the Catholic population of the diocese had increased from 81,290 to 121,854. He is succeeded by the Most Rev. Sidney M. Metzger, who was appointed his Coadjutor earlier in the year.

A signal honor was bestowed on Fr. Thomas Shanahan, S. J., by General MacArthur, who promoted him from First Lieutenant to Captain for his heroic service as chaplain of the Mactan, inter-island steamship which served as a Red Cross ship for the transfer of the wounded from the Philippines to Australia.

The Distinguished Flying Cross was awarded to Lt. William E. O'Brien, Marquette University alumnus, and to Radio Man Anthony W. Brunetti, of the Sacred Heart parish, Bridgeport, Conn.

The Very Rev. Msgr. Louis D. Berube was elected Administrator of the Diocese of Ogdensburg, to serve until the installation of a new Bishop to succeed the Most Rev. Francis J. Monaghan, who died Nov. 13.

Pope Pius XII granted indulgences for recitation of the prayer to the Immaculate Heart of Mary, which he gave over his radio broadcast to Portugal when he consecrated the world to the Immaculate Heart of Mary. An English translation was printed. The faithful were asked to dedicate themselves individually to the Immaculate Heart.

The condition of the Very Rev. Vladimir Ledochowski, Superior General of the Society of Jesus, who had been ill for some time, continued very grave.

Spain's new Ambassador to the Holy See, Domingo las Barcenas, arrived in Rome.

The relics of St. Julian were stolen from the tomb in Le Mans Cathedral, France.

1942 NECROLOGY OF DISTINGUISHED U. S. CATHOLICS

(This list does not include those who have died in their country's service.)

Hierarchy

Most Rev. Joseph M. Corrigan, Titular Bishop of Biltra, rector of the Catholic University
Most Rev. Francis J. Monaghan, Bishop of Ogdensburg

Clergy

Rev. James A. Abbey
Rt. Rev. Msgr. Martin T. Anderegg
Rev. Carl J. Anthony
Very Rev. Felix Baran, O. M. C.
Rev. James Barron, C. Ss. R.
Rev. Charles Baschal
Rev. Francis S. Betten, S. J.
Very Rev. Edward Blecke, O. F. M.
Rev. Peter A. Boyle
Rev. Bernard Brotons, O. C. D.
Rev. Emil Brum, O. F. M.
Rt. Rev. Msgr. Daniel A. Buckley
Rev. William D. Buckley
Rev. Wallace A. Burk, S. J.
Rev. Frederick A. Burke, C. M.
Rt. Rev. Msgr. James C. Byrne
Rev. John J. Carey
Rev. Thomas F. Carroll
Rev. Martin F. Cavanagh
Rt. Rev. Msgr. Peter M. Cerveny
Rt. Rev. Msgr. John J. Clarke
Rt. Rev. Msgr. Eugene J. Connelly
Rev. John A. Connolly
Rev. John Corbett, S. J.

Rev. Gaetano M. Costi, O. F. M. Cap.
Rev. Michael Cotter, S. M.
Rev. John J. Cox
Rt. Rev. Msgr. Patrick P. Crane
Rev. Edward J. Crotty, C. Ss. R.
Rev. Daniel C. Cunnion
Rev. William Cushing, C. P.
Very Rev. Turibius Deaver, O. F. M.
Rev. Harry T. Deegan, C. M.
Rev. Henry De Gryse
Rev. Joseph De Jelsi
Very Rev. L. R. Des Rochers
Rev. John F. Dodwell, C. S. Sp.
Rev. Arthur S. Dombrowski
Rev. Bernard Doucet
Rev. Francis X. Dougherty, S. J.
Rev. Francis X. Downey, S. J.
Rev. Francis J. Dubbel
Rt. Rev. Msgr. Charles E. Duffy
Rev. William F. P. Duffy, C. S. Sp.
Rt. Rev. Msgr. Arnold Estvelt
Rt. Rev. Msgr. John F. Fagan
Rev. John J. Farrell, S. S.
Rev. Philip A. Farrell
Rev. Tobias E. Farrenkopf
Rev. Anthony J. Faucher
Rev. Ignatius Fealy
Rev. Augustine Fields, S. J.
Rev. Paul V. Flanagan, O. P.
Rev. August J. Foerster
Rev. George A. Forst
Rt. Rev. Msgr. Phileas S. Garand
Rev. Gilbert J. Garraghan, S. J.
Rev. Francis A. Garvey
Rev. Fernando Gaudet, S. S. S.
Rev. William A. Gildea
Rev. John T. Gillard, S. S. J.
Rev. Joseph Giunta
Rt. Rev. Msgr. Joseph M. Gleason
Rev. Lawrence A. Gough
Rev. Kilian Gutmann, O. Carm.
Rt. Rev. Msgr. Patrick Gwerin
Rev. George B. Harrington
Rev. Joseph Hartel
Rev. Francis B. Hassett
Rev. Charles J. Hennessy, S. J.
Rev. Thomas J. Herlihy
Rev. John Hoes
Rev. Emil W. Hottinger, C. Ss. R.
Rev. Eugene V. Hughes
Rt. Rev. Msgr. J. Vincent Hussie
Rev. David J. Hutchinson
Rev. J. Amadee Jacquement, O. P.
Rev. Thomas M. Jordan
Rev. Michael Judt
Rev. Francis L. Kasaczun
Rt. Rev. Msgr. William P. Kealy
Rev. John F. Keenan, C. M.
Rev. Cyril C. Kehoe, O. C. C.
Rev. Richard A. Kennedy
Rev. Ralph Kline
Rev. Francis Krill
Rt. Rev. Msgr. James J. Lacey
Rev. Denis D. Lane, C. M.
Rev. Thomas J. Lennan
Rt. Rev. Msgr. Thomas J. Leonard
Rev. Kilian Lutz, O. F. M. Cap.
Rev. James I. Maguire, S. J.
Very Rev. Msgr. Leo P. Manzetti
Rt. Rev. Msgr. Nicholas A. Marnell
Rev. Casper Matz, O. F. M.
Rev. George J. May
Rev. Joseph L. McCann
Rev. George T. McCarthy
Rev. Thomas McCarthy, S. S. C.
Rev. Charles A. McClellan
Very Rev. John F. McElwee, O.S.F.S.
Rev. Alexander B. McKay
Very Rev. William F. McLaughlin, O. S. F. S.
Rev. John McNiff
Rev. Albert E. Mehler, C. S. Sp.
Rt. Rev. Msgr. Joseph A. Melancon
Rev. Salvatore Midaglia
Rev. Neil A. Mooney
Rt. Rev. Msgr. James J. Mulhall
Rt. Rev. Bernard Murphy, O. S. B.
Rt. Rev. Msgr. George F. Murphy
Rt. Rev. Msgr. George L. Murray
Rev. Jules J. Oberholzer, S. J.
Rev. Matthew O'Brien
Very Rev. Edward D. O'Connell
Rev. John F. O'Malley
Rt. Rev. Msgr. Patrick O'Reilly
Rev. Patrick O'Reilly
Rev. Thomas O'Rourke
Rt. Rev. Msgr. John W. Osadnik
Rev. Denis O'Sullivan
Rev. Henry Otterbein, C. Ss. R.
Rev. Leo J. Paloquin, M. M.
Rev. Raphael Pfisterer, O. S. B.
Rev. Anthony A. Pirnat
Rev. Joseph Polsenski
Rev. George D. Quigley
Rt. Rev. Msgr. C. J. Quille
Rev. Bernard Ranker
Rev. Maurice Riordan
Rev. Paul J. Rock
Rev. Aloysius J. Roth, C. S. Sp.
Rev. George Rolland
Rev. Charles F. Schimmel
Rev. Edmund J. Schlecht
Rev. Franz M. W. Schneeweiss
Very Rev. Henry J. Schroeder, O. P.
Rev. Bernard L. Sellmeyer, S. J.
Rev. John L. Seuffert

Rev. David Shanahan
Rev. Vincent A. Skahan
Rev. Thomas F. Slater, S. S. J.
Rev. Thomas S. Slattery
Rt. Rev. Msgr. James J. Smith
Rev. Louis S. Spannagel, C. S. Sp.
Rt. Rev. Msgr. James Stapleton
Rev. Eugene Sugranes, C. M. F.
Rev. Denis A. Sullivan, O. M. I.
Rt. Rev. Msgr. John J. Sweeney
Rev. Aloysius B. Thibbitts, S. J.
Rev. Thomas J. Timmons
Rev. R. Joseph Tuohy
Very Rev. Louis A. Tragesser, S. M.
Rev. Adolphe A. Vaschalde, C. S. B.
Rev. John C. Vitt
Rev. Thomas E. Walsh
Rev. Albert M. Weikmann
Rev. Thomas J. Wheeler, S. J.
Rev. Simon J. Wigishoff, S. P. M.
Rev. W. A. Wilkinson, S. J.
Rt. Rev. Justus Wirth, O. S. B.
Rev. Francis M. Wojtalewicz
Rev. Stephen J. Zarko, C. S. Sp.

Laity

Grazia Abbate, centenarian
Julia A. Acosta, broker
Pasquale Amato, singer
Ellery O. Anderson, lawyer
Mrs. James A. Bach, N. C. C. W. official
Ralph F. Bacon, violinist
Frank Bagley, prize fight manager
Thomas J. Bannon, U. S. Treasury agent
William J. Baroni, Sr., broker
George H. Barron, antiquarian
Daniel Barry, ink company president
John Barrymore, actor
Mary E. Beary, church worker
Bernard Berigan, orchestra leader
Arthur Bienbar, musician
John F. Birmingham, railroad official
Patrick J. Boland, U. S. congressman from Pennsylvania
James F. Boylan, banker
Frank Brady, engineer
William F. Brady, physician
Andrew Thomas Brice, engineer
T. Louis A. Britt, attorney
Edward V. Brophy, political leader
Josephine Brownson, educator, writer, Laetare Medalist
Orestes A. Brownson, physician
Henry Bruckner, politician
Samuel J. Burden, alderman, registrar
Paul H. Burns, attorney
Jacques Bustanoby, restauranteur
John J. Butler, press room head
William J. Butler, clerk of N. Y. County Supreme Court
John Byrider, industrialist
Daniel J. Byrne, Catholic leader
James Byrne, lawyer
James A. Cahill, Jr., surgeon
James E. Cahill, pharmacist
William J. Cain, lawyer
Daniel J. Callahan, steamship official, banker
Otto F. Canis, professor of pharmacy
Mary Campbell, philanthropist
John J. Canning, insurance broker
James D. Cantillon, philanthropist
Peter P. Cappel, real estate dealer
James P. Carey, transportation manager
John F. Carney, county clerk
Matthew J. Carney, industrialist
Charles J. Carroll, attorney
Frank F. Carroll, physician
Michael J. Carroll, post office employee
William K. Carroll, business executive
Louis J. Cartier, jeweler
Charlotte Sterns Chapin
Walter J. Clark, newspaper man
Richard H. Clarke, attorney
John F. Cockerill, builder
George M. Cohan, actor
Cleo Corbett Collins, philanthropist
Luigi Communi, violinist
John F. Conlon, K. of C. district deputy
Edward J. Connolly, lawyer
Joseph P. Connor, bursar of library
William J. Conway, judge
Edward G. Cooke, theatrical manager
Mathilde de Cordoba, portrait etcher
Thomas J. Courtney, Edison Co. employee
James F. Coyle, physician
William A. Croke, Sr., examiner for State Dept. of Licenses
Maurice J. Cronin, N. J. Civil Service Commissioner
Charles E. Crowley, pioneer railway builder
William F. Cummings, railroad man
Anne Ogilvie Curry, hair specialist
Thomas J. Danehy, manager of utilities company
Frederick W. De Gray, attorney
William J. Delehanty, physician

Peter E. Demarest, high school principal
Ralph De Rosa, designer of jewelry
Jean F. P. Des Garennes, author, educator
Mary Welch Devereux, wife of Wake Island hero
Thomas J. Devereux, postal clerk
Harry J. Devine, alderman
Philip A. Doherty, manufacturer
William E. Donahue, reporter
Mary E. Donegan, advertising films producer
Hugh Donohoe, manufacturer
Katherine M. Donovan, bank employee
Mary Agnes Dowd, philanthropist
Thomas J. Dowling, newspaperman
Capt. H. R. Doyle, U. S. N.
John A. Doyle, St. Vincent de Paul Society official
John F. Doyle, Jr., real estate man
Dennis Driscoll, member of G. A. R.
William J. Dugan, newspaper compositor
Christopher J. Dunn, Public Welfare aide
Albert C. Elser, banker
Louise M. Farrell
William F. Feeney, business executive
Joseph I. Finneran, Big League baseball player
Albert Fisher, pioneer auto man
Freeman C. Fitzgerald, business executive, football coach
Maurice O'R. FitzGerald, author, lecturer
James F. Fitzpatrick, claim adjuster
Patrick V. Flanagan, attorney
Andrew S. Fleming, bookbinder
Henry Morris Flinn, pressman
John Charles Flynn, business man
John Francis Flynn, deputy clerk
John M. Flynn, legislator, manufacturer
Thomas H. Flynn, physician
William V. Flynn, law secretary
A. Manuel Fox, economist
Emil Frei, stained-glass artist
Edward J. Galbally, publisher
Frank I. Galgano, assemblyman
Martha Gallery, newspaper columnist
Teresa Ganster, leader in Catholic activities
Earl J. Garey, lawyer
Felix A. Gaudin, dentist
John J. Geoghan, engineer
Marguerite Higgins Gianella, poet
Joseph F. Gibbons, contractor
Michael J. Gillen, assemblyman
James P. Glynn, physician
John J. Glynn, police lieutenant
Peter B. Goethals, West coast pioneer
Gabrielle Godard, educator
Emily C. Groden, teacher, organist
James P. Graham, contractor
Mark Graves, tax commissioner
Joseph Guida, educator
Francis J. Gunn, dentist
Peter T. Haas
Charles Hackett, singer
James F. Hanley, playwright, composer, song writer
Edward P. Harrington, Treasury Dept. official
James F. Harrington, contract clerk
Joseph Hartmann, Catholic Order of Foresters official
Lambert K. Hayes, judge
Martin J. Healy, assemblyman, alderman
Nicholas J. Healy, Jr., collector of prints
Robert S. Heifferty, member of G. A. R.
William S. Hennigan, sports writer
Dominick Henry, chief police inspector
Justin Herold, physician, medico-legal expert
Joseph E. Higgins, broker
Edward J. Hogarty, lawyer
Joseph F. Holland, U. S. Commissioner
Marie W. Holler, leader in politics and Catholic affairs
Phillips Holmes, actor, aircraftsman
John F. Horan, baseball organizer
Ira Ford Hoyt, passport agent
Walter J. Hutchinson, film company official
Michael J. Hylas, boxing champion, sports figure
Miriam Louise Hylan, widow of ex-Mayor of New York
Patrick Hynes, sanitation expert
Jerome A. Jackson, contractor
David F. Jordan, economist, professor of finance
John William Joyce, surgeon
Leo H. Joyce, physician
Walter E. von Kalinowski, composer, author, educator

Nellie A. Kean, sacristan
Thomas Kearny, attorney
George E. Keenan, athletic commissioner
John L. Keenan, advertising man
George R. Kelley, car inspector
Edward L. Kelly, City Court Justice
Thomas F. Kelly, Jr., editor
John E. Kennedy, newspaper publisher
Clara M. Kenney, teacher
James F. Kiernan, business executive
Anna Rose Kimpel, N. C. C. S. and N. C. C. W. official
Patrick J. Kinsella, A. O. H. official
Reginald C. Knickerbocker, buyer
Mary Kristof, official of First Catholic Slovak Ladies' Union
Edward C. La Belle, architect
John P. Lally, fiction editor, novelist
Paul H. La Stayo, radio official
Margaret C. Lavelle, Daughters of Isabella official
Theodore P. Lawlor, banker
George Leary, engineer
Lillian Brady Leddy, lay leader
Josephine Williams Leiter, lay leader
Michael J. Leo, merchant
Sydney B. Leonardi, pharmacist
Alice Lonergan, newspaper woman
Alfonso A. Lordi, business executive
John V. Loughney, banker
John D. Lucey, physician
Donald F. MacDonald, geologist
J. Wiseman Macdonald, attorney
John C. MacEvitt, gynecologist
John J. MacIntyre, song writer, steamship official
Elinor A. Madigan, antique collector
Edward R. Maloney, dermatologist
Francis R. Maloney, Board of Transportation employee
Joseph H. Maloy, insurance broker
Daniel Manning, broker
John Scotty Martin, centenarian
Herbert M. May, stock broker
Leon T. Mayrand, K. of C. executive
Joseph J. McAuliffe, newspaperman
Paul H. McBride, head of marble firm
William A. McCleary, linen importer
George G. McCord, assistant hotel manager
Leslie T. McCormick, dentist
James J. McCullough, fire marshal
Michael A. McDonald, art authority
Peter McDonnell, broker
Garret W. McEnerney, attorney
Thomas J. McEvoy, educator, author
Joseph McGinn, compositor
Arthur A. McGovern, physical instructor
Charles F. McGovern, lawyer
F. R. McGrail, dentist, secretary of Guild of St. Apollonia
Margaret L. McGrath, newspaper woman
Martin McHale, realty appraiser
Mrs. George V. McIntyre, women's leader
Jennie V. McKeever, part-owner of Dodgers
Charles A. McMahon, editor
Helen T. McManus, organist, music teacher
James F. McNamara, newspaper publisher
Walter H. McNeill, Jr., surgeon
Thomas F. Meehan, historian, journalist
William Merrifield, engineer
Marcello Mezzullo, builder
James A. Mills, A. P. correspondent
Francis H. Moffett, banker
Peter J. Monaghan, attorney
Hugh L. Montgomery, politician
John M. Morin, congressman
Michael J. Morrissey, music teacher
John G. Mott, attorney
William P. Moyles, attorney
Leo A. Muckle, educator
John F. Mulcahy, Olympic athlete
Margaret Mulcahy, lay leader
Bernard F. Mulligan, newspaperman
Francis R. Mullin, lawyer
William J. Murphy, postmaster, banker
Fred A. Murtack, building constructor
Marie Rose Murtaugh, social worker
Conde Nast, publisher
Charles P. Neill, ex-labor commissioner, Laetare Medalist
John J. O'Brien, ex-alderman, wrestler, printer
William F. O'Brien, broker
Eugene O'Connell, sports writer
John Grattan O'Connell, football star, sports writer
Donal O'Connor, authority on Gaelic
Mary G. Ogilvie, hair specialist
Emma O'Gorman, educator
Thomas J. O'Halloran, engineer

John J. O'Keeffe, editor
Cornelius O'Leary, Jr., insurance official
Cornelius J. O'Leary, physician
John S. O'Leary, realty developer
Mary F. Delay O'Malley, Democratic co-leader
Joseph F. O'Neill, civil service aide
Michael O'Reilly, editor
John C. O'Rourke, contractor
Alice E. O'Sullivan, Gold Star Mothers secretary
John J. O'Toole, postmaster, lawyer, educator
J. J. Owens, utilities leader, Catholic institutions benefactor
Edgar Thomas Paul, organist, choirmaster
John J. von Pelzer, organist
Victorine Biarnois de Pont, singer
John Quinn, clerk in Surrogates' Court
Joseph J. Quinn, attorney
Frank J. Reardon, utilities commissioner
Mary Reardon, educator
Henry J. Reel, official of Cancer Relief group
Brig. Gen. Lawrence V. Regan, National Guard
Frank A. Roberts, urologist
James A. Roche, accountant
Karl H. Rogers, writer, director of Narberth Movement
Helen O'Brien Ryerson, organist
John Joseph Ryan, newspaperman
William C. Ryan, contractor
William J. Ryan, physician
Leonard Sachs, football coach
Frederick J. Schuyler, printer
Alfons V. Schenuit, organist
Mary McAnerney Semple
Edward T. Shanahan, business foreman, winner of D. S. C. in 1918
Joseph P. Shea, judge
Joseph A. Sheeran, American News Co. official
Joseph C. Sheffield, linen manufacturer representative
Robert S. Shriver, investment broker
John A. Smith, founder of Greek Catholic Union of U. S.
William G. Smith, police justice
James A. Spellman, merchant
William J. Spillane, American News Co. official
John P. Stafford, educator
Mary A. Sterns, philanthropist
Peter Strassburger, asylum superintendent
Andrew T. Sullivan, banker
Christopher D. Sullivan, political leader and congressman
Edward M. Sullivan, reporter
J. Frank Sullivan, club manager
Julia W. S. Taft, philanthropist
Thomas W. Tallon, N. Y. Times employee
Edward Thoman, Holy Name leader
Thomas J. Thorp, sports leader and writer
James E. Tierney, Trust Co. official
Daniel A. Tobin, Supreme Director of K. of C.
Harold J. Tobin, professor of political science
Edmund M. Toland, attorney
Martin J. Toolen, building contractor
Franklin M. Tomlin, lawyer
Francis L. Tooley, dentist
Bertha Hughes Toomey
James A. Toomey, professor of law, attorney
Herbert J. Treacy, Jr., F. B. I. agent
Paul Uehlinger, restaurant official
Peter Alexander Vachon, fur trader
Margaret Wade, newspaper woman
James J. Walsh, author, physician
John J. Walsh, assistant mails superintendent
Margaret Walsh, secretary
Francis Regis Wapinummit, Potawatomi Indian centenarian
Capt. Charles E. J. Warner, pilot
Joseph A. Waters, newspaperman
James G. Weisz, organist
Thomas F. Welch, broker
Julius F. Wenn, physician
Frederick D. Whelan, cigar firm official
William B. Wiegand, bank examiner
Frank J. Willard, tax receiver
Hattie Williams, actress
Katherine P. Williams, N.C. C. W. official
James A. Wilson, Edison Co. employee
Clara Brew Wittson, philanthropist
Shirley W. Wynne, health commissioner
Robert J. Yosco, vaudeville comedian
Sgt. Edward F. Younger, U. S. A., veteran who chose the body of unknown soldier to rest at Arlington National Cemetery

For names of Catholic Men of Achievement see pages 447-470

INDEX

	Page
Abandonment	143
Abbess	143
Abbey	143
Abbot	143
Abbreviations common in ecclesiastical use	292- 294
Abdication	143
Abduction	143
Abjuration	143
Abortion	143, 493
Absolution	143
Absolution, General	144
Abstinence	144
Abstinence Days	18
Academy of Sciences, Pontifical	502- 503
Accessory to Sin	144
Acclamation	144
Acolyte	144
Act of Charity, Heroic	168
Act of Faith	164
Act of God	144
Action, Catholic	153, 342- 359
Action, Christian	131
Action, Francaise	144
Action, Social, Department of N.C.W.C.	349- 351
Actors' Guild, Catholic	385- 386
Actual Grace	144
Actual Sins	144
Ad Bestias	144
Address, Ecclesiastical Forms of	295- 298
Address, Forms of	295- 298
Address, Lay Dignitaries, Forms of	298
Ad Libitum	144
Ad Limina Visit	52, 144
Administrator	144
Adoption	144
Adoptionism	87
Adoration	144
Adoration, Forty Hours	249
Adoration Society, Nocturnal	414
Adultery	145
Advent	145
Adventists	636, 646
Advocate, Devil's	160
Affinity	145
Afghanistan, Church in	96
African Orthodox Church, Census	636
Agape	145
Age, Population by	654
Age of Reason	145
Agnosticism	145
Agnus Dei	145, 211
Agony, The Three Hours	185, 249
Agrapha	145
Aid Association, Inc., Chaplains'	412
Airmen of America, Catholic	409
Alaska, Church in	96
Alb	195
Albania, Church in	96
Albigensianism	187
Alexandrian Rite	219
Algeria, Church in	96
Alleluia	145
Alliance of Bohemian Catholics, National	414
Alliance of St. Louis, Catholic	409
Allocution	145
All Saints, Feast of	248
All Souls Day	248
Alma Mater	145
Alms-deeds	145
Alpha and Omega	145
Altar	145, 193
Altar Cards	194
Altar-cloths	194
Altar Draperies	194
Altar, Flowers on	165
Altar, Knights of the	413
Altar Linens	194
Altar-stone	193
Alumnae Assn. of the Catholic School of Social Service	408
Alumni Federation, Catholic Nat'l.	370
Amana Society	636, 646
Ambassadors, U. S.	562- 565
Ambrosian Rite	218
Ambry	193
Amen	146
American Board of Catholic Missions	408
American Cardinals	72
American Catholic Historical Assn.	408
American Catholic Philosophical Assn.	408
American Catholic Sociological Society	408
American Citizenship, Commission on	394
American Creed	566
American Democracy and the Church	569
American Ethical Union, Census	636
American Franciscan Provinces and Commissariats	487
American Hierarchy, 1942 Meeting 357-	359
American Lithuanian, Roman Catholic Federation	408
American Martyrology	259- 263
American Missionaries in Foreign Fields	288- 291
American Missionaries at Home	288- 291
American Patriotic Assn.	634
American Publishers of Catholic Books	435
Amice	195
Anabaptism	187
Anathema	146
Ancient Order of Hibernians	408
Andorra, Church in	96
Angelic Doctor	146
Angels	146
Angels, Guardian	167
Angelus, The	146, 250
Anglican Orders	146
Anglicanism	188
Angola, Church in	96
Annulment	146
Annunciation	146, 246
Antependium	194
Anthropological Conference, Catholic	409
Anti-Catholic Movements in U. S.	630- 635
Antichrist	146
Antiochean Rite	219
Antipopes	146
Apocrypha	146
Apologetics	136-141, 147
Apostasy	147
Apostle	147
Apostle Guild, Catholic Lay	376
Apostles of Nations	255
Apostles of Peoples	255
Apostles of Places	255
Apostles, Short Sketch of	29
Apostleship of Prayer	408
Apostleship of the Sea	399- 401
Apostolate, Co-Missionary	412
Apostolate, Interracial Lay	401- 402
Apostolate of Suffering	408

Page

Apostolate, Outdoor 375, 377
Apostolic Delegate 147
Apostolic Delegates to U. S. 63
Apostolic Fathers 128
Apostolic Indulgences 147
Apostolic Letters 46
Apostolic Overcoming Church of God, Census 636
Apostolic Prothonotary 56, 179
Apostolic, Vicar 186
Apothecaries' Weight 674
Apparitions 147
Appurtenances, Church 193
Arabia, Church in 96
Archbishops in U. S. 67
Archconfraternity of the Divine Child 408
Archimandrite 147
Architects, Catholic 464
Architecture of Famous Cathedrals 233- 245
Argentina, Church in 96
Arianism 188
Armenian Rite 219
Army and Navy Insignia 667- 668
Art, Liturgical 230- 231
Articulo Mortis 147
Ascension 147, 247
Ash Wednesday 246
Ashes 147
Asperges 147
Aspiration 147
Assemblies of God 635, 646
Associates, Spiritual Book 438
Assumption 147, 248
Assyrian Jacobite Apostolic Church 637
Atonement 147
Attributes of God 147
Attrition 148
Audiences, Papal 148
Aureole 148
Australia, Church in 96
Authority 148
Auto da fe 148
Autobiographies of Converts 437
Avoirdupois Weight 674
Azores, Church in 96

Baha'is 637
Bahamas, Church in 96
Baldakin 193
Banking 659- 660
Banks 660
Banns of Marriage 148, 491
Baptism 131, 148
Baptists 188, 635, 646
Baseball 527- 531
Basilica 149
Basketball 534
Basutoland, Church in 96
Beatification 149
Beatific Vision 149
Beatitudes, the Eight 263, 149
Bechuanaland, Church in 96
Belgium, Church in 96
Bells 149
Benedict XV, Encyclicals of 49- 50
Benediction of the Most Blessed Sacrament 249
Benefice 149
Benefit of Clergy 149
Benemerenti Medal 476
Benevolence 149
Benevolent Association, Ladies Catholic 414
Benevolent Legion, Catholic 409
Benevolent Legion, Catholic Women's.. 412
Berengarius, Heresy of 188
Betrothal 149
Betting 149

Page

Bible, The 122-128; 149- 150
Books of 124
Indulgence for Reading 126
Polyglot 178
Prayer before Reading and after ..126- 127
and Protestantism 125
Bibles, Chained 153
Bible in Public Schools 150, 305
Biblical Assn. of America, Catholic ... 409
Biblical Calendar 127
Biblical Coins 127
Biblical Measures 128
Bigamy 150
Bigotry 150
Big Sisters, Catholic 409
Bimonthly Magazines 445- 446
Bination 150
Biographies of Cardinals 73- 78
Biographies of Catholic Hierarchy of U. S. 78- 89
Biography, Recommended Books in..427- 428
Biretta 150
Birth Control 150, 493
Birth Rates 655- 656
Bishops, Annual Meeting of 357- 359
Bishops, Nomination of 52
Bishops in U. S. 67- 70
Black Friars Guild 383- 384
Blasphemy 150
Blessed Sacrament, Benediction of 149
Blessed Sacrament, Exposition of 164
Blessed Virgin, Assumption of 248
Immaculate Conception of 169, 248
Joys of 172
Little Office of 173
Nativity of 248
Presentation of 248
Sorrows of 183
Visitation of 186
Blessing, Nuptial 176
Blind 331- 334
Boston Catholic Guild 332
Braille Magazine, Catholic 332
Catholic Library 332
Catholic Schools 331
Catholic Work 331- 334
Dog-guides 333
Non-Sectarian Organization 333
Bohemian Catholics, National Alliance of 414
Bohemian Roman Catholic Union of Texas 408
Bolivia, Church in 96
Bollandists 150
Bonds and Stocks 660
Book Associates, Spiritual 438
Book Club, Catholic 438
Book Club, Catholic Children's 439
Books, American Publishers of Catholic 435
Books, Index of Prohibited 170, 417
Books of the Bible 124
Books proscribed by Canon Law ..416- 417
Books, Recommended 427- 435
Borneo, Church in 96
Bouquet, Spiritual 183
Boxing 531
Boy Saviour Movement, Inc. 409
Boy Scouts, Catholic 366
Boys' Brigade of U. S., Catholic 364
Brain Injuries, First Aid for 677
Brazil, Church in 96
Brethren, German Baptists 637, 646
Brethren, Plymouth 637, 647
Brethren River 638
Breviary 150
Bribery 151

Page

Brief 46, 151
Brothers, Lay 151, 173
Buddhist Mission 638
Bulgaria, Church in 96
Bull 46, 151
Bullarium 151
Burial 151
Burma, Church in 96
Burns, First Aid for 677
Burse 151, 194
Byzantine Rite 218

Cabinets, Catholics in Presidents' 571
Calendar 2- 13
  Biblical 127
  Ecclesiastical 16, 151
  Franciscan 483- 486
  Gregorian 16
  Julian 16
  World 17
Calumny 151
Calvary 151
Calvinism 188
Camera, Apostolic 62
Cameroons (British), Church in 97
Cameroon (French), Church in 96
Campaigners for Christ, Catholic 376
Canada, Church in 97
Canary Islands (Spanish), Church in 97
Candelabrum 151
Candle, Paschal 177
Candles 194, 151
Candles, Votive and Offerings 186
Candlestick 151
Canonical Hours 151
Canonization 151
Canon Law 151
  Books Proscribed by 416- 417
  on Education 301
Canon of Scripture 152
Canon of the Mass 207- 210
Canopy 152
Cantata 152
Canticle 152
Cape Verde Island, Church in 97
Capital, Church's Stand on 520- 524
Capital Sins 152
Capitals, State 586
Cappa Magna 152
Cardinal 152
Cardinal Protector 152
Cardinal Virtues 142, 152
Cardinals, American 72
Cardinals, Biographies of 73- 78
Cardinals, Names of 57- 58
Case, Reserved 180
Cases of Conscience 152
Cassock 152
Catacombs 152
Catafalque 153
Catechism 153
Catechumen 153
Catharism 188
Cathedra 153
Cathedral 153
Cathedrals, Famous 233- 245
Cathedraticum 153
Catholic Action Medal 471
Catholic Architects 464
Catholic Hierarchy in U. S., Biographies of 78- 89
Catholic Action 153, 342- 359
  Auxiliary Societies of 344
  Definition 342
  Doctrinal Foundation 342- 343
  Objective 343
  Organization of 343- 344

Page

  Origin 342
  in the Schools 369- 371
  Study, Department of 353- 354
  in the U. S. 345- 359
Actors' Guild 385- 386
Agencies in Youth Field 364- 367
Airmen of America 409
Alliance of St. Louis 409
Alumni Federation, National 370
Anthropological Conference 409
Apostolic Church (Sect) 638, 647
Association for International Peace 409
Authors, Gallery of 421- 426
Benevolent Association, Ladies 414
Benevolent Legion 409
Biblical Association of America 409
Big Sisters 409
Board for Mission Work among the Colored People 409
Book Club, The 438
Books, American Publishers of 435
Boys Brigade of the U. S. 364
Boy Scouts 366
Campaigners for Christ 376
Central Verein of America 410
Charities 299- 300
Charities, National Conference 414
Children's Book Club 439
Church 153
Church Extension Society of the U. S. A. 410
College Students' National Federation 369
Colleges for Men in U. S. 313- 318
Colleges for Women in U. S. 318- 324
Committee of the South 393
Community Service 396
Conference on Industrial Problems 410
Daughters of America 410
Daughters of America, Junior 365, 410
Deaf, Ephpheta Society for 412
Discoverers 450- 451
Dramatic Movement 384- 385
Education 301- 306
Education, Federal Aid to 306
Educational Association, Catholic 326- 327
Education, Legal Status of 305
Education, State Aid to 306
Educational Institutions in 1940 307

Catholic:
  Education in U. S., History of 303- 304
  Encyclopedia 153
  Evidence Guild 375- 376
  Explorers 450- 451
  Family Protective Life Insurance Society 411
  Federation, American Lithuanian Roman 408
  Guardian Society 410
  Guild for the Blind, Boston's 332
  Historical Assn. 408
  Home Bureau for Dependent Children 410
  Hospital Assn. of U. S. & Canada 410
  Hour 519
  Ideals in Government 592- 593
  Indian Missions 405- 406
  Information Society 410
  Interracial Movement 401- 402
  Justices of Supreme Court 570
  Knights of Ohio 410
  Knights of St. George 410
  Ladies of Columbia 410
  Lay Apostle Guild 376
  Laymen's Assn. of Georgia 380
  Laymen's Retreat League 341
  Laywomen's Retreat Mvt. 341
  Leaders 447- 450
  Legislation on Marriage 488- 493
  Library Assn. 411

Page

Library for Blind 332
Literary Men 459- 464
Magazines in U. S. 440- 446
Maternity Guild 407
Medical Mission Board 411
Men of Achievement 447- 470
Missions 286- 287
Missions, American Board of 408
Monthly Magazines in U. S. 443- 445
Motion Picture Guild 411
Musicians 468- 470
Names of Places 587- 588
Near East Welfare Assn. 411
Necrology of U. S. 779
Negro Missions 403- 405
News Events 679- 784
Newspapers in U. S. 440- 446
Nurses, Council of 397- 398
Order of Foresters 411
Painters 465- 468
Pamphlet Society 411
Philosophers 457- 459
Philosophical Assn., American 408
Physicians' Guilds, Federation of 412
Poetry Society of America 411
Population by States 610- 612
Press Assn. 411
"Pro Deo" Society 415
Psychology 496- 501
Quarterly Magazines in U. S. 446
Radical Alliance 411
Radio Work in U. S. 517- 519
Reading, Plan for 418- 420
Refugees, Episcopal Committee for Catholic 354- 355
Round Table of Science 503- 504
Rural Life Conference 392
School Press Assn. 411
School System, Organization of 306- 324
Scientific Societies 502- 503
Scientists 451- 457
Sculptors 465
Slovak Ladies Union, First 413
Societies in U. S. 408- 415
Sociological Society, American 408
Statesmen 447- 450
Students' Mission Crusade 371
Students' Peace Confederation 370
Summer School of America Theatre 384
Theatre Conference 382
Theatre Guild 411
Theatre of America 382- 386
Theologians 457- 459
Thought Assn. 411
Total Abstinence Union of America 411
Truth Society of Oregon 412
Truth Society, International 413
Union of Texas, Bohemian Roman 408
Unity League 412
Universities for Men in U. S. 313- 318
Universities for Women in U. S. 318- 324
University of America 325
University School of Drama 384
War Veterans 412
Women's Benevolent Legion 412
Women's Missionary Assn. 414
Work Among the Blind 331- 334
Work Among the Deaf 334- 338
Writers' Guild of America 412
Youth Apostolate 360- 368
Youth Council, National 354, 362- 363
Youth Organization 539
Catholic 153
Catholicism in U. S. 103- 121
Catholics in Civil War 545- 546
Catholics in Presidents' Cabinets 571
Catholics in Revolutionary War 545
Catholics in the World War 546

Page

Catholics, Old 177
Celebes, Church in 97
Celibacy 153
Censer 153
Censorship 153
Censure 153
Census of Religious Bodies 636- 645
Census, U. S. 595- 607
Centenaries of 1943 ..... 614- 629
Archdiocese of Chicago 614- 617
Archdiocese of Milwaukee 623- 625
Diocese of Hartford 617- 620
Diocese of Little Rock 620- 622
Diocese of Pittsburgh 626- 629
Central Verein of America, Catholic 410
Ceremonies 153
Ceremonies of the Mass 199
Certified Checks 658
Ceylon, Church in 97
Chained Bibles 153
Chaldean Rite 219
Chalice 153, 195
Chamberlain 153
Chancel 154
Chancellor 154
Chancery 154
Chancery, Apostolic 62
Chant 154, 223- 226
Chant, Ecclesiastical 223- 226
Chant, Gregorian 223-226, 167
Chant, History of 223- 226
Chapel 154
Chaplain 154
Chaplains' Aid Assn., Inc. 412
Chaplet 154
Chapter 154
Charges D'Affaires, Apostolic 64- 65
Charities, Catholic 299- 300
Charities, National Conference of Catholic 414
Charity 154
Charity, Heroic Act of 168
Charity, Ladies of 409
Chastity 154
Chasuble 196
Cherubim 154
Children's Book Club, Catholic 439
Children, Education of Retarded 330
Children of Mary 154
Child Society, Christ 364
Chile, Church in 97
China, Church in 97
Chrism 154
Christ 154
Christ Child Society 364
Christ, Passion of 178
Christ's Sanctified Holy Church 638
Christ, Seven Last Words of 183
Christ the King, Feast of 248
Christ, The Virgin Birth of 186
Christadelphians 638, 647
Christian Action 131
Christian and Missionary Alliance 638
Christian Belief 130
Christian Doctrine, Confraternity of 347, 371- 374
Christian Era 15
Christian Nation Church 638
Christian Science 188
Christian Union 638, 647
Christian Workers, Young 367
Christianity, Important Dates of 27- 29
Christians 154
Chronology 15- 21
Church 154
Church, Catholic 153
Church, Commandments of 156

Page

Church:
Doctor of ... 129, 161
Doctrines ... 122
Edifice ... 193
Fathers of ... 128, 164
Language of ... 172
Law on Education ... 301
Marks of ... 174
Militant ... 155
on Education ... 301
Rites of Eastern ... 218-219
Rites of Western ... 218
Sacraments of ... 131-132
Suffering ... 155
Treasury of ... 185
Triumphant ... 155
Unity Octave ... 155
and American Democracy ... 569
and Capital ... 520-524
and Labor ... 520-524
and Science ... 502-505
and State ... 90-95, 155
and Youth ... 360-371
of Armenia in America ... 638
of Christ, Scientist ... 638, 647
of Christ, U. S. A. ... 638
of God ... 638, 647
of God and Saints of Christ ... 638, 648
of God in Christ ... 638
of the Nazarene ... 638, 648
Churches, Dedication of ... 160
Churches of Christ ... 638
of God ... 638
of the Living God ... 638, 648
of the New Jerusalem ... 638, 648
Uniate Eastern ... 220-222
Churching ... 155
Ciborium ... 155, 195
Cincture ... 196
Circumcision ... 155
Circumcision, The ... 246
Cities, Nicknames of ... 591
Cities of U. S., Population ... 601-607
Citizenship, Commission on American ... 394
Civil War, Catholics in ... 545-546
Clandestinity ... 155
Clean Literature Committee ... 356-357
Clergy, Immunity of ... 169
Clergy, Married ... 155
Clergy, Missionary Union of ... 414
Clergy, Religious ... 155
Clergy, Secular ... 155, 183
Cleric ... 155
Clericalism ... 155
Cloister ... 155
Closed Times ... 155
Clubs, Discussion ... 373-374
Coadjutor Bishop ... 155
Code ... 156
Coeducation ... 156
Coins, Biblical ... 127
College, Sacred ... 156
College Students, National Federation of Catholic ... 369
Colleges for Men in U. S., Catholic 313-318
Colleges for Women in U. S., Catholic ... 318-324
Colombia, Church in ... 97
Color of Vestments ... 196
Colors, Liturgical ... 156
Columbian Squires ... 365
Columbus, Knights of ... 413
Co-Missionary Apostolate ... 412
Commandments of the Church ... 156
Commandments of God ... 156
Commissariate of the Holy Land ... 156
Commissariates, American Franciscan ... 487

Page

Commission on American Citizenship ... 394
Committee of the South, Catholic ... 393
Communion ... 156, 211-212
Communion, First ... 164
Communion, Frequent ... 156
Communion of Saints ... 156
Communism ... 157
Communities of Men in U. S., Religious ... 264-271
Communities of Women in U. S., Religious ... 271-285
Community Service, Catholic ... 396
Compline ... 249-250
Concelebration ... 157
Conclave ... 157
Concordat ... 157
Concordats, Some Famous ... 51
Concubinage ... 157
Concupiscence ... 157
Concursus ... 52
Conference, Franciscan Educational 327-328
Conference, National Catholic (See N. C. W. C.) ... 345-359
Conference on Industrial Problems, Catholic ... 410
Confession ... 157
Confession, Seal of ... 182
Confessional ... 158
Confessor ... 158
Confirmation ... 132, 158
Confraternity ... 158
Confraternity of Christian Doctrine ... 347, 371-374
Congresses ... 373
Discussion Clubs ... 373-374
National Center ... 373
Publications ... 371-373
Confraternity of the Immaculate Conception ... 412
Congo, Church in ... 97
Congregation, Consistorial ... 59
Congregation of
Ceremonies ... 60-61
Council ... 60
Extraordinary Ecclesiastical Affairs 61
Holy Office ... 59
Oriental Church ... 59
Propagation of the Faith ... 60
Religious ... 60
Sacraments ... 59-60
Sacred Rites ... 60
Seminaries and Universities ... 61
Congregation, Religious ... 158
Congregation Holiness Church ... 639
Congregational and Christian Churches ... 638, 648
Congregations of Pontifical Rite ... 285
Congregational Singing ... 158
Congregationalism ... 189
Congresses, Eucharistic ... 231-232
Conscience ... 158
Consent ... 158
Consistories ... 51-52
Consistory ... 158
Constitution ... 46
Constitution of the U. S. ... 574-585
Consubstantiation ... 158
Consumers' Cooperation ... 387-388
Contraceptives ... 493
Continence ... 158
Contracts, Law of ... 657
Contrition ... 158
Converts, Autobiographies of ... 437
Converts' Library ... 437
Cooperative Movement ... 387-391
Cooperatives, Consumers' ... 387-388

Page

Cope ... 159
Cornerstone ... 159
Corporal ... 194
Corporal Works of Mercy ... 159
Corpus Christi ... 247-248
Costa Rica, Church in ... 97
Cotta ... 159
Council ... 159
Council of Catholic Men, National ... 352-353
Council of Catholic Women, National ... 353
Councils, List of General ... 52-54
Plenary ... 55
Provincial ... 55
Counsels, Evangelical ... 159, 142
Counter Reformation ... 159
Countries, Patrons of ... 254
Court, Diocesan ... 159
Creation ... 159
Creator ... 159
Creature ... 159
Credence ... 159
Credence Table ... 193
Credit Cooperation ... 391
Creed ... 159
Creed, The American ... 566
Cremation ... 159
Crete, Church in ... 97
Crib ... 159
Crime in Marriage, Impediment in ... 490
Croatia, Church in ... 97
Crosier ... 159
Cross, Exaltation of ... 248
Cross, Finding of ... 247
Cross, Pectoral ... 178
Cross, Sign of ... 183
Cross, Stations of ... 184, 249
Crucifix ... 159, 194
Cruets ... 159
Crusaders for More Fruitful Preaching 412
Crypt ... 159
Cuba, Church in ... 97
Cubic Measure ... 674
Cult ... 159
Curia ... 159
Curia, Roman ... 59-62
Custos ... 159

Dahomey, Church in ... 97
Daily Newspapers, Catholic ... 440
Dalmatic ... 196
Dark Ages ... 159
Datary, Apostolic ... 62
Dates of Christianity, Important ... 27-29
Day Finder ... 23
Days, Derivation of Names ... 21
Days of Fast ... 18, 164
Daughters of America, Catholic ... 410
Daughters of America, Junior ... 365, 410
Daughters of Isabella, Junior ... 365
Daughters of Isabella, National Circle ... 412
Deacon ... 159
Deaconess ... 160
Deaf, Catholic Work among the ... 334-338
Deaf, Ephpheta Society for Catholic ... 412
Deaf, Systems of Education ... 336
Dean ... 160
Death ... 160
Death Rates, U. S. ... 655-656
Decalogue ... 160
Decency, Legion of ... 355-356
Declaration of Independence ... 572-574
Decorations, Pontifical ... 160, 475-476
Decree ... 46
Decretal ... 46

Page

Dedication of Churches ... 160
Defenders of the Faith ... 412
Definitors ... 160
Delegate, Apostolic ... 147
Delegates, Apostolic ... 56, 65
Delegates, Apostolic to U. S. ... 63
Denmark, Church in ... 97
Department of Education, Federal ... 305
Despair ... 160
Detachment ... 160
Detraction ... 160
Devil ... 160
Devil's Advocate ... 160
Devotion ... 160
Devotion, Forty Hours ... 165, 249
Devotions, Principal ... 249-251
Diabolical Possession ... 179
Dies Irae ... 160
Diocesan Synods ... 55
Diocese ... 160
Diplomatic Representatives at Vatican ... 66
Discalced ... 160
Disciple ... 160
Disciples of Christ (Campbellites) ... 639, 649
Discipline ... 160-161
Discourses of Jesus ... 25
Discoverers, Catholic ... 450-451
Discussion Clubs ... 373-374
Dispensation ... 161
Dissolution of Marriage ... 161
Divination ... 161
Divine Child, Archconfraternity of ... 408
Divine Office ... 161
Divine Office, League of ... 229
Divine Right of Kings ... 161
Divine Science Church ... 639
Divorce ... 161
Divorces and Marriages, U. S. ... 656
Doctor of the Church ... 129, 161
Doctrine, Confraternity of Christian ... 347, 371-374
Doctrines of the Church ... 122
Dog Bite, First Aid for ... 678
Dog Guides for Blind ... 333
Dogma ... 161
Dogmas, Principal ... 161
Domicile, Quasi ... 179
Dominican Republic, Church in ... 97
Douay Bible ... 161
Dowry ... 162
Doxology ... 162
Drama, Catholic U. School of ... 384
Dramatic Movement, Catholic ... 384-385
Draperies, Altar ... 194
Dry Measure ... 674
Dulia ... 162
Dutch East Indies, Church in ... 97
Dutch West Indies, Church in ... 97
Duties, Parental ... 177
Duty ... 162

Easter ... 247
Easter Duty ... 162
Eastern Church Rites ... 218-219
Eastern Churches, Uniate ... 220-222
Eastern Rites, Liturgical Practices Common to all ... 219
Easter Water ... 162
Ecclesiastical Abbreviations in Common Use ... 292-294
Ecclesiastical Administration ... 46
Ecclesiastical Calendar ... 16, 151
Ecclesiastical Chant ... 223-226

Page

Ecclesiastical Forms of Address 295- 298
Ecclesiastical Provinces in U. S. ..71- 72
Ecclesiastical Titles 295
Economics, Books Recommended on .. 432
Ecstasy 162
Ecuador, Church in 97
Edification 162
Education 301- 306
Education, Canon Law on 301
Educational Association, National Catholic 326- 327
Educational Conference, Franciscan 327- 328
Education,
Books Recommended on 430- 431
Church's Stand on 301
Federal Aid to Catholic 306
Federal Department of 305
Legal Status of Catholic 305
N. C. W. C. Department of ... 346- 348
Education of Retarded Children 330
Education, State Aid to Catholic 306
Education, Statistics (Catholic) 307
Education, Systems for Dead 336
Education in U. S. 302- 338
Education in U. S., Catholic History of 303- 304
Education, U. S. Hierarchy on 302- 303
Educational Institutions in 1940, Catholic 307
Egypt, Church in 97
Eire, Church in 97
Ejaculations 162
Elections, Papal 51
Elevation 162
Emancipation 162
Embassies in Washington 561
Ember Days 162
Emblem 162
Emblems of the Saints 257- 258
Employment Security 662- 663
Encyclical 46, 162
Encyclicals, List of 47- 50
Encyclopedia, Catholic 153
End Justifies the Means 162
England, Church in 97
Epiphany 246
Episcopal Committee on Youth 362
Episcopalianism 189
Episcopate 163
Epistle 163
Ephpheta Society for the Catholic Deaf, Inc. 412
Epikei 162
Equivocation 163
Eras, Chronological 15
Eternity 163
Ethics 163
Ethiopia, Church in 98
Eucharist 163
Eucharist, Holy Sacrament of 132, 133- 135
Eucharistic Congresses 231- 232
Eucharistic Congress 163
Eucharistic Dial 198
Eucharistic Liturgy Common to All Eastern Rites 219
Eugenics 163
Eutychianism 189
Evangelical Church 639, 649
Evangelical Congregational Church 639, 649
Evangelical Lutheran Synods 641
Evangelical Counsels 159, 142
Evangelistic Associations 639
Evangelists 163
Events of Catholic Interest 697
Evidence Guild, Catholic 375- 376
Evil 163

Page

Evolution 163
Exaltation of the Holy Cross 248
Examination of Conscience 163
Ex Cathedra 163
Excommunication 163
Exorcism 164
Explorers, Catholic 450- 451
Exposition of the Bl. Sacrament 164
Extension Society of the U. S. A., Catholic Church 410
Extreme Unction 132, 164
Faculties 164
Faculties of the Soul 164
Fainting, First Aids for 678
Faith 164
Faith, Act of 164
Faith, Defenders of 412
Faith, Promoter of 179
Faith and Reason 164
Faith, Rule of 164
Faith, Society for Propagation of 415
Faith Tabernacle 639
Family 164
Family Life Section, N. C. W. C. 350- 351
Fanaticism 164
Fascism 164
Fast 18, 164
Fast and Abstinence, Days of 18, 164
Fast Days 18, 164
Fathers, Apostolic 128
Fathers of the Church 128, 164
Favors, Saints for Particular 256
Fear 164
Feast Days of Patron Saints 252- 254
Feasts, Principal 246- 248
Feasts, Table of Movable 14
Federal Aid in Catholic Education 306
Federal Department of Education 305
Federal Officials of U. S. Government .. 554
Federated Churches 639
Federation, American Lithuanian Roman Catholic 408
Federation, Catholic Junior Alumnae 364, 370
Fees, Stole 184
Fiction, Books Recommended on .428- 429
Field Mass 164
Field and Track Records 536- 538
Fiji Islands, Church in 98
Finance 659- 660
Finding of the Cross 247
Finger Towel 195
Finland, Church in 98
Fire Baptized Holiness Church 639
Fire, First Aid for 678
Fire, Preventatives 678
Fire, Safety Measures 678
First Aid 675- 678
First Catholic Slovak Ladies Union 413
First Communion 164
Fisherman's Ring 164
Fits, First Aid for 678
Five Scapulars 165
Five Wounds, The 249
Flag, National Code 594
Flectamus Genua 165
Flowers on the Altar 165
Football 532- 533
Foreign Fields, American Missionaries in 288- 291
Foreign Service, U. S. 562- 565
Foresters, Catholic Order of 411
Foresters, Women's Catholic Order of . 415
Forgiveness of Sin 165
Form of Marriage 491- 492
Formosa, Church in 98
Forms of Address, Ecclesiastical 295- 298

Page

Forms of Address, Lay Dignitaries 298
Fortune Telling 165
Forty Hours' Devotion 165, 249
Four Last Things 172
Foursquare Gospel 649
Fractures, First Aid for 677
France, Church in 98
Franciscan Calendar 483- 486
Franciscan Educational Conference .327- 328
Franciscan Educational Conference Publications 328
Franciscan Order 477
Franciscan Provinces and Commissariats, American 487
Franciscan Youth 480
Free Christian Zion Church 639
Freedom of Thought 165
Freedom of Worship 165
Freemasonry 165
Freethinker 166
Free Will 166
Freezing, First Aid for 677- 678
French Equatorial Africa, Church in 98
French India, Church in 98
French Indo-China, Church in 98
French West Africa, Church in 98
Friar 166
Friday, Good 167, 246- 247
Friends (sect) 639, 649
Fruits of the Holy Ghost 166, 142
Funeral Pall 166
Funeral Rites 166

Gallery of Living Catholic Authors 421- 426
Gallican Rite 218
Gallicanism 166
Gambia, Church in 98
Gambling 166
Gaudete Sunday 166
Gehenna 166
General Absolution 144
General Councils, list of 52- 54
General Eldership of Churches of God 638
Genuflection 166
Georgia, Catholic Laymen's Assn. of.. 380
Germany, Church in 98
Gethsemane 166
Gibraltar, Church in 98
Gifts of the Holy Ghost 166, 142
Girl Scouts 413
Gluttony 166
Gnosticism 189
Goa, India, Church in 98
God 166,
God, Attributes of 147
God, Commandments of 156
Godparents 167
Gold Coast, Church in 98
Golden Rose 167
Golden Spur, Order of 475
Good Friday 167, 246- 247
Good Works, The Three Eminent 142
Gospel 167
Government, Books Recommended on . 429
Government, Catholic Ideals in 592- 593
Government, U. S. 554- 585
Governors of States 555- 560
Grace 167
Grace, Actual 144
Grace at Meals 167
Grace, Sanctifying 181
Grace, State of 183
Great Wars and Their Causes 542- 544
Greece, Church in 98
Greek Heresy 189

Page

Greek Schism 189
Greenland, Church in 98
Gregorian Calendar 16
Gregorian Chant 167
Gregorian Masses 167
Gremial 167
Guadeloupe, Church in 98
Guam, Church in 98
Guardian Angels 167
Guardian Society, Catholic 410
Guatemala, Church in 98
Guiana, British, Church in 98
Guiana, Dutch, Church in 98
Guiana, French, Church in 98
Guild, Blackfriars 383- 384
Guild, Catholic Actors' 385- 386
Guild, Catholic Evidence 375- 376
Guild, Catholic Lay Apostle 376
Guild for the Blind, Boston's Catholic 332
Guild, Catholic Maternity 407
Guild, Catholic Motion Picture 411
Guild, Catholic Theatre 411
Guild, Catholic Writers' 412
Guilds, Federation of Catholic Physicians' 412
Guild, St. Anthony's 415
Guild of St. Apollonia 413
Guild, St. Paul's 415
Guinea, Church in 99

Habit 167
Hagiography 167
Haiti, Church in 99
Happiness 167
Hawaiian Islands, Church in 99
Health Rules 674
Health Service under Social Security Act 663
Heart of Jesus 167
Heart of Mary, Immaculate 167
Heat Prostration, First Aid for 677
Heaven 167
Hell 167
Hemorrhage, First Aid for 675
Heresy 167
Heresy of Berengarius 188
Heresy, Greek 189
Heresy of Hus 189
Heresy of Wycliff 191
Heresies, Principal 187- 191
Hermits 168
Heroic Acts of Charity 168
Hibernians, Ancient Order of 408
Hierarchy 168
Hierarchy of the Catholic Church ..56- 70
Hierarchy of U. S. 67- 70
Hierarchy in U. S., Biographies of Catholic 78- 89
Historical Assn., American Catholic.... 408
Historical Records of N. C. W. C. 347
History, Books Recommended on 420, 429- 430
Hockey 535
Holidays Commemorated in U. S. 22
Holidays, Legal 21
Holiness Church 640
Holy Childhood, Pontifical Association of 415
Holydays of Obligation in U. S. 18
Holy Eucharist, Ceremonies of 133- 135
Holy Eucharist, Sacrament 132, 133- 135
Holy Ghost 168
Fruits of 142, 166
Gifts of 142, 166
Sins against 183
Holy Hour 168

Page

Holy Land, Commissariat of the 156
Holy Land, Medal of 476
Holy Name Society (in U. S.)..... 413
Holy Office 59
Holy Oils 176
Holy Orders 132, 168
Holy Saturday 168, 247
Holy See 168
Holy Sepulchre, Order of 475- 476
Holy Thursday 168, 246
Holy Trinity, The 136, 137
Holy Week 168
Home, American Missionaries at .. 288- 291
Home Bureau for Dependent Children, Catholic 410
Home Missioners of America 291
Honduras, British, Church in 99
Honduras, Church in 99
Hosanna 168
Hospital Association of U. S. and Canada, Catholic 410
Host, The 168
Hour, The Catholic 519
Hours, Canonical 151
House of David 640
House of the Lord 640
Humeral Veil, The 169
Humility 169
Hungary, Church in 99
Hus, Heresy of 189
Hypnotism 169
Hypostatic Union 169
Iceland, Church in 99
Iconoclasm 189
Ideals in Government, Catholic ...592- 593
Idolatry 169
I. H. S. 169
Illegitimacy 169
Illumination, Church of 640
Immaculate Conception 169, 248
Immersion 169
Immigration Bureau of N. C. W. C. ... 347
Immortality 169
Immunity of the Clergy 169
Impediment 169
Impediments of Marriage, Nullifying 489- 491
Impediments of Marriage, Prohibiting 488- 489
Impotency 170
Imprimatur 170, 416
Impurity 170
Incarnation 137-139, 170
Incense 170
Incest 170
Independent Catholic Church in U. S. 649
Independent Churches 640
Independent Negro Churches 640
Index of Prohibited Books 170, 417
India, Church in 99
Indian Missions, Catholic 405- 406
Indian Missions, Marquette League for Catholic 414
Indifference 170
Indissolubility of Marriage 170
Indorsement in Law 658
Indulgence 170
Indulgence for Reading Bible 126
Indulgences, Apostolic 147
Indult 170
Industrial Problems, Catholic Conference on 410
Industrial Relations 349
Infallibility 170
Infection, First Aid for 675
Infidel 170
Information, Military 666- 671

Page

Information Society, Catholic 410
Infused Virtues 170
In Memoriam 170
In Partibus Infidelium 170
In petto 170
Inquisition, Spanish 170
I. N. R. I. 171
Insanity 171
Insignia, Army and Navy 667- 668
Inspiration 171
Institutions, Catholic Educational, in 1940 307
Institutum Divi Thomae 504
Insurance, Old Age under Social Security Act 661- 662
Inter-American Seminar 395
Interdict 171
International Catholic Truth Society ... 413
International Federation of Alumnae 370, 413
International Peace, Catholic Assn. for .. 409
Internuncio 171
Internuncios, Apostolic 56, 64- 65
Interracial Lay apostolate 401- 402
Interracial Movement, Catholic 401- 402
Intolerance 172
I. Q. 496
Iran, Church in 99
Iraq, Church in 99
Ireland, Church in 99
Irregularity 172
Isabella, Daughters of 412
Italian Bodies (sects) 640
Italian East Africa, Church in 99
Italy, Church in 99
Itinerary 172
Ivory Coast, Church in 99

Jamaica (Br. W. Indies) Church in 99
Jansenism 189
Japan, Church in 99
Japanese Population of U. S. 608- 609
Java, Church in 99
Jehovah's Witnesses 635
Jesus, Discourses of 25
Miracles of 26
Testimony of 136- 141
Jewish Congregations 640
Jews in the World, by Countries 645
Joys of the Bl. Virgin 172
Judaizers 189
Judgment, Last 172
Judgment, Particular 172
Julian Calendar 16
Junior Alumnae Federation, Catholic 364, 370
Junior Daughters of America 365, 410
Junior Daughters of Isabella 365
Justice 172
Justices of Supreme Court, Catholic 570
Justification 172
Juvenile Books Recommended 433- 435

Kappa Gamma Pi 371
Kenya, Church in 99
Kings, Divine Right of 161
Knights of the Altar 413
Knights of Columbus 413
Knights of Malta 476
Knights of Ohio, Catholic 410
Knights of St. George, Catholic 410
Knights of St. John 413
Knights of St. John, Supreme Ladies Auxiliary 413
Know-Nothingism 634
Kodesh Church of Emmanuel 640
Kolping Society of America 414

Page

Korea, Church in ... 99
Ku Klux Klan ... 172, 635

Labor, Church's Stand on ... 520- 524
Ladies of Charity ... 409
Ladies of Columbia, Catholic ... 410
Laetare Medal Winners ... 472
Laetare Sunday ... 172
Laicism ... 172
Laity, Rubrics for ... 215
Lamp, Sanctuary ... 181
Last Judgment ... 172
Last Testaments ... 658
Last Things, the Four ... 172
Last Words of Christ, the Seven ... 183
Last Words of Presidents ... 567
Latria ... 172
Latter Day Saints ... 640, 650
Latter House of the Lord ... 640
Law, Canon ... 151
Law, Church's on Education ... 301
Law of Contracts ... 657
Laws, May ... 174
Laymen's Association of Georgia, Catholic ... 380
Lay Dignitaries, Forms of Address, for 298
Lay Organizations, N. C. W. C. Department of ... 352- 353
Layman's Retreat League, Catholic ... 341
Laywomens' Retreat Movement ... 341
Leaders, Catholic ... 447- 450
League of the Divine Office ... 229
League of the Sacred Heart ... 414
Legal Department of N. C. W. C. ... 351
Legal Holidays ... 21
Legal Information ... 657- 659
Legal Status of Catholic Education ... 305
Legates, Papal ... 56, 173
Legations in Washington ... 561
Legion, Catholic Benevolent ... 409
Legion, Catholic Women's Benevolent ... 412
Legion of Decency ... 355- 356
Legion of Mary ... 381- 382
Legislation on Marriage, Catholic 488- 493
Legitimation ... 173
Length, Measure ... 674
Lent ... 173
Leo XIII, Encyclicals of ... 47- 49
Liberal Catholic Church (Sect) ... 640
Liberia, Church in ... 99
Liberty, Religious in U. S. ... 103
Library Association, Catholic ... 411
Library for Blind, Catholic ... 332
Library, Convert's ... 437
Libya, Church in ... 99
Life of Christ, Chronologically ... 24- 25
Life of St. Francis, Standard References on ... 482
Life Insurance Society, Catholic ... 411
Life, Rural Bureau ... 349- 350
Limbo ... 173
Lincoln's Gettysburg Speech ... 544
Linens, Altar ... 194
Liquid Measure ... 674
Litany ... 173
Literary Men, Catholic ... 459- 464
Literature, Books Recommended on ... 430
Literature and Catholicism ... 416
Literature, Drive for Clean ... 356- 357
Lithuanian National Catholic Church ... 640
Lithuanian Roman Catholic Federation, American ... 408
Little Office of Bl. Virgin ... 173
Liturgical Appurtenances ... 193- 196
Liturgical Art ... 230- 231
Liturgical Colors ... 156
Liturgical Movement ... 173, 226- 229

Page

Liturgical Practices Common to all Eastern Rites ... 219
Liturgy ... 173
Liturgy, Eucharistic, Common to all Eastern Rites ... 219
Liturgy, Sacramental, Common to all Eastern Rites ... 219
Lives of Saints, Famous ... 258
Lourdes ... 173
Low Mass, Rubrics for ... 215
Luna or Lunette ... 173, 195
Lutheranism ... 189
Lutherans ... 640- 641, 650
Luxemburg, Church in ... 99

Macao, Church in ... 100
Macedonianism ... 189
Madagascar, Church in ... 100
Madeira, Church in ... 100
Magazines in U. S., Catholic ... 440- 446
Magi ... 173
Magic ... 173
Magnificat ... 173
Major Seminaries in U. S. ... 310- 313
Malaya, Church in ... 100
Malta, Church in ... 100
Man, Fallen nature of ... 498- 501
Man, Nature of ... 498
Manchukuo, Church in ... 100
Manichaenism ... 190
Maniple ... 196
Mariology ... 173
Marks of the Church ... 174
Marquette League for Catholic Indian Missions ... 414
Marriage, Banns in ... 148, 491
Marriage, Dissolution of ... 161
Marriage Impediments, Impeding ... 488- 489
Marriage, Nullifying Impediments 489- 491
Marriage, Proscribed Form of ... 491- 492
Marriage without a Priest ... 174
Marriages and Divorces, U. S. ... 656
Marriages, Rota Decisions on ... 493
Martinique (French W. Indies), Church in ... 100
Mary, Legion of ... 381- 382
Mass ... 174, 193- 214
  Alleluia of ... 202
  Benedictus of ... 207
  Canon of ... 207- 210
  Ceremonies of ... 199
  Collect of ... 202
  Communion of ... 211- 212
  Creed of ... 203
  for the Dead, Rubrics for ... 216- 217
  Epistle of ... 202
  Field ... 164
  Gloria of ... 201
(Mass) Gospel of ... 203
  Gradual of ... 202
  Kyrie of ... 201
  Nuptial ... 176
  Offertory to Canon ... 204- 207
  Our Father of ... 210
  Prayers of ... 199
  Preface of ... 206
  Psalm used at ... 199
  Rubrics for ... 215- 217
  Sanctus of ... 207
  Secret of ... 206
  Sequence of ... 203
  Tract of ... 202
  What it is ... 197
Masses, Gregorian ... 167
Master of Ceremonies ... 174
Master of Novices ... 174

Page

Maternity Guild, Catholic 407
Matrimony 132, 174
Martyr 174
Martyrology 174
Martyrlogy, American . . . 259- 263
Maundy Thursday 174, 246
Mauritius, Church in 100
Mayan Temple 641
May Laws 174
Meals, Grace at 167
Measure 674
Measures, Biblical 128
Medal, Catholic Action 471
Medal, The Miraculous 251
Medal, Scapular 182
Mediators, Popes as 35
Medical Mission Board, Catholic 411
Meditation 175
Men of Achievement, Catholic . .447- 470
Mendel Medal 470
Mennonite Bodies 641-642, 650
Mercy, Corporal Works of 159
Mercy, Divine 175
Mercy, Spiritual Works of 183
Methodism 190
Methodist Bodies 642-643, 650
Metric System 674
Metropolitan 175
Mexico, Church in 100
Michaelmas 248
Milestones of Catholicism in U. S. 103- 121
Military Information . . . 666- 671
Militia of Christ 475
Millennium 175
Minor Orders 175
Miracles 175
Miracles of Jesus 26
Miraculous Medal 251
Missal 175, 194
Missal, Use of 214- 215
Mission 175
Missioners of America, Home 291
Mission Crusade, Catholic Students' . 371
Missionary Association of Catholic Women 414
Missionary Union of the Clergy (in U. S. A.) 414
Mission Work among the Colored People, Catholic Board for 409
Missions, American Board of Catholic 408
Missions, Catholic 286- 287
Missions, Rural Motor 377
Mitre 175
Mixed Marriages 175, 489
Monaco, Church in 100
Monastery 176
Monophysitism 190
Monothelitism 190
Monstrance 176, 195
Montanism 190
Monthly Catholic Magazines in U. S. 443- 445
Months, Derivation of Names 21
Morality 176
Moravians 643, 651
Mormonism 190
Mormons 650
Morocco, Church in 100
Mortal Sin 176
Mortification 176
Mosaic 176
Mother of Sorrows, The 251
Motion Picture Guild, Catholic 411
Motion Pictures, Episcopal Committee on 355- 356
Mottoes of States 590
Motu Proprio 46, 176

Page

Movable Feasts, Table 14
Mozambique, Church in 100
Mozarabic Rite 218
Musicians, Catholic 468- 470
Mysteries 176

Names of Places of Catholic Origin in U. S. 587- 588
National Flag Code 594
National Statuary Hall 589
Narbert Movement 378
National Catholic Alumni Federation .. 370
National Alliance of Bohemian Catholics 414
National Conference of Catholic Charities 414
National Council of Catholic Women.. 353
National Catholic Federation of Nurses 414
National Catholic Welfare Conference (See N. C. W.C.) 345- 359
National Fed. Cath. College Students.. 369
Native American Party 633- 634
N. C. W. C. 345- 359
N. C. W. C. Department of Education 347- 348
N. C. W. C. Episcopal Committees ... 354
N. C. W. C. Department of Lay Organizations 352- 353
N. C. W. C. Family Life Section 350
N. C. W. C. Historical Records . 347
N. C. W. C. Immigration Bureau . 347
N. C. W. C. Legal Department 351
N. C. W. C. Parish Credit Union . . 351
N. C. W. C., Peace and War 350
N. C. W. C. Press Department 348
N. C. W. C., Summary 359
N. . W. C., Youth Work 362
National Catholic Educational Association 326- 327
National Catholic Youth Council 354, 362- 363
National Catholic Women's Union . . . 414
National Council of Catholic Men 352- 353
Nativity, The 248
Nativity of the Blessed Virgin 248
Naturalization Regulations 671- 673
Nave 193
Normal Schools for Religious 325
Novena 176
Novice 176
Near East Welfare Association, in Catholic 411
Necrology of U. S. Catholics 779
Necromancy 176
Negotiable Instruments in Law 657- 658
Negotiations in Law 658
Negro in America 401
Negro Missions, Catholic . .403- 405
Neophyte 176
Nepal, Church in 100
Nestorianism 190
Netherlands, Church in 100
New Apostolic Church 643
New Caledonia, Church in 100
Newfoundland, Church in 100
New Guinea, Church in 100
New Hebrides, Church in 100
Newman Clubs 338
Newman Club Federation 414
News, Catholic 679- 779
New Testament, Books of 123
New Testament, Revision of 125- 126
Newspapers in U. S., Catholic 440- 446
New Zealand, Church in 100
N. F. C. C. S. 369
Nicaragua, Church in 100

Page

Nigeria, Church in ... 100
Nobel Prizewinners ... 473- 474
Nocturnal Adoration Society ... 414
Non-Catholic Youth Organizations, Catholics and ... 367- 368
Non-Sectarian National Organizations for Blind ... 333
Norway, Church in ... 100
Nuncio ... 176
Nuncios, Apostolic ... 56, 64- 65
Nuptial Blessing ... 176
Nuptial Mass ... 176
Nurses, Catholic Council of ... 397- 398
Nurses, National Catholic Federation of ... 414
Nyasaland, Church in ... 100

Oath ... 176
Oath of Office, Presidential ... 566
Obedience ... 176
Obligation ... 176
Occasions of Sin ... 176
Octave ... 176
Office, The Divine ... 161
Oils, Holy ... 176
Old Age Insurance under Social Security Act ... 661- 662
Old Catholics ... 177
Old Catholic Churches in America 643, 651
Old Testament, Books of ... 123
Olympic Records ... 535- 536
Order of Foresters, Catholic ... 411
Order of Foresters, Catholic Women's ... 415
Order, Franciscan ... 477
Order of Hibernians, Ancient ... 408
Order of the Golden Spur ... 475
Orders, Holy ... 132, 168
Order of Holy Sepulchre ... 475- 476
Orders, Minor ... 175
Order of Pius IX ... 475
Orders, Religious ... 177, 264- 285
Orders, Religious of Men in U. S. 264- 271
Orders of Religious Women in U. S. 271- 285
Order of St. Gregory Great ... 475
Order of St. Sylvester ... 475
Orders, Third ... 185, 251
Ordinary ... 177
Ordination ... 177
Original Sin ... 177
Orthodox Churches, Eastern ... 639
Orthodoxy ... 177
Our Parish Confraternity ... 374
Outdoor Apostolate, The ... 375- 377

Paganism ... 177
Painters, Catholic ... 465- 468
Palestine, Church in ... 101
Pall ... 195
Pallium ... 177
Palms ... 177
Palm Sunday ... 246
Pamphlet Publishers, American Catholic 436
Pamphlet Society, Catholic ... 411
Panama, Church in ... 101
Papal Audiences ... 148
Papal Decorations ... 160, 475- 476
Papal Documents ... 46
Papal Elections ... 51
Papal Encyclicals ... 47- 50
Papal Legate ... 173
Papal Legates ... 56
Paper Measure ... 674
Papua, Church in ... 101
Parable ... 177
Parables of Christ ... 26
Paraclete ... 177

Page

Paraguay, Church in ... 101
Parental Duties ... 177
Parish Credit Unions of N. C. W. C. ... 351
Particular Judgment ... 172
Paschal Candle ... 177
Paschal Precept ... 178
Passion of Christ ... 178
Passion, Relics of the ... 179
Paten ... 195
Patronage of St. Joseph ... 247
Patrons of Countries ... 254
Patron Saints, Feast Days ... 252- 254
Pater Noster ... 178
Patriarch ... 178
Patriarchs ... 62- 63
Patron Saint ... 178
Pax ... 178
Pax Romana ... 370
Peace Confederation, Catholic Students' 370
Peace Department of N. C. W. C. ... 350
Pectoral Cross ... 178
Pelagianism ... 190
Pelican ... 178
Penance ... 132, 178
Pence, Peter's ... 178
Penitentiary, Sacred ... 61
Pentateuch ... 178
Pentecost ... 247
Pentecostal Assemblies ... 643, 651
Pentecostal Holiness Church ... 643, 651
Perjury ... 178
Peru, Church in ... 101
Peter and Paul, Feast of Saints ... 248
Peter's Pence ... 178
Persecutions ... 178
Philosophical Assn, American Catholic ... 408
Philosophy, Books recommended on ... 430- 431
Philippine Islands, Church in ... 101
Philosophers, Catholic ... 457- 459
Physicians' Guilds, Federation of Catholic ... 412
Pilgrimage ... 178
Pilgrim Holiness Church ... 643, 651
Pius IX, Order of ... 475
Pius X, Encyclicals of ... 49
Pius XI, Encyclicals of ... 50
Pius XII, Encyclicals of ... 50
Plenary Councils ... 55
Poetry, Books recommended on ... 430
Poetry Society of America, Catholic ... 411
Poland, Church in ... 101
Polish National Catholic Church ... 643
Polo ... 535
Polyglot Bible ... 178
Pontifical Academy of Sciences ... 502- 503
Pontifical Association of the Holy Childhood ... 415
Pontifical Decorations ... 475- 476
Poor Box ... 178
Pope ... 56, 178
Popes, list of ... 30- 34
Popes as Mediators ... 35
Pope Pius XII ... 36- 45
Population by Age ... 654
Population by Sex ... 654
Population by States, Catholic ... 610- 612
Population of Japanese in U. S. ... 608- 609
of the World, Religious ... 607
of Various Countries ... 655
Rural ... 596- 597
of States ... 598
of U. S. by cities ... 601- 607
U. S. ... 595- 607
Urban ... 596- 597
Portiuncula ... 178

Page

Portugal, Church in ... 101
Possession, Diabolical ... 179
Poverty ... 179
Power of the Keys ... 172
Prayer, Apostleship of ... 408
Press Association, Catholic ... 411
Prayers, before and after Reading Bible ... 126-127
Prayers of the Mass ... 199
Preaching, Street ... 376
Precept, Paschal ... 178
Precious Blood ... 179, 249
Precious Blood, Feast of ... 248
Predella ... 179
Prelate ... 179
Preparatory Seminaries in U. S. ... 308-310
Presbyterian Church ... 643-644, 651
Presbyterianism ... 191
Presentation of the Blessed Virgin ... 248
Presidential Oath of Office ... 566
Presidents of the U. S. ... 566-567
Presidents' Last Words ... 567
Presidents and Religious Freedom ... 593
Presidents' Wives ... 568
Press Relations Committee ... 415
Press Department of N. C. W. C. ... 348
Priest ... 179
Pro Deo Society, Catholic ... 415
"Pro Ecclesia" Medal ... 476
Producers' Co-operation ... 390
Profits Lax, Corporation Undistributed ... 660-661
Prohibited Books, Index of ... 170, 417
Promises of Sacred Heart ... 222
Promoter of the Faith ... 179
Propagation of the Faith, Society for ... 415
Protestantism and Bible ... 125
Protestant Episcopal Church ... 644, 651
Prothonotary Apostolic ... 56, 179
Province ... 179
Provinces, American
  Franciscan ... 487
  Ecclesiastical in U. S. ... 71-72
Provincial Councils ... 55
Psychology, Catholics and ... 496-501
Public Schools, Bible
  Reading in ... 150, 305
  Religious Instructions in ... 305
Publishers of Catholic Books, American 435
Publicans of Franciscan Educational Conference ... 328
Puerto Rico, Church in ... 101
Purificator ... 195
Purgatory ... 179
Pulpit ... 179
Purification, The ... 246
Pyx ... 179, 195

Quakerism ... 191
Quarantines ... 179
Quarterly Magazines in U. S., Catholic 446
Quasi-domicile ... 179
Quinquagesima ... 179

Racism ... 494-495
Radical Alliance, Catholic ... 411
Radio ... 513-519
Radio, History of ... 515-517
  Work in U. S., Catholic ... 517-519
Raphael, Painter ... 467
Rashness ... 179
Reading for a total view, Catholic 418-420
  in General, Catholic
  Books on ... 420
Reason, Age of ... 145
  and Faith ... 164
Recommended Books ... 427-435

Page

Redemption, The ... 139-141
Reformed Churches ... 644, 652
Reformed Church, Episcopal ... 644, 652
Refugees, Episcopal Committee for Catholic ... 354-355
Relations, Industrial ... 349
Relationship, Impediment of ... 490-491
Religion, Books on Comparative ... 420
Religious Census ... 636-645
Religious Communities of
  Men in U. S. ... 264-271
  Communities of Women in U. S. 271-285
  Freedom, Presidents on ... 593
  Instructions in Public Schools ... 305
  Orders ... 177, 264-285
  Orders of Men in U. S. ... 264-271
  Orders of Pontifical Rite ... 285
  Orders of Women in U. S. ... 271-285
  Population of the World ... 607
Reliquary ... 180
Reparation ... 180
Representatives
  Appointment of ... 554
  of States ... 555-560
Reredos ... 194
Reserved Case ... 180
Restitution ... 180
Resurrection ... 180
Retreat ... 180
  Movement, Laywomen's ... 341
  Movement in U. S. ... 339-340
Reunion, Church in ... 101
Relics ... 179
  of the Passion ... 179
Religion, Books
  Recommended on ... 431-432
  and Science ... 179-180
Religious Congregation ... 158
  Liberty in U. S. ... 103
  Normal Schools for ... 325
  Vacation School ... 374
Representatives of States ... 555-560
Representatives at Vatican, Diplomatic 66
Rescript ... 46
Respiration, Artificial ... 675-676
Revolution, Catholics in the ... 545
Rhodesia, Church in ... 101
Rite, Alexandrian ... 219
Rite, Ambrosian ... 218
  Antiochean ... 219
  Armenian ... 219
  Byzantine ... 218
  Chaldean ... 219
  Gallican ... 218
  Mozarabic ... 218
  Roman ... 218
Rites ... 218-222
Rite of Holy Eucharist ... 133-135
Rites of Eastern Church ... 218-219
  of Western Church ... 218
Ring ... 180
  Fisherman's ... 164
Ritual ... 180
Rogation Days ... 18, 180
Roman Catholic Church ... 644, 652
  Curia ... 59-62
  Rite ... 218
  Rota, Sacred ... 61
Rosary ... 180, 250
Rome, Golden ... 167
Rosicrucianism ... 191
Rota ... 180
Round Table of Science, Catholic 503-504
Rubrics ... 180
  for the Laity ... 215
  for all Occasions ... 215-217
Rulers of the World ... 540-541

Page

Rural Life Bureau of
N. C. W. C. 349- 350
Life Conference, Catholic 392
Motor Missions 377
Population 596- 597
Rule of Health 674
Rumania, Church in 101
Russia (see Union) 102

St. Ansgar's Scandinavian Catholic League 415
St. Apollonia, Guild of 413
St. John, Knights of 413
Supreme Ladies Auxiliary Knights of 413
Sabbath 180
Sacramental Liturgy, Common to all Eastern Rites 219
Sacramentary 181
Sacraments 131-132, 181
Sacramentals 180
Sacred College 156
Sacred Heart 181, 249
League of 414
Promises of 222
Sacred Species 183
Sacred Vessels 195
Sacrilege 181
Sacristy 181
Saint, Patron 178
Saints 181
Communion of 156
Emblems of 257- 258
against Particular Evils 256
Famous Lives of 258
Patron and Feast Days of 252- 254
for Particular Favors 256
Salvation Army 644, 652
St. Anthony's Guild 415
St. Francis, Standard Reference on Life 482
St. Gregory the Great, Order of 475
St. Joseph, Patronage of 247
St. Patrick's Clerical Club 415
St. Paul's Guild 415
St. Sylvester, Order of 475
St. Thome, Church in 101
St. Vincent de Paul Society 379- 380
Salvador, El, Church in 101
San Marino, Church in 101
Sanctifying Grace 181
Sanctuary 181, 193
Sanctuary Lamp 181
Sanhedrin 181
Saturday, Holy 168, 247
Scalds, First Aid for 677
Scandal 181
Scandinavian Bodies 644, 652
Catholic League, St. Ansgar's 415
Scapular 181, 250- 251
Five 165
Medal 182
Schism 182
Greek 189
School 182
School of Drama at Catholic U. 384
Schools, Bible in Public 150, 305
School Press Assn in Catholic 411
System, Organization of Catholic 306- 324
Schools, Cathedral 153
Catholic Action in 369- 371
Normal for Religious 325
Schools, Workers' 329- 330
Schwenkfelders 644
Science 502- 512
Science, Catholic Round Table of 503- 504
Science, Christian 188

Page

Science and Church 502- 505
Development in 506- 512
Religion and 179- 180
Scientific Societies,
Catholic 502- 503
Societies in Catholic Universities 504- 505
Scientists, Catholic 451- 457
Scotland, Church in 101
Scripture, Canon of 152
Scruple 182
Sculptors, Catholic 465
Sea, Apostleship of 399- 401
Seal of Confession 182
Seasons, the Four 20- 21
Secret Societies 182
Secretariate of State 62
Secular Clergy 155, 183

Security Act, Social 661- 663
Sedilia 193
See, Holy 168
Sees of U. S. Bishops 67- 70
Sees, Titular 185
Seminar, Inter-American 395
Seminaries, Major in U. S. 310- 313
Seminaries, Preparatory in U. S. 308- 310
Semipelagianism 191
Senators of States 555- 560
Senegal, Church in 101
Septuagesima 183
Septuagint 183
Servile Work 183
Selective Training Act of 1940 ..... 664- 665
Service Act of 1940 ..... 664- 665
Seven Last Words of Christ 183
Sexagesima 183
Sex, Population by 654
Seychelle Islands, Church in 101
Shakers (Sect) 645- 653
Shock, First Aid for 675
Sick Calls, Preparations for 217
Sierra Leone, Church in 101
Sign of the Cross 183
Simony 183
Sin, Accessory to 144
Sin, Actual 144
Sin, Forgiveness of 165
Mortal 176
Occasions of 176
Original 177
Venial 186
Sins
Against the Holy Ghost 183
Capital 152
Crying to Heaven for Vengeance 183
Slander 183
Slovak Catholic Sokol 415
Slovakia, Church in 101
Slovak Ladies Union, First Catholic 413
Snake Bite, First Aid for 678
Socialism 183
Sociology, Books Recommended on 432
Social Action Department of N. C. W. C. 349- 351
Social Brethren 644
Social Security Act, Summary of 661- 663
Social Service, Alumnae Association of the Catholic School of 408
Societies in U. S., Catholic 408- 415
Societies of Catholic Action, Auxiliary 344
Societies, Secret 182
Sociological Society, American Catholic 408
Sodality 183
Sodality of Our Lady 365- 366
Solar Time 15

Page

Solomon Islands; Church in ... 101
Somaliland, Church in ... 101
Sorcery ... 183
Sorrows, The Mother of ... 251
Sorrows of Blessed Virgin Mary ... 183
Soul, Faculties of ... 164
Spain, Church in ... 101
Spanish Inquisition ... 170
Spiritism ... 183
Spiritualism ... 183
Spiritualist Association ... 653
Spiritualists (Sect) ... 644, 652
Spiritual Book Associates ... 438
Spirituality, Books on ... 420
Spiritual Bouquet ... 183
Spiritual Works of Mercy ... 183
Sponsor ... 183
Sports ... 527- 538
Squires, Columbian ... 365
Standard Time ... 20
States Admission to Union ... 589
State Aid in Catholic Education ... 306
State Capitals ... 586
States, Cath. Population of ... 610- 612
States, Ecclesiastical Division ... 610- 612
State Governors ... 555- 560
State of Grace ... 183
Statesmen, Catholic ... 447- 450
State Mottoes ... 590
States, Nicknames of ... 590- 591
State Representatives ... 555- 560
State Senators ... 555- 560
State Territorial Dimensions ... 586
Station ... 183
Stations of the Cross ... 184, 249
Statuary Hall, National ... 589
Sterilization ... 493
Stigmata ... 184
Stings, First Aid for ... 677
Stocks and Bonds ... 660
Stole ... 184, 196
Stole Fees ... 184
Street Preaching ... 376
Students' Club, St Patrick's Clerical ... 415
Students' Mission Crusade, Catholic ... 371
Sudan, Church in ... 102
Suffering, Apostolate of ... 408
Sumatra, Church in ... 102
Summer School of America, Catholic ... 411
Sunstroke, First Aid for ... 677
Superstition ... 184
Surface Measure ... 674
Surplice ... 184
Supreme Court of U. S. ... 554
Supreme Court Justices, Catholic ... 570
Suspension ... 184
Swaziland, Church in ... 102
Switzerland, Church in ... 102
Sweden, Church in ... 102
Swedenborgianism ... 191
Synods, Diocesan ... 55
Syria, Church in ... 102

Tabernacle ... 184, 194
Tahiti, Church in ... 102
Tanganyika, Church in ... 102
Teaching, History for Blind ... 331
Technical Societies at Catholic Colleges ... 504- 505
Te Deum ... 184
Television ... 513- 514
Temperance ... 184
Temporal Power ... 184
Tenebrae ... 184
Territorial Dimensions of States ... 586
Tertiary ... 185

Page

Testament, Old and New ... 123
Thailand, Church in ... 102
Theatre, Catholic ... 382- 386
Theatre Conference, Catholic ... 382
Theatre Guild, Catholic ... 411
Theologians, Catholic ... 457- 459
Theology ... 185
Theological Virtues ... 185
Theosophical Societies ... 653
Theta Kappa Phi ... 370
Theta Phi Alpha ... 370
Third Orders ... 185, 251
Third Order of St. Francis ... 478- 482
  Information on ... 482
  in Modern World ... 478- 481
  Rule ... 478- 479
Thought Association, Catholic ... 411
Thought, Freedom of ... 165
Three Hours Agony, The ... 185, 249
Thurible ... 185
Thursday, Maundy ... 174, 246
Tiara ... 185
Time, Solar ... 15
Time, Standard ... 20
Time, War ... 20
Time Differences, Table of ... 19
Tithes ... 185
Titles, Ecclesiastical ... 295
Titular Sees ... 185
Tonsure ... 185
Total Abstinence Union of America, Catholic ... 411
Toties Quoties ... 185
Track and Field Records ... 536- 538
Tradition ... 128- 185
Transubstantiation ... 185
Transepts ... 193
Travel, Books Recommended on ... 432
Treasury of the Church ... 185
Tribunals of Holy Office ... 61- 62
Triduum ... 185
Trinidad, Church in ... 102
Trinity, The Holy ... 136- 137
Trinity League, Catholic "Pro Deo" Society ... 415
Trinity Sunday ... 247
Triumph the Church (Sect) ... 644
Troy Weight ... 674
Trust Companies ... 660
Truth Society, Catholic International ... 413
Truth Society of Oregon, Catholic ... 412
Tunic ... 196
Tunisia, Church in ... 102
Turkey, Church in ... 102

Uganda, Church in ... 102
Uniate Eastern Churches ... 220- 222
Union of Texas, Bohemian Roman Catholic ... 408
Union, National Catholic Women's ... 414
Union, Soviet, Church in ... 102
Union of South Africa, Church in ... 102
Union, States Admission to ... 589
Unitarianism ... 191
United Holy Church of America ... 645
United States
  Ambassadors ... 562- 565
  Anti-Catholic Movements in ... 630- 635
  Apostolic Delegates ... 63
  Archbishops ... 67
  Birth and Death Rates ... 655- 656
  Bishops ... 67- 70
  Catholicism in ... 103- 121
  Catholic Action in ... 345- 359
  Catholic Boys' Brigade ... 364

Page

Catholic Church Extension Society .. 410
Catholic Church, Growth 613
Catholic Colleges for Men 313- 318
Catholic Colleges for Women 318- 324
Catholic Education, History of ..303- 304
Catholic Hospital Association 410
Catholic Justices of Supreme Court . 570
Catholic Magazines 440- 446
Catholic Monthly Magazines 443- 445
Catholic Newspapers 440- 446
Catholic Quarterlies 446
Catholic Societies 408- 415
Catholic Universities for Men ...313- 318
Catholic Universities for Women 318- 324
Census 595- 607
Census Summary 598
Church in 102
Communities of Religious Men in 264- 271
Communities of Women 271- 285
Constitution 574- 585
Ecclesiastical Provinces 71- 72
Education in 302- 338
Foreign Service 562- 565
Government 554- 585
Hierarchy on Education, Letter of 302- 303
Hierarchy of 67- 70
Major Seminaries 310- 313
Marriages and Divorces 656
Names of Places of Catholic Origin 587- 588
Normal Schools for Religious 325
Population by Age 654
Population by Sex 654
Preparatory Seminaries in 308- 310
Presidents 566- 567
Religious Liberty in 103
Religious Orders of Men in .. . 264- 271
Religious Orders of Women in . 271- 285
Retreat Movement in 339- 340
Supreme Court 554
Vice-Presidents of 568
Unitarians 644, 653
United Brethren Bodies, ... 645, 653
Unity League, Catholic 412
Universalism 191
Universalist Church 645
Universities for Catholic Men in U. S. 313- 318
Universities for Women in U. S. Catholic 318- 324
Uraguay, Church in 102
Urban Population 596- 597
Urbi et Orbi 185
Use of the Missal 214- 215

Vatican City 102, 541
Vatican, Diplomatic Representatives at 66
Vedanta Society 645
Veil, Humeral 169
Veils 185, 194
Venerable 186
Veneration 186
Venezuela, Church in 102
Venial Sin 186
Veronica's Veil 186
Vespers 249- 250
Vessels, Sacred 196
Vestments 186, 195- 196
Vestments, Color of 196
Viaticum 186, 134
Vicar Apostolic 186
Vice-Presidents of the U. S. 568
Vigil 186
Vigil Light 186
Virgin Birth of Christ 186

Page

Virtue 186
Virtues, Cardinal 152, 142
Virtues, Infused 170
Virtues, Theological 185, 142
Vision, Beatific 149
Visitation 248
Visitation of Bl. Virgin Mary 186
Vocation 186
Volunteers of America (Sect) . . 645
Votive Candles and Offerings 186
Vows 186
Vulgate 187

Waldensianism 191
Wales, Church in 102
War, Catholics in Civil 545- 546
War, Catholics in Revolutionary . . . 545
War II, Chronology of the World 547- 553
Wars and their Causes, Great 542- 544
War and Peace Department of N. C. W. C. 350
War Time 20
War Veterans, Catholic 412
Water, Holy 168
Webster Gallery of Writers 421- 426
Week, Holy 168
Weekly Catholic Magazines in U. S. 440- 442
Weekly Catholic Newspapers in U. S. 440- 442
Weight according to Height and Age.. 526
Weights 674
Weights, Biblical 127
Welfare Association, Catholic Near East 411
Welfare Conference, see N. C. W. C. 345- 359
Welfare Service under Social Security Act 663
Western Catholic Union, Supreme Council of 415
Western Church Rites 218
Wills 658
Wine 187
Witchcraft 187
Wives of Presidents 568
Women, U. S. Catholic Colleges for 318- 324
Work, Servile 183
Workers' Schools 329- 330
Works of Mercy, Spiritual 183
Works of Mercy, Corporal 159
World Calendar 17
World Events 679- 779
Worldling 187
World, Rulers of 540- 541
World War I, Catholics in 546
World War II, Chronology of the 547- 553
Worship 187
Worship, Freedom of 165
Writers Guild of America, Catholic ... 412
Wycliff, Heresy of 191

Youth Council, National Catholic 354, 362- 363
Yugoslavia, Church in 102
Youth, Department of 354
Youth, Episcopal Committee on 362
Youth Field, Catholic Agencies in 364- 367
Youth, Franciscan 480
Youth, N. C. W. C. Work 362
Youth Organizations, Catholic and non-Catholic 367- 368
Youth Organization, Catholic 538

Zanzibar, Church in 102
Zeal 187
Zelator 187
Zuchetto 187

UNIVERSAL
LIBRARY

136 314

UNIVERSAL
LIBRARY